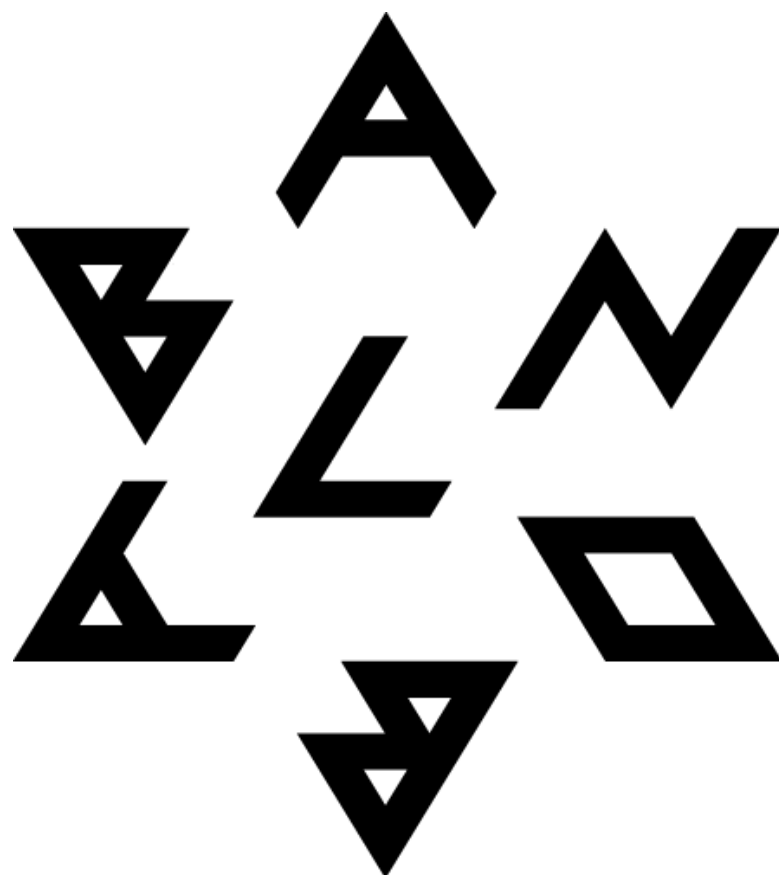




The Veils of the Tao

The Tao formulated the One.
The One exhaled the Two.
The Two were parents of the Three.
The Three were parents of all things.

All things pass from Obscurity to Manifestation,
inspired harmoniously by the Breath of the Void.

Tao Teh Ching Chapter XLII, translated by Ko Yuen

“We can refer everything in the Universe to the system of pure number whose symbols will be intelligible to all rational minds in an identical sense...

This present attempt at a magical alphabet is, in fact, a projection, both intensive and extensive, of this system to infinity. On the one hand, all possible ideas are referred by progressive integrations to the pure numbers 0 to 10, and thence to 2, 1, and 0. On the other, the connotations of 0, 1, and 2 are extended, by progressive definitions, to include every conceivable idea on the plane of the Universe.”

On the Nature and Significance of the Magical Alphabet - Aleister Crowley

The Book of Mutations

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And L.A.Speed, who always knew it could be done.

This book is dedicated to my dear Tredici, the star that lights up my heaven.

The Book of Mutations -- Table of Contents

- 8 Introduction
- 14 Foreword: Techniques of Trigrammaton Qabalah
- 18 *Liber Trigrammaton sub figura XXVII* -- by Aleister Crowley

Part One -- The Standard Model

- 23 Liber Trigrammaton Decoded
- 27 The Trigram Sequence in *Liber XXVII*
- 28 The Trigrams as Polarities
- 31 Numerical and Trigrammaton Order of the Trigrams
- 32 Platonic Models of Trigrammaton

Part Two -- Divination

- 46 Divination Procedure for Casting a Hexagram of Trigrammaton
- 52 Trigram Sequence in *Liber XXVII*--Probabilities for Divination

Part Three -- The Hexagrams

- 54 The Hexagram Tables of Trigrammaton
- 55 Trigram Values in the Upper Position of a Hexagram
- 87 The Nuclear Hexagrams
- 88 The 81 Nuclear Hexagrams Arrayed by their Upper Trigrams
- 89 Transitional Hexagrams
- 91 Pairs of Antigram Values in Decimal Notation
- 96 Antigram-pairs, their differences, the solar calendar and the circle of the zodiac
- 97 Differences Between Antigrams, in Ordinal Sequence
- 109 Details of the Antigram Sequence
- 110 Lower Trigram Sequence
- 111 The Order & Value Pairs

Part Four -- Applied Magick

- 113 Trigrammaton and Astrology
- 116 The Hexagrams and the Circle of the Zodiac
- 119 Juppiter, the Zodiac Circle, and the Lines of the Hexagrams
- 120 The Trigrams and the Nakshatras
- 123 Pentagon of the Five Elements
- 129 Trigrammaton and Magic Squares:
- 130 The Kamea of Venus and the Kamea of Mercury
- 134 The 12 x 12 Magic Square of the Zodiac Trigrams
- 139 The Kamea of Luna and the 81 lines of Trigrammaton
- 142 The Kamea of Tunes and the Kamea of Ambergris
- 144 The Kamea of Baphomet in Decimal Notation
- 148 The Hexagrams and the Six-Dimensional Hypercube
- 149 The Tetraktys and the Types of Hexagrams
- 156 Hexagram Types on the Kamea of Baphomet
- 164 Gematria Poem on the Perimeter of the Kamea of Baphomet
- 168 The Magic Hexagon and the Trigrams
- 171 The Magic Triangle
- 174 Liber 110001

Part Five -- The Tree of Life

- 177 The Looking Glass Tree of Life
- 181 The Looking Glass Tree of Life – Numerical Data
- 189 The Transitional Triad Tree of Life
- 192 Thelema and the Tree of Life
- 198 The Tree of Life as a Multidimensional Template
- 199 The Alphabet of *Liber AL* on the Tree of Life
- 205 The New Naples Arrangement
- 216 The Lecce Ladder

Part Six -- The *I Ching* and Trigrammaton

- 219 Thelemic *I Ching*
- 252 *I Ching* Divination – The Sixteen System
- 254 The Gematria of the King Wen Sequence of Hexagrams
- 268 The Lama Govinda Sequence of the *I Ching* as a Book

Part Seven -- The Triform Energy Cascade

- 270 Charged Sets of the Trinity
- 277 Magical Attributions to the Charged Sets of the Triform Energy Cascade
- 284 The Generation Tree of the Charged Sets of the Triform Energy Cascade
- 285 The Integration of the Trigrammaton Qabalah and the Triform Energy Cascade
- 286 The Family Tree of the Trigrammaton Qabalah
- 288 The Condensed Tetractys of the Trigrams
- 291 The Tree of Union
- 293 The Tree of Union in Three Dimensions
- 294 The Triform Energy Tarot
- 302 The Integration of the Tarot and the *I Ching*

Part Eight -- Commentaries on *The Holy Books of Thelema*

- 308 Preface to the Commentaries
- 310 A Commentary on *Liber XXVII*
- 318 A Further Commentary on *Liber XXVII*
- 337 Gematria equivalents of the verses of *Liber Trigrammaton*
- 339 TQ Commentary on *Liber B vel Magi sub figura I*
- 343 TQ Commentary on *Liber Cheth vel Vallum Abiegni sub figura CLVI*
- 346 TQ Commentary on *Liber A'aSh vel Capricorni Pneumatici sub figura CCCLXX*
- 350 TQ Commentary on *Liber Tzaddi vel Hamus Hermeticus sub figura XC*
- 354 TQ Commentary on *Liber DCCCXIII vel ARARITA sub figura DLXX*
- 368 TQ Commentary on *Liber Cordis Cincti Serpente sub figura LXV*
- 391 Addendum: The Coils of the Serpent
- 392 The Call of the Coil
- 393 TQ Commentary on *Liber VII vel Lapidis Lazuli*

Part Nine -- *The Book of the Law*

396	The Text of Liber AL vel Legis sub figura CCXX
405	Verse-totals from <i>Liber CCXX</i> in Numerical Order
406	Verse-totals from <i>Liber CCXX</i> in Sequential Order
407	A Comparison of the Verse-totals of the Chapters of <i>Liber CCXX</i>
409	Recursive Verses in <i>The Book of the Law</i>
410	A Trigrammaton Qabalah Commentary on <i>The Book of the Law</i>
411	The Formula of the First Verse of <i>Liber CCXX</i>
414	The Formula of the Ending of the Words
415	The Great Cipher of <i>Liber AL vel Legis</i> , chapter II, verse 76
417	Number Words in the Cipher
417	Digit Pairs in the Cipher
418	The Harmonic Mean in the Cipher
419	Pentagrams and the Cipher
420	The Glyphs of the Cipher Arrayed on a Cube
421	Splitting the Cipher into 143 and 208
422	Miscellaneous Aspects of the Cipher
423	The secret key of <i>Liber AL</i> , verse I:46
428	Pi, Chapter 2, and the Global Sum of <i>Liber CCXX</i>
430	The Word of Nuit and the Mathematics of Verses I:24-25
433	143 and the Sheets of the Holograph Manuscript
435	Thelema 93 and <i>The Book of the Law</i>
437	The Order of the Letters
439	The Gematria Range of the Text of <i>Liber CCXX</i>
441	The Trigrammaton Sequence in <i>Liber CCXX</i>
455	The Scribe and Prophet, Ankh-af-na-khonsu, the Holy Chosen One
458	Self-Identifications of Hadit
459	The Stele, the Kiblah, the Ka'aba, and the Cubical Number
461	Miscellaneous Number Mysteries in <i>Liber CCXX</i>
465	The Four Numerals in the Text of <i>Liber CCXX</i>
469	A Dialogue Concerning Nothing
471	The Secret of the 19th sheet of the Holograph
473	The Grid-page of the Holograph
482	Triangular Numbers and <i>Liber CCXX</i>
487	The Three Grades of Thelemites
491	Three Ordeals in One
493	The Four Ordeals of <i>The Book of the Law</i>
497	A Short Commentary on <i>The Book of the Law</i>

Appendices

501	The Holograph Manuscript of Liber AL
523	Gematria of Verses of the Holy Books of Thelema
555	Gematria of Words of the Holy Books of Thelema
640	Gematria Dictionary of the Holy Books of Thelema
825	The Master List of Ternary Hexagrams
844	Live and Die Daily – 365 Hexagram Meditations

Introduction

This book is an exposition of the Trigrammaton Qabalah, (TQ). The basis of the TQ can be found in *Liber Trigrammaton sub figura XXVII, Being the Book of the Mutations of the Tao with the Yin and the Yang*. This brief document, commonly known as *Liber XXVII*, was penned by Aleister Crowley in 1907, and was called by him “the foundation of the highest theoretical qabalah.”

The key to unlocking *Liber XXVII* is the realization that the 27 trigrams of this Holy Book comprise all the numbers from 0 to 26, written in Base 3 notation.

Most of us are familiar with Base 2, or binary, mathematics. Most computers are based on this principle of counting using only 0's and 1's.

In Base 3, there is a third possible digit, so that all numbers are written with 0s, 1s, and 2s. In *Liber XXVII*, these digits are represented as Tao, Yang, and Yin. By taking these three principles, or digits, three at a time, there are 27 possible “trigrams”, or figures of three lines.

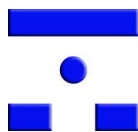
The first principle of the TQ: Tao = 0, Yang = 1, and Yin = 2.

The second principle: Tao is Neutral, while Yang and Yin are opposites.

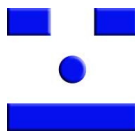
In line with these two axioms, there is a single trigram that is completely neutral: the Zero, which is composed of three Tao lines, or 000.

The other result of these axioms is that the remaining 26 trigrams form 13 pairs of “opposites”, which we will call *antigrams*.

Antigrams: A pair of trigrams where one is comprised of a set of lines that are the opposite of the other's lines. For example, 11 and 19 are Antigrams:



11



19

The trigrams of the TQ are used as a classification scheme, to provide a framework for the symbolism of both the Eastern and Western esoteric traditions. Astrology and magic squares, the tarot and runes, divination and arithmology, the Tree of Life and sacred geometry, Taoism and the *I Ching*, are all absorbed into the TQ system, and explored by the use of the trigrams.

All of this activity derives from the abandonment of the old paradigm of decimal mathematics, in favor of the new paradigm of Base 3 mathematics. Simply put, Base 3 is *the* foundation for the mathematical mysticism, or qabalah, of the New Aeon.

Within the study of number mysticism, there is a large component devoted to the “literal qabalah”. This aspect of the qabalah scrutinizes sacred texts in terms of their numerical value. Traditionally, this is done with the use of three tools: temurah, notariqon, and gematria.

Temurah is simply the rearrangement or replacement of letters in a word, based on some formula. Notariqon is the use of letters in a word as anagrams. Neither of these plays a significant role in the TQ.

The last category is gematria, which is the replacement of letters with numbers so that words might be given a numerical value. Generally this is done by adding together the assigned value of all of the letters in a word. This art plays a very large role in the TQ, under the heading of the *Trigrammaton English Gematria*, or **TEG**.

TEG has its basis in the assignment of English alphabet letters to the trigrams, which was first done by Crowley in his commentary to *Liber XXVII*, published in his journal *The Equinox* in 1912. In this work, Crowley assigned the 26 letters of the English alphabet to the 27 trigrams, with the exception of the last trigram in the series, which represents a return into silence, or “the absence of letter”. To determine the value of each letter, one simply takes the Base 3 value of the trigram to which that letter is attributed.

In Cairo Egypt, April 1904, Crowley penned his most important work, known as *The Book Of The Law*. This book was dictated to him by a discarnate intelligence known as Aiwass. In the second chapter of this work Aiwass says, “*Thou shalt obtain the order & value of the English Alphabet; thou shalt find new symbols to attribute them unto.*” (Hereafter all quotes from the Book of the Law will appear in red italics).

In order to fulfill this prophecy, (as he stated in his Old Comment to this verse), Crowley assigned the English letters to the trigrams of his other book, *Liber XXVII*, making this work the Key to the literal qabalah of *The Book of the Law*.

Crowley insisted throughout his lifetime that he did not author *The Book of the Law*, also known as *Liber CCXX*. He was merely the scribe for the words uttered by “Aiwass”. In order to prove this, he found many strands of esoteric knowledge hidden in the text, and expected more to be found in the future, once the full Key had been discovered. It would be fair to say he thought the super-human intellect responsible for the book would be proven by the mathematical perfection of the text. In other words, he thought that this book contained a message too complex and perfect for a human to have authored it.

The TEG is an attempt to show that this complexity does indeed exist, and that it is too perfect to simply pass off as a mere “coincidence”.

To begin a qabalistic exegesis of the text of *The Book of the Law*, one can start with the gematria value of the entire book. In doing so, we use Buckminster Fuller's "Principle of Synergetic Advantage", which says: to begin the study of a whole system, *start with the whole*.

{The advantage is "synergetic", because Fuller defines synergy as: "the behavior of a whole system, unpredicted by the behavior of any of its parts considered separately." In this case the behavior of the "whole" can be described as the sum of all of its parts -- the limit that can be reached by the simplest operation of gematria}.

The baseline of the study of *The Book of the Law* is the official, typescript version published as *Liber AL vel Legis sub figura CCXX*, or simply *Liber CCXX*.

Using Trigrammaton English Gematria, the entire contents of *Liber CCXX* -- including all the English letters, numerals, verse-numbers and foreign letters -- is **267,696**. This number has some very interesting properties, and can be found hidden in the sequence of trigrams in *Liber XXVII*.

The 27 trigrams of *Liber XXVII*, in the order in which they appear, have the following decimal equivalents:

0, 1, 2, 3, 6, 9, 18, 4, 5, 7, 8, 10, 11, 19, 20, 12, 15, 21, 24, 13, 14, 16, 22, 17, 23, 25, 26.

The first three of these numbers are the trigrams of 0, 1, 2, or Tao, Yang, Yin. These are the three fundamental digits of the Base 3 system, and form the first set. This initial set will not be used in the calculation that follows.

The second set are the four trigrams that follow, each with only one Yang or Yin line; these are the four elements of Fire (3), Water (6), Air (9), and Earth (18).

The third set are the next nineteen trigrams, representing the 12 Zodiac signs, the Sun and six of his planets.

The last set is the final trigram, the one that has no English letter, the number 26.

Summing up the members of these sets, we have:

3, 6, 9, 18 = **36**

4, 5, 7, 8, 10, 11, 19, 20, 12, 15, 21, 24, 13, 14, 16, 22, 17, 23, 25 = **286**

26 = **26**

We can then multiply these numbers and get an amazing result:

$$\mathbf{36 \times 286 \times 26 = 267,696}$$

This product, (derived solely from the sequence of the trigrams in *Liber XXVII*) is *exactly* the same number as the gematria total of the contents of *Liber CCXX*, (derived by the TEG). The fact that these two numbers are *precisely* the same is either a result of deliberate design, or a staggering coincidence.

The use of the trigrams to get this special number provides an independent verification of the gematria system, unrelated to the letters themselves. In effect, it sets a “target-value” that is reached by employing the TEG on the text of *Liber CCXX*.

Another important number that is independent of *Liber CCXX* and its gematria is 1,872,000. This is the total number of days in the “long count” of the Maya Calendar, which ends in December, 2012. For the Maya, this number resolved many of their intricate cycles of time keeping. Notice the relationship of this number to the “target-value” given by the trigrams, (which is also the grand total of *Liber CCXX*):

$$267,696 / 1,872,000 = 0.143$$

The answer has no repeating decimal. It is exactly **.143**

Using the Trigrammaton English Gematria shows the great significance of the number 143:

TRIGRAMMATON = **143** = THE BOOK OF THE LAW

So by using the trigram sequence, *or* the gematria of *Liber CCXX*, one arrives at a number that is in a ratio of .143 to 1 to the famous “long count” of the Maya Calendar -- a number independent of *either* trigrams *or* gematria. Considering the significance of 143, this indicates a deep mystery.

There are many other mathematical curiosities in *Liber AL vel Legis*, far too numerous to list here; they can be found throughout these pages, especially in the Trigrammaton Commentary on the Book of the Law.

The use of the TEG upon the text of *Liber CCXX* has revealed a wealth of esoteric information, and these results show conclusively that Trigrammaton is a valid English gematria intended by Aiwass to decode the text of this mysterious book. However, the reason why this text was encoded is a question that remains unanswered.

While many other attempts have been made at an English gematria, what sets the TEG apart from most others is that it is not a gematria based on either the received order of our alphabet, or some permutation of that order. The sequence of letters in the TQ is completely random, relative to the normal alphabet. This is as it should be, since gematria is based on the spelling of words, and words are *not* spelled based on alphabetical order, otherwise the word alphabet would be spelled “aabehtlpt”.

The order of the English Alphabet is merely a convenience. It holds no special properties in and of itself, and relying on it, or any permutation of it, for a gematria is not necessary. Rather, the TQ proposes that the only real basis of a gematria of English has to be one that is completely random, chosen by an author such as Aiwass for purposes of encoding a message in the most effective manner possible, with a high proportion of words having important esoteric meaning, and a small proportion being either coincidence or uninteresting, as an unintended side-effect.

Unlike traditional gematria, the TQ uses some new methodologies that expand the associations of words beyond those that simply have the same numerical value. Any number has two other numbers directly related to it: the *Antigram* and the *Reversal*.

In the Antigram, as shown above, the types of lines in any n-gram are switched from Yang to Yin or vice versa.

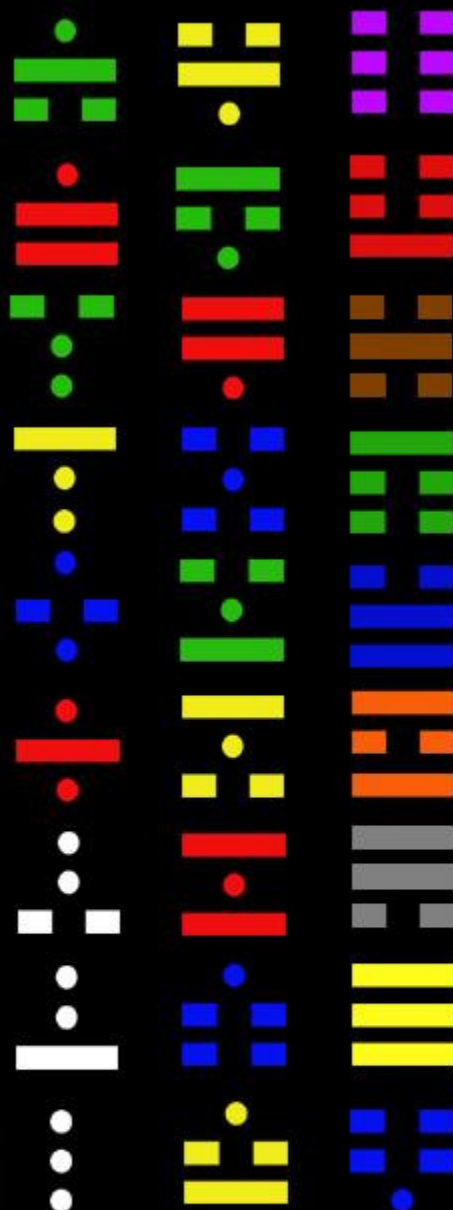
In the Reversal, the order of the lines in a trigram or hexagram is reversed, thus giving in most cases a new value for that n-gram. In the example illustrated above, 11 and 19 are reversals. (This method is also used in the *I Ching*, where hexagrams are paired up as reversals).

So *any* given number has an Equivalent, an Antigram, and a Reversal that can be considered for purposes of gematria, (as well as for other number patterns in general).

Trigrammaton Qabalah is, first and foremost, about number. Use of the system does not depend on the gematria values; they are but one extension of the concepts allied with the trigrams. One must be careful not to overstate the importance of gematria. It is a major tool of the literal qabalah, but still only a part of a larger picture.

This book also contains the results of ongoing research on the application of the trigrams to astrology, magic squares, divination, geometry, and all the rest of the subject matter of the qabalah. It is not confined to the use of gematria, nor can it be compared to any previous attempts at an English Qabalah, because it establishes a new paradigm. One can take the best ideas of the old aeon and implement them in the new; one can refine their understanding of the Universe, but the laws of mathematics never change. What does change is what mathematical model is used. The TQ contends that the model to use is Base 3, the great trinity of Tao, Yang, and Yin.

The essence of what TQ is trying to do is to get at what Buckminster Fuller called the “irreducible aspects of pattern”. In an effort to accomplish this, the TQ remains an ongoing enterprise of discovery and experiment. Within these pages you can find the results of a great deal of the research conducted so far. Hopefully more will be added in the future as this knowledge expands.



The Trigram Sequence, as Revealed in
Liber Trigrammaton sub figura XXVII

"The ultimate foundation of the highest
theoretical qabalah."--Aleister Crowley

Foreword

Techniques of Trigrammaton Qabalah

Everything begins with *Liber Trigrammaton sub figura XXVII*. The 27 trigrams of this book provide the basis for a number *mysticism* that complements the number *magick* of the *I Ching*.

Each of the trigrams is a number expressed in Base 3. Tao = Zero, Yang = 1, Yin = 2.

All of the numbers from 0 to 26, inclusive, are found in this book, although not in sequential order. Rather, the numbers come in four distinct groups.

Group 1 consists only of the Triple Tao, the Zero which is the Quintessence, Spirit. It is analogous to the Hebrew qabalistic world of Atzilut.

Group 2 contains the Double Tao, and has six members: 1, 2, 3, 6, 9, 18. Note the sum of this group is 39, and its members are all the divisors of the number 18.

These six trigrams are attributed to the four Elements of Fire Water Air and Earth, and a neutral pole. As a group, they are analogous to the qabalistic world of Briah, the Creative world where something comes from nothing.

Group 3 contains the Single Tao, and this group has twelve members: 4, 5, 7, 8, 10, 11, 12, 15, 19, 20, 21, 24. Note that this group sums to 156. (4 times the sum of the Elements). These twelve trigrams are attributed to the Zodiac. As a group they are analogous to the qabalistic world of Yetzirah, the Formative world, where something comes from something.

Group 4 contains the Absent Tao, and these eight are familiar as the trigrams of the *I Ching*. Their numerical values are: 13, 14, 16, 17, 22, 23, 25, 26. Like the previous group, these also sum to 156. They are attributed to the seven sacred planets, as well as Gaia, planet Earth. As a group, they represent Assiah, the material world.

The key concept in unraveling the trigrams and their relationships is the antipathy of Yang and Yin. They are opposites, or complements, with the Tao standing neutral between them. Thus any trigram can become its antigram by changing all of its Yang lines to Yin, and vice versa. The Tao is always neutral.

It is no coincidence that one of the five Platonic solids, the Cube, has 26 basic components. The number of sides is 6, the same as the Elements. The number of edges is 12, the same as the Zodiac. The number of corners is 8, the same as the Planets.

When each of these 26 components of the cube is given the correct numerical value, the entire set of numbers from 1 to 26 can be arrayed on the cube, with no repeated numbers, and no missing numbers. The key to this layout is the concept of the antigram. Positions that are physically opposite on the cube are occupied by numbers which are antigrams.

Thus 1 and 2 are opposite faces of the cube, as are 3 and 6, as well as 9 and 18. And not only are these numbers antigrams, but every possible combination of them with each other produces the remaining twenty numbers. Thus the edge where faces 18 and 2 meet has a value of 20; the corner where faces 2, 3, and 9 meet has a value of 14.

Naturally, Base 10 is perfectly capable of showing how this arrangement works out mathematically. But only the graphic structure of the Base 3 trigrams can explain why the pattern works in this way, and in no other way. For there is only *one* arrangement of numbers that can accomplish this result on the cube.

The correlation between the “Cube of Space” and the trigrams shows that at a very fundamental level, there is a deep connection between the first 26 whole numbers, and one of the five Platonic solids, the simplest geometric forms. But without the antigrams, and the Base 3 expression of the numbers, this fascinating correlation would have nothing to do with Trigrammaton. As it stands, *Liber Trigrammaton* has allowed this very fundamental set of mathematical data to become known for the first time.

So the set of 27 trigrams given in *Liber XXVII* are a very powerful holistic set of symbols to represent the entire universe. Each is critical to the operation of the whole system. As a data set, they are analogous to the major trumps of the tarot, to which they are attributed. They paint in broad strokes of primary colors.

Just as every possible word can be spelled using only a few letters, every possible situation can be represented by sets of trigrams. And just as the *I Ching* turns 8 trigrams into 64 hexagrams, so the TQ combines all 27 trigrams with each other in every possible way to create **729** hexagrams.

729 is a number explored in depth by Plato in the dialogue *Timaeus*, giving it a certain cachet. 729 is also the total number of cells on a 27 x 27 magic square. Such a square was found in the classic work on the subject, and modified by the present author to begin at 0 and terminate at 728, thus containing all possible hexagrams of the TQ. Study of this square, called the *Kamea of Baphomet*, is well rewarded.

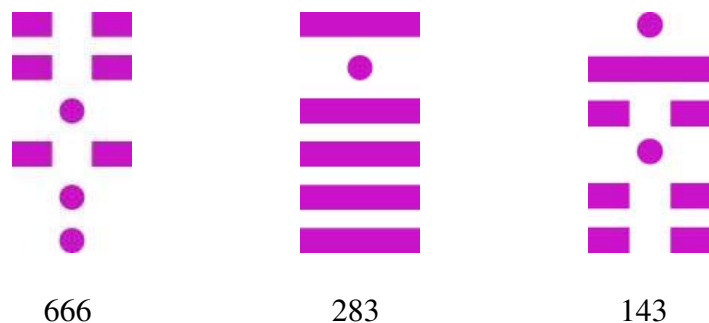
The creation of magic squares based on the hexagrams is a fundamental technique in the TQ, one that can be put to all manner of uses, both traditional and new. One of the most impressive outcomes of this branch of the TQ has been the creation of several squares, including the Kamea of Baphomet, which exhibit the unprecedented characteristic of being invertible and still remaining a magic square.

That is, if such squares are drawn using hexagrams, one can turn the entire drawing upside-down, (thus reversing the sequence of the numbers in each cell), and the square is *still* magic. This is simply not possible in base 10, which shows again that the very nature of the *graphic* representation of this number system has properties shared by no other.

The *I Ching* provides a number of techniques that are applicable to the TQ. Perhaps the most important is divination. Just as the yarrow-stalk method creates a series of probabilities of casting a particular type of line, so too does the TQ. In the case of the *I Ching*, there are 16 possible outcomes; in the TQ there are 81.

Often a hexagram is cast by this method that “becomes” another hexagram, due to the changing lines. Between the cast and the becoming hexagrams, there is a third, the “*transitional*” hexagram. This is the state that must be traveled through to get from one hexagram to another. Two very important methods for determining what this transition is can be found in the work of Fraters RVS and AMO. Their methods are similar, but they result in two entirely different hexagrams, (which happen to be antigrams of each other). Determining which of these to use is a matter of aesthetics, partly because any hexagram implies its own opposite.

These are powerful methods that can, and should, be used to bring out underlying meanings in divinations. But these methods apply not only to divination, they can also be used to explore gematria on a deeper level. Thus one may say that the “Beast”, whose number is 666, wishes to reveal “The Book of the Law”, whose title equals 143. The *transition* between these two numbers is **283**. This happens to be the TEG value of the very first sentence of *The Book of the Law*: **283** = *Had! The manifestation of Nuit.*



There are a plethora of examples of the TEG in this work; here is an obvious one taken from *Liber CCXX*. **351** is a key number, because it is the sum of 0 to 26, and thus the sum of all the trigrams:

351 = *For he is ever a sun, and she a moon.*
 153 = For he is ever a sun
 198 = and she a moon.



153



198

153 and 198 are antigrams. No more perfect explanation of the antigram concept can be found than this textual evidence.

The numbers 153 and 198 *differ* by 45. This is important because each pair of antigrams differs by a *unique* number, so 45 can be considered as part of the meaning of this pair. In that sense, consider that 45 is the TEG value of the words GOLD (for the sun) and BLACK (for the Moon). Light and darkness. Star and space.

The fact that each pair of antigrams differs by a unique number allows a Thelemic Calendar to be constructed. Among the 729 hexagrams, the Zero has no antigram; this is the first day, March 20, the Equinox. The remaining 728 hexagrams split up into 364 pairs of antigrams.

The numerical values of these hexagram-pairs differ by *all* the numbers from 1 to 364, and are thus attributed to the remaining 364 days of the solar year, based on the numerical order of their differences. Thus 93 and 186, (the antigrams that differ by 93), are attributed to Day 93, which is June 21, the Solstice; and so on for the other days.

So the pairs of antigrams can track Gaia in her orbit around the Sun every year, with each day getting its characteristic antigram pair, just as the light of the Sun shines in the same window at the same angle on the same day of every year.

As for the rest of the sacred seven, these can be tracked either symbolically, by conjoining the trigram of the Planet with the trigram of the Sign that the planet is in, or else more mathematically, by using the antigram pair that signifies the degree of the Zodiac the planet is in. The resulting hexagram, or antigram pair, can then be examined for all pertinent information such as symbolism, numerical value, and so on.

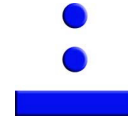
So one can make astrological charts with the hexagrams, and count the days of the year with them, and create magic squares with them, and from these squares sigils may be generated, and invocations may be created based on gematria, and divinations may be performed, and boundaries may be crossed, and original methods of analysis and catalysis may be derived from the new foundation of number mysticism, *Liber Trigrammaton*.

Liber Trigrammaton sub figura XXVII

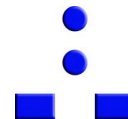
Here is Nothing under its three forms. It is not yet informeth all things.



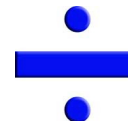
Now cometh the glory of the Single One, as an imperfection and stain.



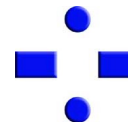
But by the Weak One the Mother was it equilibrated.



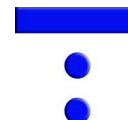
Also the purity was divided by Strength, the force of the Demiurge.



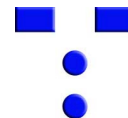
And the Cross was formulated in the Universe that as yet was not.



But now the Imperfection became manifest,
presiding over the fading of perfection



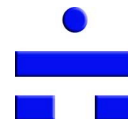
Also the Woman arose, and veiled
the Upper Heaven with her body of stars



Now then a giant arose, of terrible strength;
and asserted the Spirit in a secret rite.

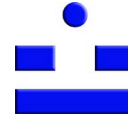


And the Master of the Temple balancing all things arose;
his stature was above the Heaven and below Earth and Hell.

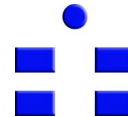


Against him the Brothers of the Left-hand Path, confusing the symbols.
They concealed their horror (in this symbol);

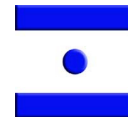
for in truth they were



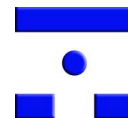
The master flamed forth as a star and set a guard of Water in
every Abyss.



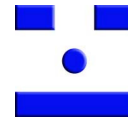
Also certain secret ones concealed the Light of Purity
in themselves, protecting it from the Persecutions.



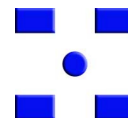
Likewise also did certain sons and daughters
of Hermes and of Aphrodite, more openly



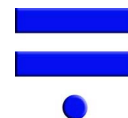
But the Enemy confused them. They pretended to conceal that
Light that they might betray it and profane it.



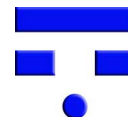
Yet certain holy nuns concealed the secret in songs upon the lyre.



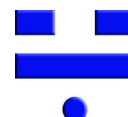
Now did the Horror of Time pervert all things, hiding the Purity
with a loathsome Thing, a thing unnameable.



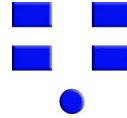
Yea, and there arose sensualists upon the firmament,
as a foul stain of storm upon the sky.



And the Black Brothers raised their heads; yea,
they unveiled themselves without shame or fear.



Also there rose up a soul of filth and of weakness,
and it corrupted a the rule of the Tao.



Then only was Heaven established to bear sway;
for only in the lowest corruption is form manifest.



Also did Heaven manifest in violent light,



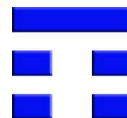
And in soft light.



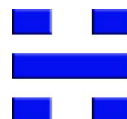
Then were the waters gathered together from the heaven.



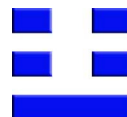
And a crust of earth concealed the core of flame.



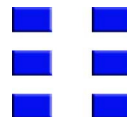
Around the globe gathered the wide air,

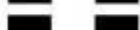


And men began to light fires upon the earth.



Therefore was the end of it sorrow; yet in that sorrow a sixfold star
of glory whereby they might see to return unto the stainless Abode;
yea, unto the Stainless Abode.



 I	 7	 7
 ☼	 △	 ▽
 0	 9	 18
 ƒ	 0	 8
 ☿	 7	 19
 1	 10	 19
 c	 G	 B
 ☿	 11	 20
 2	 11	 20
 4+	 7	 7
 △	 12	 21
 3	 12	 21
 7	 2	 7
 4	 13	 22
 4	 13	 22
 4	 7	 7
 5	 14	 23
 5	 14	 23
 2	 5	 5
 6	 15	 24
 6	 15	 24
 7	 2	 7
 7	 16	 25
 7	 16	 25
 7	 7	 7
 8	 17	 26
 8	 17	 26
 8	 7	 7
 8	 17	 26
 8	 17	 26

The Book of Mutations

Part One: The Standard Model

Liber Trigrammaton Decoded

One of the most enigmatic of the “Holy Books” written by Aleister Crowley is *Liber XXVII*, entitled *Liber Trigrammaton --- Being the Book of the Trigrams of the Mutations of the Tao with the Yin and the Yang*. This work contains 27 trigrams formulated by the use of three symbols in groups of three: a Tao, represented by a point; a Yin, represented by a broken line; and a Yang, represented by a solid line.

Crowley notes that *Liber XXVII* describes “the cosmic process, or the course of creation”, on the basis of three principles. The present work will show that by using the Base 3 number system, this cosmic process can be decoded, and an entirely new qabalah can be established from it.

In our normal decimal system, every digit of a number occupies a place value, which we refer to as the “ones place”, the “tens place”, the “hundreds place”, and so on. In actuality, every place-value in the decimal system is an exponential power of 10, starting with 10 to the Zero power, then 10 to the first power and so on.

Any number raised to the Zero power equals 1, and thus any number base, (whether it’s binary, ternary or hexadecimal), has the last digit representing how many “ones” there are in the number. Also, any number raised to the first power is that number itself, so the next place-value will be the same number as the base; thus in decimal this is the “tens place”, while in ternary it is the “threes place”.

The decoding of the trigrams is a simple process. In Base 3, there are only three digits: 0, 1, and 2. These numerals correspond to the symbols for Tao, Yang, and Yin. As with the hexagrams of the *I Ching*, the trigrams are analyzed starting from the bottom line and moving to the top line.

In the decoding process, the **bottom** line corresponds to the first digit of the ternary system. This digit represents the “ones” place, (since 3 to the zero power equals 1).

The **middle** line of each trigram corresponds to the second digit in ternary, which represents the “threes” place, (where 3 to the first power equals 3).

The **top** line of each trigram corresponds to the third digit in ternary, which represents the “nines” place, (because 3 to the second power equals 9).

Each line may be occupied by the number 0, 1, or 2, which designates how many ones, threes, and nines go to make up the number.

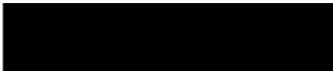
According to this system, a value can be generated for each trigram by considering which symbol is in which place, and converting those symbols into Base 3, (although almost all numbers in this essay should be considered in Base 3, they will all be converted into decimal for ease of explanation).

For example, the trigram containing three Yang lines has a value of one for the “ones” place, one for the “threes” place, and one for the “nines” place. The sum of $1 + 3 + 9 = 13$, therefore that trigram is an expression of the decimal number 13 in *ternary*.

The same method is used for all the trigrams, with the three symbols of Tao, Yang, and Yin determining how many ones, threes, and nines are involved in each number.

The following diagram should make this clear. It dissects all the digits of a six-digit number in Base 3, (otherwise known as a hexagram). On the left are the powers of 3 that make up the place values. On the right are the sums of those powers, based on whether a Tao, Yang, or Yin occupies that line. The lower trigram thus has a value of 19.

PLACE VALUES OF A HEXAGRAM IN BASE 3

$3^5 = 243$		243
$3^4 = 81$		0
$3^3 = 27$	 	54
$3^2 = 9$	 	18
$3^1 = 3$		0
$3^0 = 1$		1
sum = 316		

After being decoded, the 27 trigrams found in *Liber XXVII* are seen to represent all the numbers from 0 to 26. These 27 numbers are *not* in serial order, and this makes the sequence all the more fertile for creating a new qabalah.

The first trigram contains a zero value for every digit, and therefore equals zero. After the initial zero, the trigrams arrange themselves in three groups of 6, 12, and 8 members, based on the number of zeroes in their digits.

After the zero trigram, the next six trigrams all contain two zeroes, (or Tao-lines), and designate the numerical sequence 1, 2, 3, 6, 9, 18. The total of all six of these numbers is 39; this is the key number of *Liber Trigrammaton*.

The next twelve trigrams all contain only one zero, or Tao-line. This sequence is in the order 4, 5, 7, 8, 10, 11, 19, 20, 12, 15, 21, 24. The sum of these twelve numbers is 156.

The final set of eight trigrams are the eight Kwa of *I Ching*; these contain no Tao, and appear in the order 13, 14, 16, 22, 17, 23, 25, 26. The sum of these eight numbers is also 156.

The sum of all the trigrams, (or the numbers from 0 to 26), is 351. This total is split into three sections; the first section of seven trigrams equals 39, and this mediates between the following two sections, both of which equal 4 times 39.

Having decoded the numerical identity of each trigram, the next step in the creation of a new qabalah is to attribute various Elements, Zodiac signs, and Planets to these trigrams. Since the numbers 0, 1, and 2 are also the only digits of the ternary system, they are accorded a special status, and function as the axis of the system.

The initial trigram, valued at Zero, is attributed to the Element of Spirit. The next trigram, valued at 1, is called the Positive pole, followed by the 2 trigram, which is called the Negative pole. Essentially these three numbers are the Trinity; they are a pair of opposites with a neutral Zero between them.

The next four trigrams in the sequence are attributed to the four classical Elements: Fire is 3, Water is 6, Air is 9, and Earth is 18. This is the Elemental order that forms the basis for the tarot found in Crowley's *The Book of Thoth*.

The next twelve trigrams symbolize the 12 signs of the Zodiac. These trigrams come in groups of 4, based on the location of the single Tao-line in them: at the top, middle or bottom of the trigram. This allows the groups to be aligned with the Triplicities of the Zodiac. Thus the first four trigrams are the Mutable signs, the next four are the Cardinal signs, and the last four are the Fixed signs. Also, trigrams with two Yang lines are Fire signs, while trigrams with two Yin lines are Water signs, thus reflecting the fundamental polarity found in the Elemental trigrams. The six trigrams with one of each type of line are the Air and Earth signs.

The final eight trigrams are attributed to the seven classic Planets, plus the Earth. These attributions are an unconventional scheme based on structural similarities between the Zodiac trigrams and the Planets that have either their rulership or exaltation in a particular sign. So, for example, the 'Juppiter' trigram and the 'Sagittarius' trigram both have two lower Yang lines, because Juppiter rules Sagittarius.

The final step in the qabalistic process is to attribute a letter to each trigram. This step will create a new gematria, and allow us to translate words into numbers based on the individual values of the letters in that word. In his commentary to *Liber Trigrammaton*, Crowley has attributed the 26 letters of the English alphabet to all of the trigrams, (except the final one, which is silent). Each of these English letters is then given the ternary value of its associated trigram. This fulfills the injunction of verse II:55 of *The Book of the Law*:

Thou shalt obtain the order & value of the English Alphabet; thou shalt find new symbols to attribute them unto.

Crowley's initial opinion of this attempt was a positive one. In his "Old Comment" to *The Book of the Law*, referring to verse II:55 he says merely "Done. See Liber Trigrammaton." Later he seems to have changed his mind. In the "New Comment" to this verse, Crowley states: "The attribution in Liber Trigrammaton is good theoretically, but no Qabalah of merit has arisen therefrom."

The contention of the TQ is that no qabalah arose for him because Crowley was only supposed to solve the "order" half of the "*order & value*" equation, which is referred to in verse I:56 of *The Book of the Law*:

Aum! All words are sacred and all prophets true; save only that they understand a little; solve the first half of the equation, leave the second unattacked. But thou hast all in the clear light, and some, though not all, in the dark

He arranged the *order* of the letters, but did not decipher the correct *values* for each letter, because he was not aware of the Base 3 counting system. It is only by obtaining the correct numerical values for the "*new symbols*", (which are the trigrams), that a "Qabalah of merit" can arise therefrom. The present work follows Crowley's original letter attributions, as these are the only indication he has left us regarding a qabalah based on the English alphabet.

Liber XXVII is one of Crowley's "Holy Books of Thelema", a group of works that are technically known as "Class A" documents. By definition, a Class A document can not be changed, even by one letter; thus the meaning and value of *each* letter is integral to the exegesis of such a document. Since all of the Holy Books are written in the English language, such an exegesis requires a qabalah and gematria based on the English alphabet.

Since the gematria used in this essay is derived from Crowley's own letter-attributions in *Liber XXVII*, it is known as Trigrammaton English Gematria, or TEG. No other English gematria utilizes the letter-attributions left to us by Crowley. And no other English gematria even comes close to the TEG's ability to expound the literal mysteries woven into the text of *The Book of the Law*.

The Trigram Sequence in *Liber XXVII*

(Read bottom to top, left to right)

	A		M		26
	P		S		U
	Y		F		D
	T		B		K
	X		Z		V
	H		G		Q
	C		O		R
	L		W		E
	I		J		N
	5		21		24

Further light is shed on these numbers by looking at the trigrams in sets of opposite pairs, known as antigrams. A trigram's opposite is determined by switching Yang lines to Yin, and vice-versa. The Tao is neutral, and has no opposite.

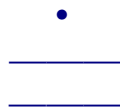
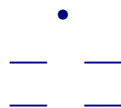
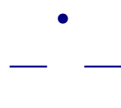
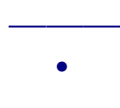
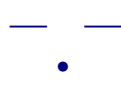
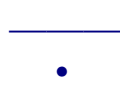
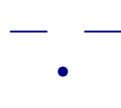
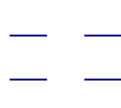
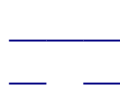
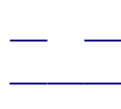
The Elemental Trigrams as Polarities

$\begin{array}{c} \cdot \\ \cdot \\ \hline \end{array}$	1	+	$\begin{array}{c} \cdot \\ \cdot \\ \hline \end{array}$	2	—	=	3
$\begin{array}{c} \cdot \\ \cdot \\ \hline \end{array}$			$\begin{array}{c} \cdot \\ \cdot \\ \hline \end{array}$				
$\begin{array}{c} \cdot \\ \hline \cdot \end{array}$	3	△	$\begin{array}{c} \cdot \\ \hline \cdot \end{array}$	6	▽	=	9
$\begin{array}{c} \cdot \\ \hline \cdot \end{array}$			$\begin{array}{c} \cdot \\ \hline \cdot \end{array}$				
$\begin{array}{c} \cdot \\ \cdot \\ \hline \end{array}$	9	△	$\begin{array}{c} \cdot \\ \cdot \\ \hline \end{array}$	18	▽	=	27
						Total =	39

The Planetary Trigrams as Polarities

$\begin{array}{c} \hline \hline \hline \end{array}$	13	☉	$\begin{array}{c} \hline \hline \hline \end{array}$	26	☾	=	39
$\begin{array}{c} \hline \hline \hline \end{array}$			$\begin{array}{c} \hline \hline \hline \end{array}$				
$\begin{array}{c} \hline \hline \hline \end{array}$	14	☿	$\begin{array}{c} \hline \hline \hline \end{array}$	25	♂	=	39
$\begin{array}{c} \hline \hline \hline \end{array}$			$\begin{array}{c} \hline \hline \hline \end{array}$				
$\begin{array}{c} \hline \hline \hline \end{array}$	16	☿	$\begin{array}{c} \hline \hline \hline \end{array}$	23	⊕	=	39
$\begin{array}{c} \hline \hline \hline \end{array}$			$\begin{array}{c} \hline \hline \hline \end{array}$				
$\begin{array}{c} \hline \hline \hline \end{array}$	22	♀	$\begin{array}{c} \hline \hline \hline \end{array}$	17	♀	=	39
$\begin{array}{c} \hline \hline \hline \end{array}$			$\begin{array}{c} \hline \hline \hline \end{array}$				
						Total =	156

The Zodiac Trigrams as Polarities

	4	☲		8	☵	=	12
	5	☴		7	☷	=	12
	10	☲		20	☵	=	30
	11	☴		19	☷	=	30
	12	☲		24	☵	=	36
	15	☴		21	☷	=	36

							Total = 156

The diagram above demonstrates that all the Fire signs are opposite Water signs, while all the Air signs are opposite Earth signs. This arrangement reflects the polarities of the Elemental trigrams. The total value of the six Fire and Water signs is 78, and these are all even numbers, (4, 8, 10, 20, 12, 24). The total value of the six Air and Earth signs is also 78, and these are all odd numbers, (5, 7, 11, 19, 15, 21).

The six antigram pairs consist of signs that are 90 degrees, or “square” to each other in the zodiac. Thus every antigram pair is either Cardinal, Fixed, or Mutable. The Fire signs contain only Tao and Yang lines, while the Water signs contain only Tao and Yin. All of the Air and Earth signs have a combination of Tao, Yang, and Yin.

The pairs of opposite numbers also show a unique set of relationships when the *difference* between two antigrams is examined. The chart below shows that the thirteen pairs of antigrams differ by *each* of the numbers from 1 to 13.

The initial set represents the Elemental antigrams. The sequence of 1 - 3 - 9, which represents the place-values of the three lines of a trigram, is shown in this first set. The second set represents the Zodiac antigrams. All of the differences in this set are even numbers. In the third set, the differences between *I Ching* trigrams are all prime numbers.

Antigrams	Difference	Sum	Product
1 -- 2	1	3	2
3 -- 6	3	9	18
9 -- 18	9	27	162
4 -- 8	4	12	32
7 -- 5	2	12	35
10 -- 20	10	30	200
11 -- 19	8	30	209
12 -- 24	12	36	288
21 -- 15	6	36	315
13 -- 26	13	39	338
14 -- 25	11	39	350
16 -- 23	7	39	368
22 -- 17	5	39	374
143 / 208	91	351	2691

The sum of the numbers 1-26, plus the products of the antigrams, equals $2 \times 39 \times 39$. For the pair 22 & 17, the total of their difference, sum, and product is 418.

Numerical Order of the Trigrams				Trigrammaton Order of the Trigrams			
Decimal	Trigram	Category	Letter	Decimal	Trigram	Category	Letter
0	☰	☯	I	0	☰	☯	I
1	☶	☳	L	1	☶	☳	L
2	☱	☵	C	2	☱	☵	C
3	☲	☴	H	3	☲	☴	H
4	☴	☶	P	6	☴	☶	X
5	☵	☱	A	9	☵	☱	T
6	☶	☲	X	18	☶	☲	Y
7	☱	☴	J	4	☴	☶	P
8	☲	☱	W	5	☱	☵	A
9	☳	☲	T	7	☴	☴	J
10	☵	☴	O	8	☱	☲	W
11	☶	☵	G	10	☴	☴	O
12	☴	☱	F	11	☱	☶	G
13	☳	☰	E	19	☴	☱	Z
14	☲	☶	R	20	☱	☲	B
15	☵	☴	S	12	☴	☱	F
16	☶	☱	Q	15	☵	☴	S
17	☳	☲	K	21	☶	☳	M
18	☲	☴	Y	24	☱	☶	N
19	☴	☱	Z	13	☳	☰	E
20	☱	☲	B	14	☲	☶	R
21	☴	☳	M	16	☵	☱	Q
22	☳	☴	V	22	☳	☴	V
23	☲	☰	D	17	☲	☱	K
24	☱	☶	N	23	☲	☴	D
25	☴	☳	U	25	☴	☳	U
26	☵	☲		26	☵	☲	

Platonic Models of Trigrammaton

The 27 trigrams share a deep affinity with the basic forms of geometry known as the Platonic Solids. The Greek geometers recognized five basic shapes that can be created from the repetition of a single plane figure in 3 dimensions, namely the tetrahedron, octahedron, icosahedron, dodecahedron, and hexahedron, (or cube). The first three figures are made up solely of triangular sides, while the latter two are composed of pentagonal and square sides. Although Plato was not the first to discover these figures, he made them a prominent part of his discourse on geometry, and so they were named after him.

The 26 non-zero trigrams can be attributed to the 26 parts of a tetrahedron, cube or an octahedron. This discussion begins with the octahedron, as this figure best exemplifies the manner in which the trigrams combine to make a closed, geometric model.

The fact that the 26 trigrams occur in three sets of **6**, **12**, & **8**, depending on how many Tao-lines they contain, allows the modeling of this group of 26 components on the 3-dimensional grid of an octahedron. The regular octahedron is composed only of triangular sides, and like all polyhedra the three major visual aspects that it displays are corners, edges and sides; or vertexes, vectors, and faces. It so happens that in the octahedron these aspects occur in three sets: **6** vertexes, **12** vectors, and **8** faces. This allows a 1-to-1 correspondence between the 26 “topological aspects” and the 26 trigrams.

The trigrams naturally occur as sets of polarities, and this fact is used to determine how the correspondence is achieved between the topological aspects and the trigrams. If one draws a line from the edge of an octahedron through the center of the figure, it will intersect another edge. The same is true of the corners and the sides. Since these aspects of the octahedron are *physically* opposite one another, they are attributed to trigrams that are *graphical* opposites, or antigrams.

The six initial trigrams of the system are attributed to the six corners of the octahedron, such that each corner trigram is opposite its own antigram. Thus the trigrams for 1 and 2 are opposite one another, as are the trigrams for 3 and 6, and those for 9 and 18. Once this has been done, all the remaining attributions to the edges and sides are achieved by utilizing the numerical characteristics of the vertexes.

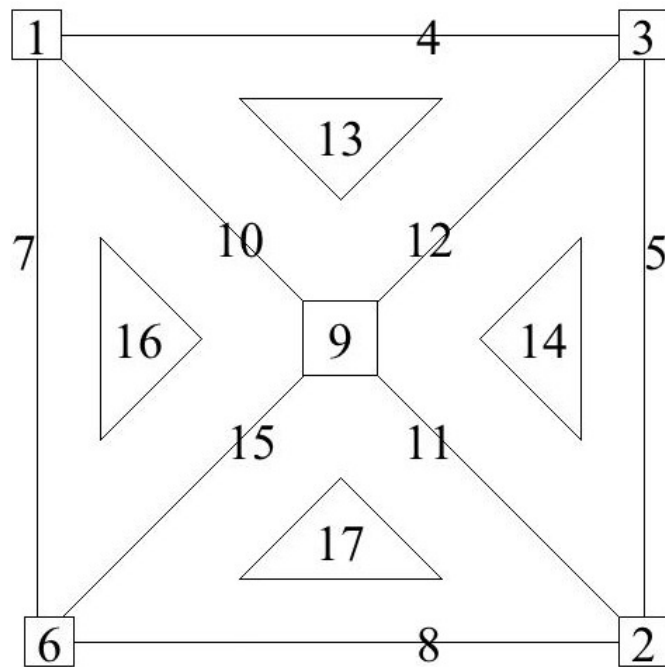
Each edge is attributed to a trigram whose value is the sum of the two corners that form the ends of that edge. For example, the 10 trigram on one edge connects the two corners whose values are 1 and 9. Opposite to this edge, the 20 trigram connects the corners whose values are 2 and 18.

Similarly, each side is attributed to a trigram whose value is the sum of the three vertexes that form the corners of that side. For example, the 22 trigram is attributed to the side whose corners have the values of 1, 3, and 18. The side opposite to this is attributed to the 17 trigram, because the corners of that side are the trigrams whose values are 2, 6, and 9. This simple method allows for numerical balance in every direction, throughout the matrix of the octahedron. The sublime beauty of this balance is seen in the fact that in every case opposite trigrams are attributed to physically opposite parts of the matrix.

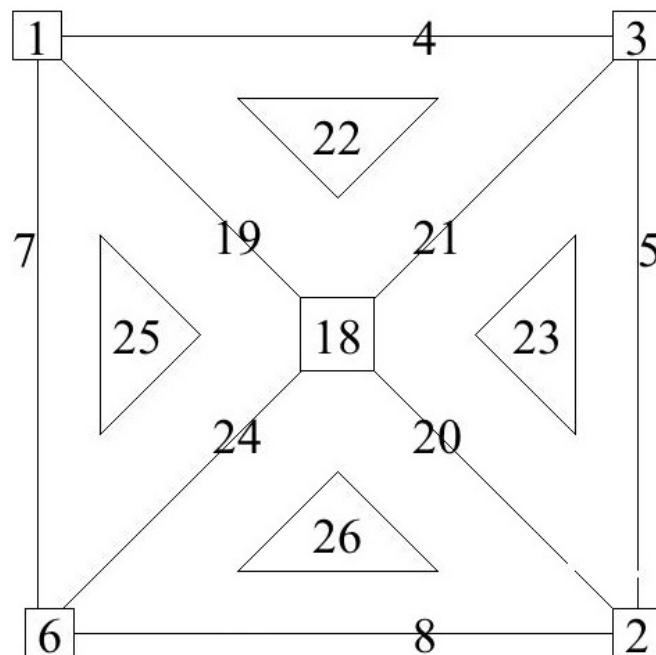
The octahedron has **6** Elemental trigrams at the corners, **12** Zodiac trigrams at the edges, and **8** Planetary trigrams on the sides. On the interior of this figure are three polar axes, joining 1 & 2 (the Yang and Yin trigrams), 3 & 6 (Fire and Water), and 9 & 18 (Air and Earth). The point where all 3 of these axes meet, in the center of the octahedron, is attributed to ‘Nothing under its three forms’, the figure of 3 Tao-lines whose value is Zero.

The following diagrams show the decimal values of the various trigrams attributed to the parts of the octahedron. The values of the corners are drawn inside squares, and the values of the sides are inside triangles, for easier comprehension.

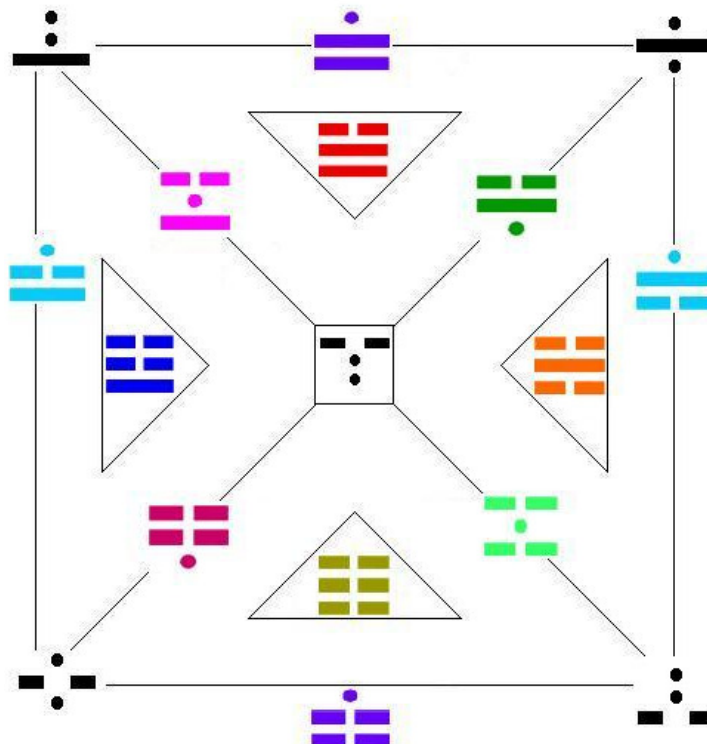
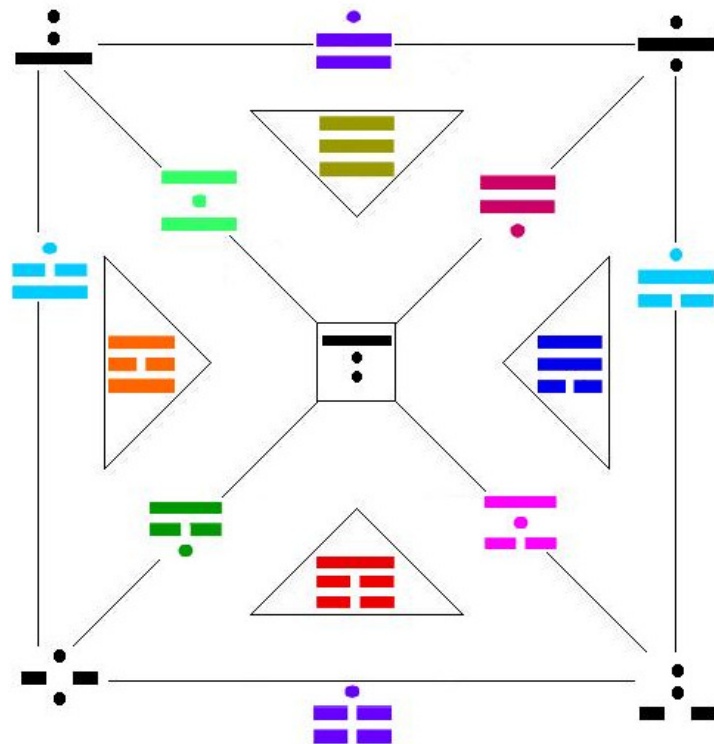
The upper half of the Octahedron matrix. Imagine the center as the apex of a pyramid.



The lower half of the matrix. The center vertex is the apex of an inverted pyramid.



The Octahedron matrix drawn with trigrams. Except for the black corners, trigrams of the same color are antigrams. These colors match the ones used in the cubical diagram below.

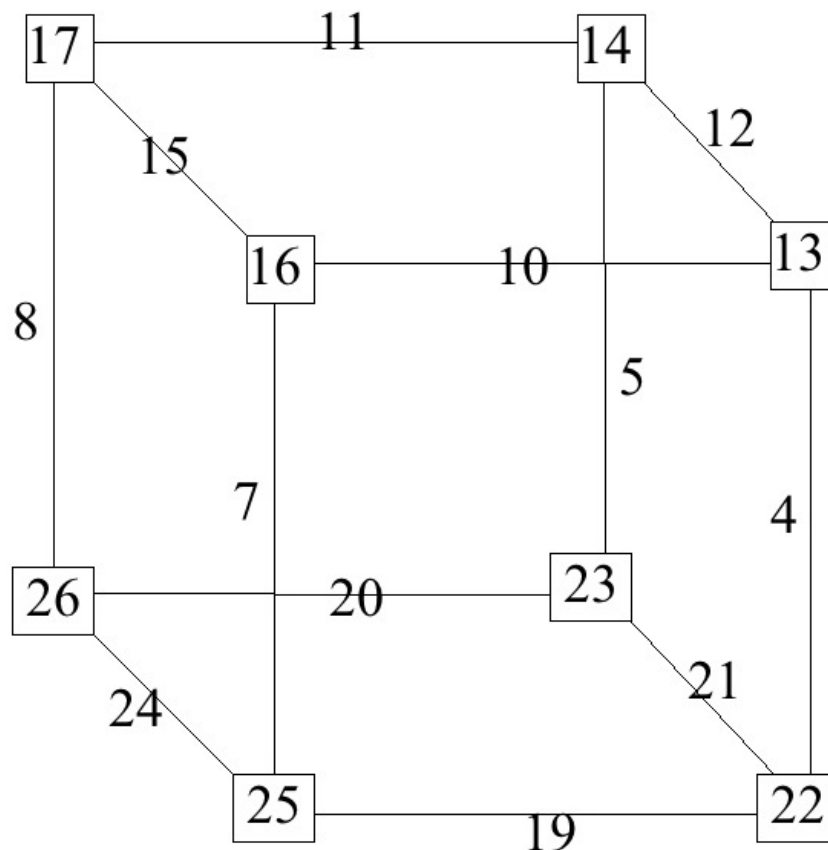


The method of attributing trigrams to the octahedron can also be used with the cube. Both the cube and the octahedron have 26 cases of the three primary topological aspects; the octahedron has **12** edges, **8** sides, and **6** corners, while the cube has **12** edges, **6** sides, and **8** corners. The cube is therefore called the “dual” of the octahedron, since one figure can be changed into the other by reversing their corners and sides. In terms of the trigrams, this means that they can be modeled equally well on the cube, with the same mathematical results and the same polar trigrams opposite one another.

As the figure shows, the six corners of the octahedron have become the six sides of the cube, and these sides, or planes, remain the primary set of opposites that determine the whole figure. The edge where two sides meet equals the sum of those two sides, while the corner where three sides meet is the sum of those three sides.

The first diagram shows the decimal value of the trigrams attributed to the cube, while the second diagram shows the trigram arrangement. As before, trigrams of the same color are antigrams.

The cubical matrix. Values of the sides have been left out for clarity. Each edge is the sum of the two sides that meet at that edge. Each corner is the sum of the three sides that meet at that corner. In this view, values are: top side = 9, bottom = 18, left side = 6, right side = 3, back = 2, front = 1.

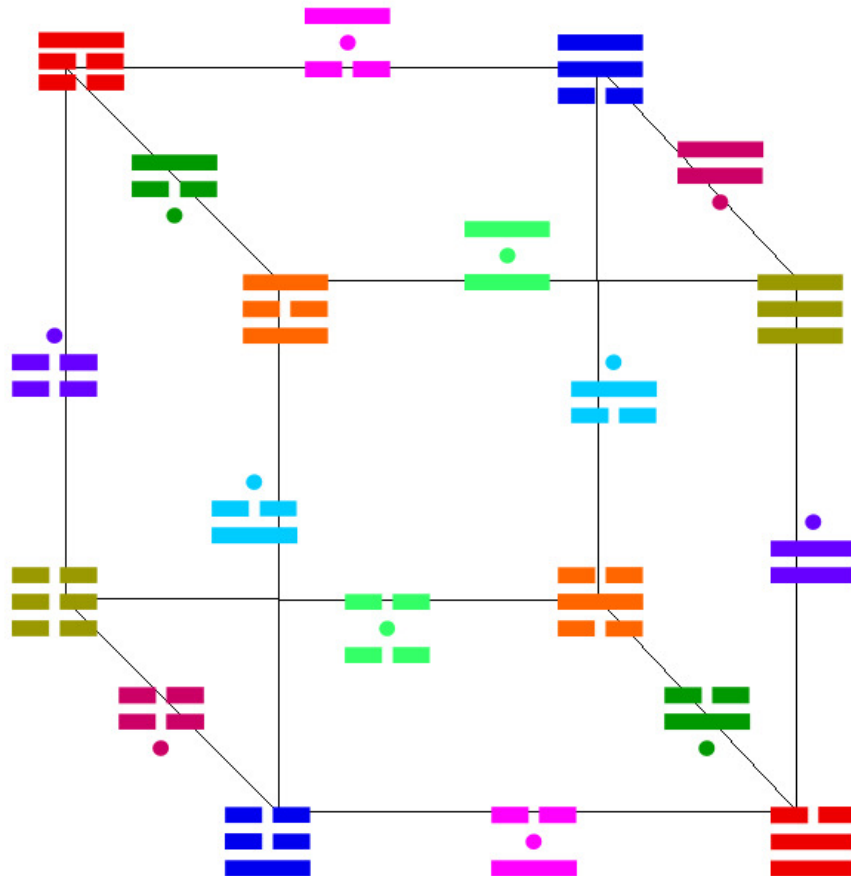


The cubical matrix, represented with Trigrams, the Antigrams are the same colour.
 The values of the sides have been left out for more clarity. In this view, values are:

top side = ☰ bottom = ☷ left side = ☳ right side = ☶ back = ☵ front = ☲

Each edge is the sum of the two sides that meet at that edge.

Each corner is the sum of the three sides that meet at that corner.



The cubical matrix can also be elaborated by the creation of a cube made up of 27 smaller cubes. Each of these smaller cubes can be attributed to one of the 27 trigrams, with the Zero trigram occupying the center of volume of the figure as the sole inner cube. The eight corner cubes are thus the Classic trigrams. The six cubes on the center of each side are the Elemental trigrams, and the twelve remaining cubes on the edges are the Zodiac trigrams. These all retain their same relative positions, as in the skeleton cube above, with opposite cubes being attributed to antigrams.

This is difficult to illustrate in two dimensions, but the essential characteristic is that the path that joins any two opposite trigrams travels through the central Zero cube. (Note that such a 'three-frequency' cube is the smallest subdivision of a cube that contains a nuclear cube).

Seen from above, the levels of the cube look like this:

Top Level:	17	11	14
	15	9	12
	16	10	13
Middle Level:	8	2	5
	6	0	3
	7	1	4
Bottom Level:	26	20	23
	24	18	21
	25	19	22

One has to marvel at the fact that the 26 numbers from 1 to 26 can be arrayed upon a cube, using simple addition, and all 26 parts of the cube can be “numbered” without any repeats. This is more than a trick of arithmetic; it is a profound mathematical truth. There is a direct correlation between the first 26 numbers and the most basic polyhedral figures. If the ancient Greeks had known of this, it would have become as well known as the Pythagorean Theorem.

Although we can see quite easily how all these numbers fit together when we use our normal Base 10 counting, the fact is that our decimal system does not tell us *why* this phenomenon occurs. Only Base 3 can tell us that. And what it tells us is that certain numbers are “opposites” of each other, based on their *graphical representation*. Because of this, they can be arrayed on physically opposite parts of a cube in a perfect numerical balance that leaves no gaps and has no repeats. And all of this is based on simple addition. The only requirement is to use the basic pairs of numbers, 1 & 2, 3 & 6, 9 & 18 as the fundamental units of addition that create all the other numbers.

In the octahedron, these 6 ‘Elemental’ numbers are the *corners* of the figure. In the cube the same 6 numbers are the *sides* of the figure. So it should be no surprise that in the last of our Platonic solids, the tetrahedron, these 6 numbers are the *edges* of the figure.

As noted, the cube and the octahedron are two of the five Platonic solids, along with the icosahedron, dodecahedron, and the tetrahedron. Like the former pair, the icosahedron is the “dual” of the dodecahedron; one has **30** edges, **12** corners, and **20** sides, while the other has **30** edges, **20** corners, and **12** sides. Thus the number of corners and sides switches between them.

The tetrahedron is in the curious position of being its own “dual”, for it has 6 vectors, 4 vertexes, and 4 faces. When the number of the vertexes and faces are switched, the same total, and thus the same figure, is created. But one would be mistaken to think that these are one and the same tetrahedron. They are in fact a pair of distinctly positive and negative tetrahedra. This fact can be illustrated by attributing the trigrams to the tetrahedron, as was done with the octahedron and the cube.

As in the previous examples, the six Elemental trigrams remain the additive units. Thus the Elemental trigrams are attributed to the six edges of the tetrahedron, with the opposite trigrams attributed to opposite edges. Each corner is the meeting point of three edges, and the sum of these edges is the value of that corner. Similarly, each side is bound by three edges, and the sum of these three vectors is the value of that side.

This is where the positive and negative tetrahedra appear, for there are two, and *only two*, distinct layouts of the six vectors such that the opposite trigrams remain opposite. One layout results in the even numbers 14, 16, 22, & 26 being the corners while the odd numbers 13, 17, 23, & 25 are the sides. The other layout results in the odd numbers being the corners and the even numbers being the sides. The reason that there are two possible layouts is because, unlike the other Platonic solids, each corner of a tetrahedron is opposite a side, and not another corner. This allows the tetrahedron to be its own dual, with the values of the four sides and the four corners changing places.

These two tetrahedra then show the integration of the 6 Elemental trigrams with the 8 *I Ching* trigrams to make up the 14 cases of the tetrahedron's three primary topological aspects: 4 faces, 4 corners and 6 edges. Lest we forget the Zodiac trigrams, these make up the 12 cases of the fourth topological aspect: the corner-angles.

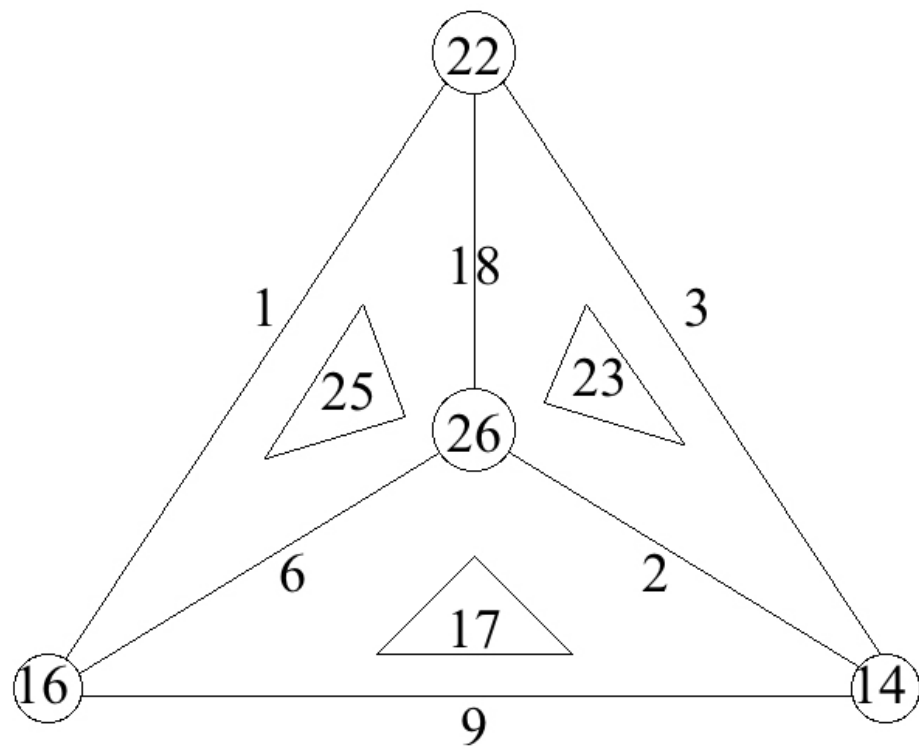
Each face of the regular tetrahedron is an equilateral triangle having three corner angles: 3 angles times 4 faces equals 12 angles in all. Each of these angles is one of the Zodiac trigrams, having the value of the two edges that meet to form that particular angle. Thus the tetrahedron provides the primary model for the interaction of all the trigrams. Each Element is a single line, a vector. Where two Elemental edges intersect is an angle, (a Zodiac trigram). Wherever 3 vectors intersect or interlock is a corner or a side, (an *I Ching* trigram).

In the Positive Tetrahedron, trigrams 1, 3, & 9 form the edges of one triangular face, whose value is the 13 trigram and whose angles are 4, 10, & 12; the three Fire signs. The Negative Tetrahedron has trigrams 2, 6, & 18 forming the edges of one face, whose value is 26 and whose angles are 8, 20, & 24, the three Water signs of the Zodiac.

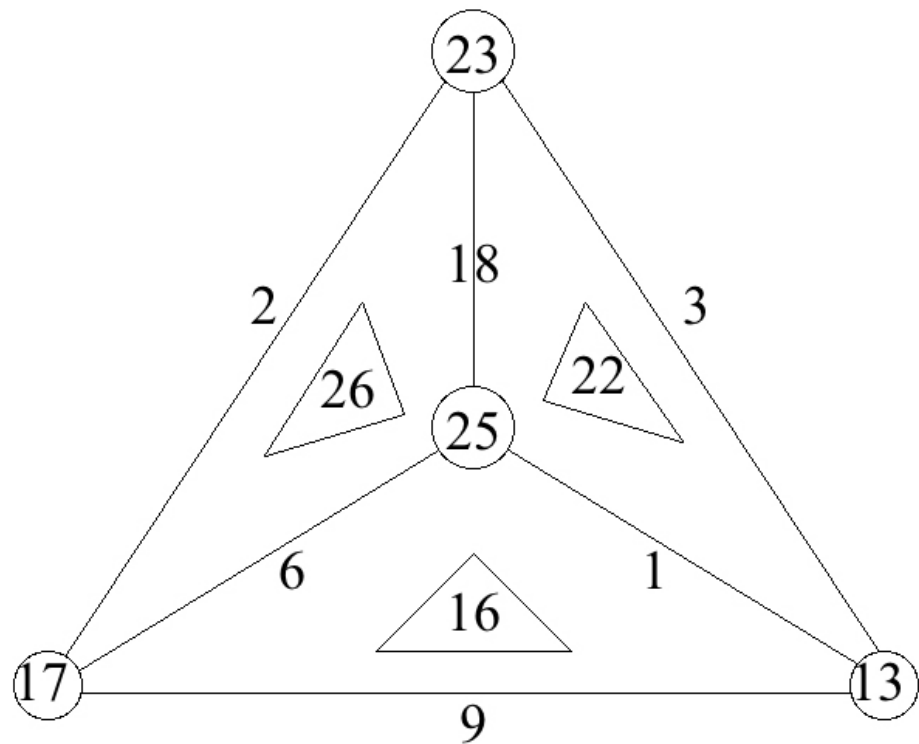
(The diagrams that follow omit the zodiac trigrams due to space constraints).

	<u>Vectors</u>	<u>Face</u>	<u>Angles of Face</u>	<u>Opp. Vertex</u>
Positive Tetrahedron	1, 3, 9	13	4, 10, 12	26
	2, 6, 9	17	8, 11, 15	22
	2, 3, 18	23	5, 20, 21	16
	1, 6, 18	25	7, 19, 24	14
Negative Tetrahedron	2, 3, 9	14	5, 11, 12	25
	1, 6, 9	16	7, 10, 15	23
	1, 3, 18	22	4, 19, 21	17
	2, 6, 18	26	8, 20, 24	13

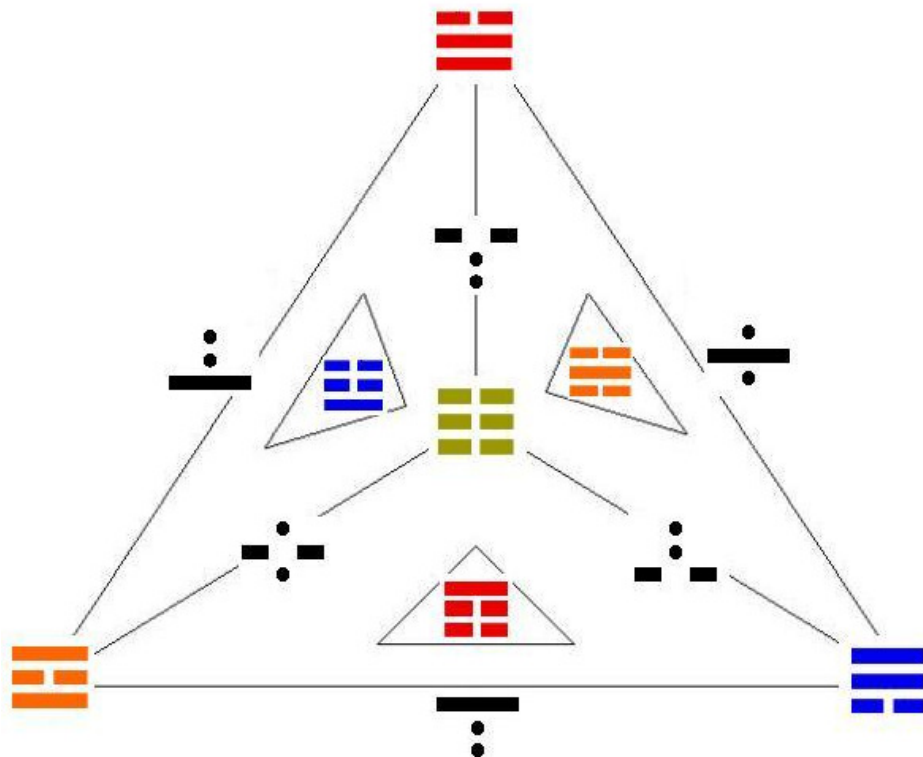
The Positive Tetrahedron. The value of the hidden face is 13.



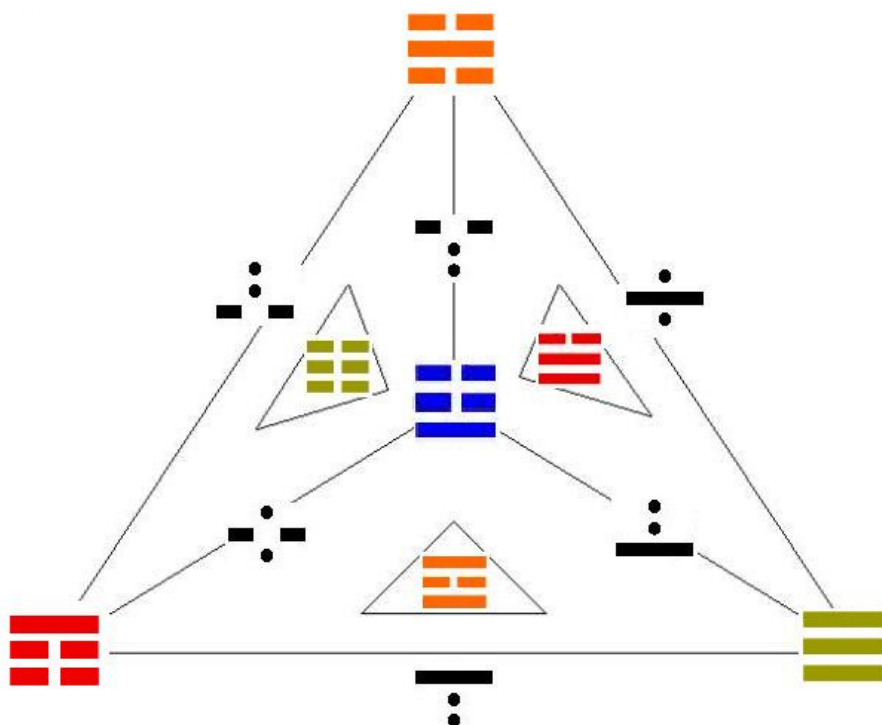
The Negative Tetrahedron. The value of the hidden face is 14.



The Positive Tetrahedron. The value of the hidden face is 13.



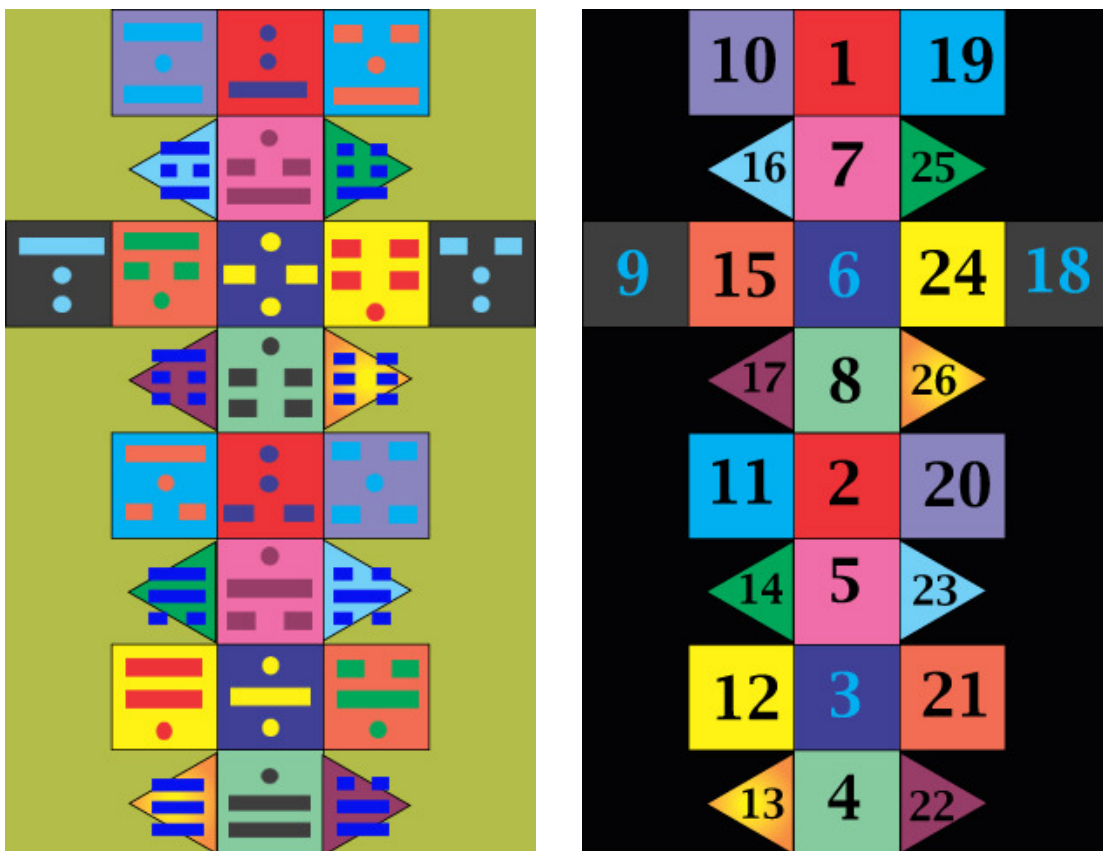
The Negative Tetrahedron. The value of the hidden face is 14.



The next two figures are not Platonic solids, but Archimedean solids. These are polyhedra that have sides of more than one kind. Instead of all the sides being triangles, squares, or pentagons, there is a mixture of types. In the first case we have a figure with 8 triangular sides and 18 square sides, called the rhombicuboctahedron.

That's a mouthful of a name, but the main thing that concerns us here is that this polyhedron has 26 sides. These can be attributed to the 26 non-Zero trigrams, and the earlier method can be employed again, where opposite sides of the figure are attributed to opposite trigrams.

The eight triangular sides are aligned with the 8 Planetary trigrams, while 6 alternating square sides align with the Elemental trigrams, and the remaining 12 sides are the Zodiac trigrams. The following diagrams show this figure flattened out into two dimensions for easier comprehension. Identical color schemes indicate antigram pairs.



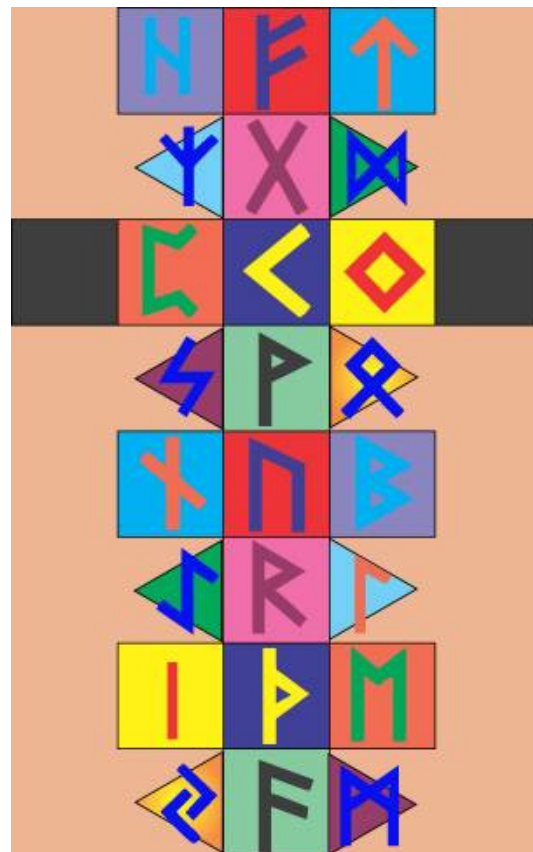
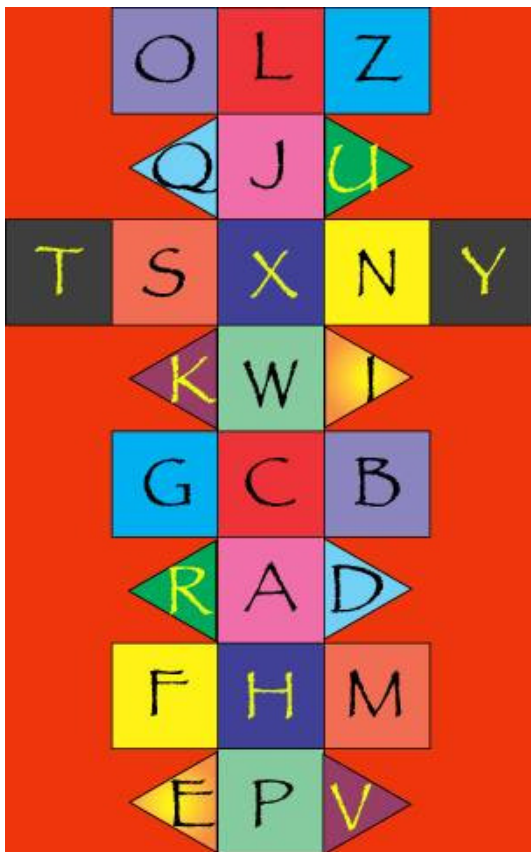
A striking feature of this layout is that trigrams end up in rows of three numbers that all reduce to the same digit. For convenience sake, the top row of three numbers contains 10, 1 & 19; these are all the trigrams that reduce to the number 1. In fact, this layout puts all the single digit numbers of the decimal system in the middle column: 1, 7, 6, 8, 2, 5, 3, 4 from top to bottom. The position of 9 and 18 is arbitrary; they can be paired with any of the rows of three square sides, since they represent the two sides that cover the top and bottom of the figure when it is folded up into a three-dimensional shape.

The next two diagrams show the flattened rhombicuboctahedron with English letter-attributions, and the Futhark Runes arrangement. Since there are only 24 Runes, the positions of 9 and 18 are left blank, representing the blank rune and the pole of spin.

Often the 24 runes are depicted in three sets of eight, called *Aett*. There is a traditional order to these Aett, and this is followed for the digits from 1 through 8, then 10 through 17, then 19 through 26. By skipping the numbers 9 and 18, we can attribute the runes to all of the other trigrams. Of course, these numbers are scrambled into a non-linear order on the rhombicuboctahedron, so the three columns of eight runes each are not in the traditional sequence.

Attributing letters or runes to this figure is done primarily to demonstrate what such an arrangement would look like. We will not be going into any detail regarding the runes, but this novel scheme of attributing them to the trigrams does allow for a numerical value to be given to each rune, and therefore to any word spelled with runes.

As for the English letters, it may be useful to have all letters whose value reduces to the same digit displayed together. As noted above, one method of literal qabalah is called *temurah*, and this involves substituting one letter for another, based on some standard pattern. One possible scheme for doing so would be to substitute letters that reduce to the same digit. This involves what is called the “qabalah of nine chambers”, since all numbers in Base 10 can be reduced to a digit from 1 to 9. This figure may then be considered a graphical non-linear depiction of the nine chambers of the Trigrammaton Qabalah.

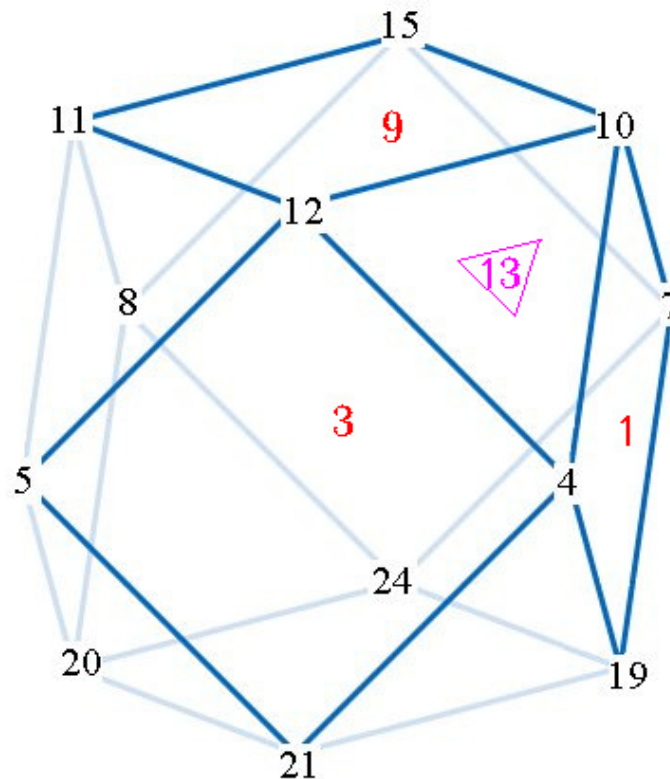


The next figure is another Archimedean solid, which is the ancestor of the previous one. This one has a much simpler name, the cuboctahedron. This figure is what results when you take a cube and slice off each of the eight corners so that they each become a triangle. These **8** triangular sides are joined with **6** square sides, and **12** corners. Once again we see the same pattern of aspects coming in groups of **8**, **12**, and **6**, which immediately suggests the possibility that they can be attributed to the **8** Planetary, **12** Zodiacal, and **6** Elemental trigrams.

The trigrams are again placed on the diagram so that antigrams occupy physically opposite parts of the figure. Every number from 1-26 is used with no repeats, and once again, all we need to determine the placement of the trigrams is to use simple addition.

The first diagram has the decimal equivalents of the trigrams. To make it less cluttered, only the twelve corners and three of the sides are given values. The top square face has a value of 9, (so the bottom square is valued at 18, the antigram of 9). The front square face has a value of 3, meaning the rear face is valued at 6, (the antigram of 3). The side square face has a value of 1, so its opposite side is valued at 2, (the antigram of 1).

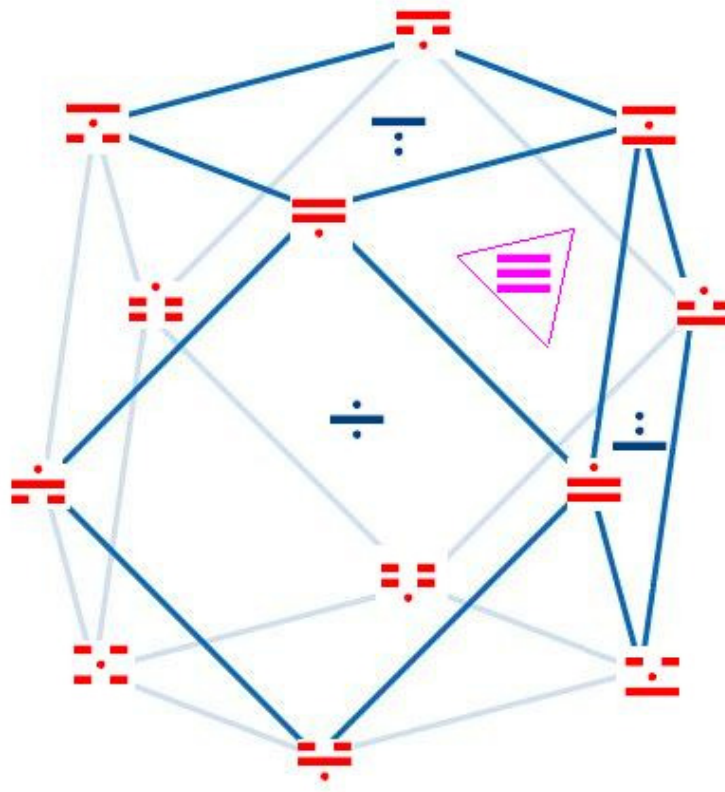
Every corner is the meeting place of two square sides. Simply add the value of those two squares to get the value of the corner. Every triangular side is bordered by three square sides. Add the value of the three faces to get the value for that triangle. Thus the triangle shown has a value of $1 + 3 + 9 = 13$. The triangular face opposite to this would then be the number 26, which is the antigram of 13.



The next diagram has the trigrams in place of the decimal numbers. This makes it much easier to see how the values of the sides combine to create the trigrams of the faces and corners. The 13 trigram is shown, being made up of the 1, 3, and 9 trigrams. If this looks familiar, it's because this is the same arrangement found in the octahedron, which also has eight triangular sides. The fact is, this cuboctahedron can be folded up into an octahedron, assuming that the corners are flexible enough to allow the faces to rotate into position next to one another.

This figure was very important to Buckminster Fuller, inventor of Synergetic Geometry and the geodesic dome. When the cuboctahedron collapsed in on itself to become an octahedron, he called it the “Jitterbug”. He also had a fancy name for this polyhedron. He called it the Vector Equilibrium, and made it the centerpiece of his geometry. The name derives from the fact that if the 12 corners of this polyhedron are replaced with spheres of equal size, they will be surrounding a nuclear sphere of the same size. When the centers of all thirteen spheres are connected to one another, all of the vectors are the same length, thus they are all in equilibrium, hence the name. If this network is continued in every direction to fill all space, it is known as the Isotropic Vector Matrix.

There are two other Platonic solids that have not been discussed, the icosahedron and its dual, the dodecahedron. The trigrams can also be arrayed on these two figures, but this requires using some trigrams more than once, since these polyhedra have more than 26 aspects. These diagrams have been omitted to focus only on the group of 26 trigrams.



The Book of Mutations

Part Two: Divination

Now that we have looked at the many geometric forms that the trigrams are aligned with, and seen the delicate interplay of this group of numbers from 0 to 26, it's time to examine how one can generate any such number in the first place. There are several methods that can accomplish this, and one of them takes the tradition of the *I Ching* as an inspiration for creating the various types of lines, or digits, of the ternary numbers.

In *I Ching*, Yang lines can turn into Yin lines, and vice versa, *or* they can remain static and not change. This means there are four different possibilities. In Trigrammaton there is an extra line, the Tao, which can also turn into Yang or Yin, and vice versa. This means that all together there are $3 \times 3 = 9$ different types of lines, as shown below.

The simplest way to pick between 9 possibilities is to take 9 objects that signify the various lines, and choose one of them in a random fashion. M&M's in 9 colors would do fine, (and you could eat the evidence afterward). But if you have 9 colors and 9 types of line to match them with, then there are $9! = 362,880$ possible ways to color those 9 lines. Is there a way to be less arbitrary about it? There is, but it requires other numbers to do it.

A precise method of choosing 1 out of 9 possible lines is found by using the digits of the nine "bigrams" of Trigrammaton. The bigrams are all those numbers that are written using only two lines, or digits. These numbers, built from right to left, can be considered as representatives of those nine kinds of line, based on what the first and second digits are.

For example, 00, 11 and 22 are Tao static, Yang static, and Yin static, because they repeat the digit. But 5, which in ternary is '12', represents Yin into Yang, because it starts with a Yin line and ends with a Yang line, (reading the digits from right to left).

0 = 00 = Tao static
1 = 01 = Yang into Tao
2 = 02 = Yin into Tao
3 = 10 = Tao into Yang
4 = 11 = Yang static
5 = 12 = Yin into Yang
6 = 20 = Tao into Yin
7 = 21 = Yang into Yin
8 = 22 = Yin static
9 = 100 = Tao static

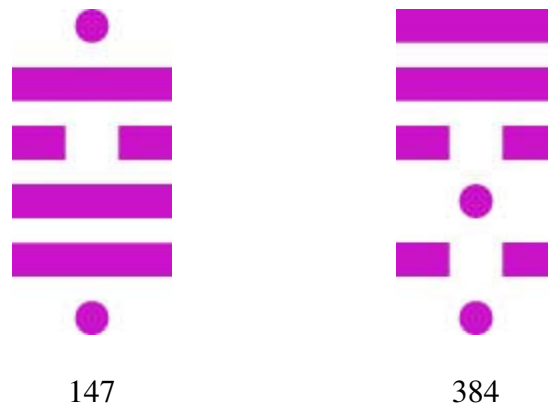
Since any number can be reduced to a single digit, (e.g., $150 = 1 + 5 + 0 = 6$), then any number can generate a type of line, (9s will count as 0s). When you have enough of these lines, you can make a new number. But how do we get those single digits in the first place? Any way you like. Use six words for their gematria values, throw darts at a magic square, or roll three dice and add them up. You might even play tic tac toe on this square:

Yin into Tao - 2	Yang Static - 4	Tao into Yin - 6
Yang into Yin - 7	Tao Static - 0	Yin into Yang - 5
Tao into Yang - 3	Yin Static - 8	Yang into Tao - 1

As an example of this method we can use the word ΘΕΛΗΜΑ, a six-letter word in Greek. The values of the separate letters are 9 – 5 – 30 – 8 – 40 – 1. We can arrange these as a set of six lines, reduce the digits of the letters, and then convert the reduced digit to a ternary bigram in the following manner:

Α	=	1	=	01
Μ	=	40	=	4 + 0 = 4 = 11
Η	=	8	=	22
Λ	=	30	=	3 + 0 = 3 = 10
Ε	=	5	=	12
Θ	=	9	=	00

Now using the Bigrams generated by the values of the individual letters, we can create the following pair of hexagrams, from the bottom line upward. The hexagram on the right is generated by the initial digits of the bigram, and becomes the hexagram on the left, (generated by the second digit of the bigram):



384 = a messenger unto that small dark orb.

147 = *manifestation*

So the letters of the word Thelema can be used to generate the 384 hexagram becoming the 147 hexagram. 384 is a very significant number; it is the number of lines in all 64 *I Ching* hexagrams, (6 x 64 = 384), and it is also the number of days in 13 lunations, (the 13 Full Moons of certain calendars).

This whole approach assumes an equal probability for all nine types of line. Next we will look at a method that uses a graduated scale that gives more weight to certain lines and less to others. This method is a bit more complicated to explain, but is simple in practice.

Both the systems of *I Ching* and *Liber Trigrammaton* rely on the basic trigrams to develop their explanation of the cosmic order. *I Ching* goes on to combine each of the 8 trigrams with one another to create the 64 hexagrams. Likewise Trigrammaton combines its 27 trigrams with one another to form a total of 729 hexagrams. These hexagrams are simply all the numbers from 0 to 728, and they establish the universe of discourse within which the qabalah of Trigrammaton develops.

This procedure for generating a particular ternary hexagram relies for its inspiration on the method used in *I Ching*. Since ancient times, one means of creating the Yang and Yin lines of the *I Ching* required a complicated manipulation of stalks from the yarrow plant. When this yarrow-stalk method of creating a line is used, there are 16 possible outcomes for each line cast. These possible lines are distributed in the following ratios:

7/16: static Yin; 5/16: static Yang; 3/16: moving Yang; 1/16: moving Yin

First we notice that the number of possibilities is the number of different lines to the second power: $4 \times 4 = 16$.

Second, the four numerators of these ratios are the set of the first four odd numbers; 1, 3, 5, 7.

Third, the overall chance of a Yang line being chosen is 8/16, and likewise for the Yin line.

Fourth, a disparity is introduced in the ratios between the static and the moving lines. The static lines are three times more likely to appear than the moving lines, being a ratio of 12/16 for the static lines versus 4/16 for the moving lines.

This method of divining a hexagram of Trigrammaton will utilize these four aspects of the yarrow-stalk method, (as well as adding a couple more parameters).

One: the number of probabilities is the number of line-types (9), to the second power (81)

Two: the numerators of the nine probability ratios are the set of the first nine odd numbers: 1, 3, 5, 7, 9, 11, 13, 15, 17.

Three: there is equal probability of choosing a Tao, Yang, or Yin line (27/81 for each).

Four: there is a greater likelihood of static lines versus moving lines (45/81 versus 36/81).

(There are two additional parameters necessary to isolate a single sequence):

Five: the total sum of the changes created by the various lines is equal to zero.

(This leaves 6 possible sequences. To decide between them requires a final parameter).

Six: The 48th *I Ching* hexagram, “The Well”, determines the probability of 9/81

FROM	TO	PROB.	CHANGE	SUM	FROM	TO	PROB.	OVERALL PROBABILITY
Tao	Tao	17 of 81	0	0	Tao	Tao	17 of 81	STATIC OR MOVING
Yang	Yang	15 of 81	0	0	Tao	Yin	9 of 81	Probability of Tao:
Yin	Yin	13 of 81	0	0	<u>Tao</u>	<u>Yang</u>	<u>1 of 81</u>	Total is 27/81, or 1/3
Yin	Yang	11 of 81	-1	-11	Yang	Yang	15 of 81	STATIC OR MOVING
Tao	Yin	9 of 81	2	18	Yang	Tao	7 of 81	Probability of Yang:
Yang	Tao	7 of 81	-1	-7	<u>Yang</u>	<u>Yin</u>	<u>5 of 81</u>	Total is 27/81, or 1/3
Yang	Yin	5 of 81	1	5	Yin	Yin	13 of 81	STATIC OR MOVING
Yin	Tao	3 of 81	-2	-6	Yin	Yang	11 of 81	Probability of Yin:
Tao	Yang	1 of 81	1	1	<u>Yin</u>	<u>Tao</u>	<u>3 of 81</u>	Total is 27/81, or 1/3

There are only two ways to subdivide the series of the first nine odd numbers such that each of the three subsets equals 27. These sets are: (17, 9, 1); (15, 7, 5); (13, 11, 3); or (17, 7, 3); (15, 11, 1); (13, 9, 5).

The first group represents the probability of the “cast” lines of a hexagram, i.e., the line that is drawn, while the second group represents the probability of the “becoming” lines, i.e., what the cast line turns into. This relationship is most easily displayed on a magic square of 9 cells. The columns are the cast lines; the rows are the becoming lines:

		THE CAST LINES		
		YANG	TAO	YIN
THE	TAO	7	17	3
BECOMING	YIN	5	9	13
LINES	YANG	15	1	11

The magic square of nine cells bears a close resemblance to the Chinese ideograph of the word “Ching”, which is the name of the 48th hexagram, The Well. This ideograph symbolizes the Chinese practice of laying out a village plan such that there are eight fields on the perimeter of a square, each held separately by the farmers, while the central field is the place for the Well, which all hold in common. The Well is the repository of Yin, the power of Water. And most important for the present purpose, this Well is in the center.

Since the value of 9 is found in the center of the magic square above, the probability of 9/81 is given to Tao changing into Yin. This shows that at the center of all things, in the Well of existence, is the Tao. The Tao mutates into Yin, and therefore becomes the water in the Well. The Tao is a constant, as is the Well. The Judgment of this hexagram states that “the Well is never depleted”. This is because the Well is always replenished by the Tao.

The probability of 9/81 is the center of the series. By using this hinge as the act of Tao becoming Yin, then the reverse, Yin becoming Tao, *must* have a probability of 3/81.

This plays a role in the next step, the integration of the 81 probabilities with the 81 lines of the trigrams in *Liber XXVII*. The method used is to treat the trigram sequence as three sets of nine, and group the lines according to their occurrence in these three columns:

Tao static has the probability of **17/81**. These are the 17 Tao lines of the left column.

Tao changing to Yin has a probability of **9/81**. These are the 9 Tao lines that appear in the middle column.

Tao changing to Yang has a probability of **1/81**. This is the sole Tao in the right column.

Yang static has a probability of **15/81**. These are the 15 Yang lines in the left and middle columns.

Yang changing to Tao has a probability of **7/81**. These are attributed to 7 Yang lines in the right column.

Yang changing to Yin has a probability of **5/81**. These are attributed to the remaining 5 Yang lines of the right column

Yin static has a probability of **13/81**. These are attributed to the 13 Yin lines in the left and middle columns.

Yin changing to Yang has a probability of **11/81**. These are attributed to all the Yin lines in the right column, (*except* for the Final trigram).

Yin changing to Tao has the probability of **3/81**. These are given to the three Yin lines of the Final trigram -- these three Yin lines all collapse back into the Tao, the Zero trigram.

The simplest way to choose one line among 81 different possibilities is to take a collection of 81 different objects and choose one from among them to indicate a particular line. The number 81 is easily accommodated by a deck of tarot cards, so long as there are three “wild” cards added to the 78 cards of the standard deck.

These three cards will represent Zero trigram. The other 78 lines of *Liber XXVII* can then be matched with the 78 cards of the tarot. The Major, Minor, and Court cards of the tarot are mapped onto the 81 lines, while *at the same time* these lines can distribute the 81 probabilities for divination.

The 78 Tarot cards are attributed to the various lines of the Trigrams as follows:

The trigrams of the Positive and Negative Charges are the 1 and 2. They each get the Major Trump that they represent, (Magus and Fool), as well as two Aces; the Positive Suit Aces on the 1 trigram, and the Negative Suit Aces on the 2 trigram.

The trigrams of the Four Elements are 3, 6, 9, & 18. These receive the three Court Cards of that Element, (excluding the Princesses). Each of the Yang or Yin lines of these four trigrams is attributed to the Prince, while the pair of Tao-lines are attributed to the Knight and Queen. Thus the Fire trigram has a Yang line for the Prince of Wands, and Tao lines for the Knight and Queen of Wands, and so on for the other three trigrams.

The set of 12 Zodiac trigrams contain a total of 36 lines, and these are attributed to the 36 Minor Arcana, with the three decan-cards of each sign occupying the lines of the appropriate trigram, in ascending order. Thus the Sagittarius trigram takes the 8, 9, & 10 of Wands, and so on for the other signs. Note how the same sets of numbers repeat four times in this sequence.

For the *I Ching* trigrams, the 7 Planetary trumps occupy a Yang line of their appropriate trigram,(except for the Moon, which has no Yang line). These are the Yang lines that are changing to Tao. For the four Planets that rule *two* Zodiac signs, (Saturn, Juppiter, Mars and Venus), the other two lines of the trigram are occupied by the Zodiac Trumps that are ruled by that planet. Thus Saturn's Trump shares a trigram with Capricorn and Aquarius, etc.

The four Planets that rule only *one* sign apiece are given their ruling Zodiac sign, plus the Elemental Trump that accords with their nature. The Sun and Moon rule only one sign apiece; their two extra lines are given to Leo and Cancer, as well as the Elemental cards of Fire, (Hierophant), and Water, (Priestess). The Earth and Mercury also rule one sign apiece; their two extra lines are given to Virgo and Gemini, as well as the Elemental cards of Earth, (Empress), and Air, (Emperor).

In the chart below is the allocation of the 78 Tarot cards to the various types of lines. The left column shows the Tarot card name; the middle column shows whether the cast line is changing or not; the right column is the type of line cast, Tao, Yang, or Yin.

{The overall amount of the changes in the lines balances out to zero, but if the line-values within the trigrams are used **on the trigrams themselves**, then the 24 trigram, for example, would become the 13 trigram. To keep this balanced, the 13 trigram is arranged to become the 24 trigram. This balances the changeover from the Zodiac to the Planets.

Overall, the 8 Planetary trigrams would change from a total of 156 to a total of 101, thus losing a value of 55. To balance this, the 12 Zodiac trigrams would increase from a value of 156 to a value of 211, thus gaining a value of 55. The loss and gain cancel each other out, and the overall value of all the trigrams remains the same}.

The Trigram Sequence in *Liber XXVII*
Attribution of the Tarot Cards to the 81 Lines--Probabilities for Divination

LINE	Tarot Key	Status	LINE	Tarot Key	Status	LINE	Tarot Key	Status
•	10 of Disks	Static	— —	7 of Swords	Static	— —	The Moon	becoming Tao
— —	9 of Disks	Static	— —	6 of Swords	Static	— —	Princess of Cups	becoming Tao
— —	8 of Disks	Static	•	5 of Swords	becoming Yin	— —	The Priestess	becoming Tao
•	10 of Wands	Static	— —	7 of Disks	Static	— —	Princess Wands	becoming Yang
— —	9 of Wands	Static	— —	6 of Disks	Static	— —	Death	becoming Yang
— —	8 of Wands	Static	•	5 of Disks	becoming Yin	— —	Blasted Tower	becoming Tao
— —	Prince of Disks	Static	— —	7 of Wands	Static	— —	The Empress	becoming Yang
•	Knight of Disks	Static	— —	6 of Wands	Static	— —	Fortune	becoming Tao
•	Queen of Disks	Static	•	5 of Wands	becoming Yin	— —	The Hanged Man	becoming Yang
— —	Prince of Swords	Static	— —	4 of Cups	Static	— —	The Stars	becoming Tao
•	Knight of Swords	Static	•	3 of Cups	becoming Yin	— —	Princess Swords	becoming Yang
•	Queen of Swords	Static	— —	2 of Cups	Static	— —	The Chariot	becoming Yang
•	Knight of Cups	Static	— —	4 of Disks	Static	— —	The Lovers	becoming Yang
— —	Prince of Cups	Static	•	3 of Disks	becoming Yin	— —	The Universe	becoming Tao
•	Queen of Cups	Static	— —	2 of Disks	Static	— —	Art	becoming Yin
•	Knight of Wands	Static	— —	4 of Swords	Static	— —	Adjustment	becoming Yin
— —	Prince of Wands	Static	•	3 of Swords	becoming Yin	— —	The Emperor	becoming Yang
•	Queen of Wands	Static	— —	2 of Swords	Static	— —	The Angel	becoming Tao
•	Ace of Cups	Static	— —	4 of Wands	Static	— —	The Hermit	becoming Yin
•	Ace of Disks	Static	•	3 of Wands	becoming Yin	— —	The Devil	becoming Tao
— —	The Fool	Static	— —	2 of Wands	Static	— —	Princess Disks	becoming Yang
•	Ace of Wands	Static	•	10 of Cups	becoming Yin	— —	Lust	becoming Yin
•	Ace of Swords	Static	— —	9 of Cups	Static	— —	The Hierophant	becoming Yin
— —	The Magus	Static	— —	8 of Cups	Static	— —	The Sun	becoming Tao
•	Wild	Static	•	10 of Swords	becoming Yin	— —	7 of Cups	becoming Yang
•	Wild	Static	— —	9 of Swords	Static	— —	6 of Cups	becoming Yang
•	Wild	Static	— —	8 of Swords	Static	•	5 of Cups	becoming Yang

The Tarot attributions are explained below in the section on the Triform Energy Tarot.

The Book of Mutations

Part Three: The Hexagrams

The Hexagram Tables of Trigrammaton

Beginning with the 27 basic trigrams, there are 729 possible hexagrams that can be created using the divination method described above. These arrange themselves most naturally into 27 separate groups, or ‘houses’. Each house contains the 27 hexagrams having the same trigram in upper position.

This classification puts each successive multiple of the number 27 at the head of each house. These 27 hexagrams are found in the lower right corner of the page, and their numerical value is also the name of their ‘house’. Thus the “House of 243” contains all those hexagrams that have the 9 trigram in the upper position. For ease of reference, a chart is included that shows the numerical value of the 27 trigrams in the upper position.

Following the Hexagram Tables are four special charts:

The chart of the Reversals presents the 27 hexagrams that show the same structure when reversed. This technique of reversing the hexagram is also used in the arrangement of the chapters of the *I Ching*.

The chart of the Doublings presents the 27 hexagrams that have the same trigram in upper and lower position. This arrangement is also considered in the *I Ching*, where the eight hexagrams that are doubled are given the same name as their component trigrams.

The chart of the Oppositions presents the 26 hexagrams that have antigrams in the upper and lower positions. This arrangement is of interest in the study of the polarities of Trigrammaton.

The chart of the Reversed-Oppositions completes the pairing of related trigrams, so that the four charts depict the four basic relationships of trigrams to each other.

Following the extra charts is a discussion of the “Nuclear Hexagrams”. This is also a technique used in the *I Ching*, where only the four central lines of a hexagram are interpreted. After this is a discussion of a very important technique known as the “Transitional Triad”, which details the interplay of hexagrams with each other.

This section is completed with two lists of the antigrams of Trigrammaton. The pairs of antigrams are the numerical values of two hexagrams whose lines are all changed into their opposites. Yang becomes Yin, or vice-versa. The Tao-line is neutral and has no opposite. These charts are meant as a supplement to the hexagram tables and are therefore written in Base 10 only, rather than in hexagrams.

Finally, in the Appendix there is a ‘master-list’ of all the numbers from 1 to 728. This chart is also in Base 10, and is intended as a condensed table of the most basic information about any hexagram. The number in the left column is the root number, and all the other columns have some relation to it, such as opposition, reversal, and so forth.

These several tables form a reference guide for the gematria of Trigrammaton. They can be manipulated any number of ways, both mathematically and structurally, but perhaps the most important concept to bear in mind is that *any* hexagram can ultimately transform into any *other* hexagram.

Trigram Values in the Upper Position of a Hexagram

• • •	I 0	• — — — —	J 189	— — — — •	N 648
• • — —	L 27	• — — — —	W 216	— — — — — —	E 351
• • — —	C 54	— — • — —	O 270	— — — — — —	R 378
• — — •	H 81	— — • — —	G 297	— — — — — —	Q 432
• — — •	X 162	— — • — —	Z 513	— — — — — —	V 594
— — • •	T 243	— — • — —	B 540	— — — — — —	K 459
— — • •	Y 486	— — — — •	F 324	— — — — — —	D 621
• — — — —	P 108	— — — — •	S 405	— — — — — —	U 675
• — — — —	A 135	— — — — •	M 567	— — — — — —	702

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$\cdot$	$\cdot$	$\cdot$	$\cdot$	$\cdot$	$\cdot$
$\cdot$	$\cdot$	$\cdot$	$\cdot$		
$\cdot$	$\cdot$			$\cdot$	$\cdot$
		$\cdot$	$\cdot$	$\cdot$	$\cdot$
82	83	84	87	90	99

$\cdot$	$\cdot$	$\cdot$	$\cdot$	$\cdot$	$\cdot$
$\cdot$	$\cdot$	$\cdot$	$\cdot$	$\cdot$	$\cdot$
$\cdot$	$\cdot$	$\cdot$	$\cdot$		
				$\cdot$	$\cdot$
85	86	88	89	91	92

$\cdot$	$\cdot$	$\cdot$	$\cdot$	$\cdot$	$\cdot$
$\cdot$	$\cdot$	$\cdot$	$\cdot$	$\cdot$	$\cdot$
$\cdot$	$\cdot$				
		$\cdot$	$\cdot$	$\cdot$	$\cdot$
100	101	93	96	102	105

$\cdot$	$\cdot$	$\cdot$	$\cdot$
$\cdot$	$\cdot$	$\cdot$	$\cdot$
94	95	97	103

$\cdot$	$\cdot$	$\cdot$	$\cdot$	$\cdot$
$\cdot$	$\cdot$	$\cdot$	$\cdot$	$\cdot$
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98	104	106	107	81

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244	245	246	249	252	261

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247	248	250	251	253	254

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262	263	255	258	264	267

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256	257	259	265

$\begin{array}{c} \hline \cdot \\ \cdot \\ \hline \hline \hline \hline \end{array}$	$\begin{array}{c} \hline \cdot \\ \cdot \\ \hline \hline \hline \hline \end{array}$	$\begin{array}{c} \hline \cdot \\ \cdot \\ \hline \hline \hline \hline \end{array}$	$\begin{array}{c} \hline \cdot \\ \cdot \\ \hline \hline \hline \hline \end{array}$	$\begin{array}{c} \hline \cdot \\ \cdot \\ \cdot \\ \cdot \\ \cdot \\ \hline \end{array}$
260	266	268	269	243

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298	299	300	303	306	315

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301	302	304	305	307	308

$\frac{\cdot}{\frac{\cdot}{\frac{\cdot}{\cdot}}}$	$\frac{\cdot}{\frac{\cdot}{\frac{\cdot}{\cdot}}}$	$\frac{\cdot}{\frac{\cdot}{\frac{\cdot}{\cdot}}}$	$\frac{\cdot}{\frac{\cdot}{\frac{\cdot}{\cdot}}}$	$\frac{\cdot}{\frac{\cdot}{\frac{\cdot}{\cdot}}}$	$\frac{\cdot}{\frac{\cdot}{\frac{\cdot}{\cdot}}}$
316	317	309	312	318	321

$\frac{\cdot}{\frac{\cdot}{\frac{\cdot}{\cdot}}}$	$\frac{\cdot}{\frac{\cdot}{\frac{\cdot}{\cdot}}}$	$\frac{\cdot}{\frac{\cdot}{\frac{\cdot}{\cdot}}}$	$\frac{\cdot}{\frac{\cdot}{\frac{\cdot}{\cdot}}}$
310	311	313	319

$\frac{\cdot}{\frac{\cdot}{\frac{\cdot}{\cdot}}}$	$\frac{\cdot}{\frac{\cdot}{\frac{\cdot}{\cdot}}}$	$\frac{\cdot}{\frac{\cdot}{\frac{\cdot}{\cdot}}}$	$\frac{\cdot}{\frac{\cdot}{\frac{\cdot}{\cdot}}}$	$\frac{\cdot}{\frac{\cdot}{\frac{\cdot}{\cdot}}}$
314	320	322	323	297

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325	326	327	330	333	342

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				•	•
328	329	331	332	334	335

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343	344	336	339	345	348

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337	338	340	346

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341	347	349	350	324

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352	353	354	357	360	369

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355	356	358	359	361	362

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370	371	363	366	372	375

364	365	367	373

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368	374	376	377	351

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379	380	381	384	387	396

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382	383	385	386	388	389

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397	398	390	393	399	402

391	392	394	400

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395	401	403	404	378

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433	434	435	438	441	450

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436	437	439	440	442	443

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451	452	444	447	453	456

445	446	448	454

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449	455	457	458	432

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595	596	597	600	603	612

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598	599	601	602	604	605

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613	614	606	609	615	618

607	608	610	616

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611	617	619	620	594

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36	72	84	120	156	168

204	240	244	280	316	328

364	400	412	448	484	488

524	560	572	608	644	656

692	728	0

These are the 27 Reversible hexagrams

					
28	56	84	112	140	168

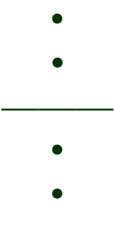
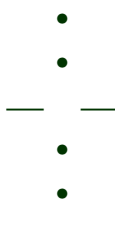
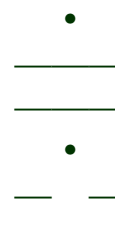
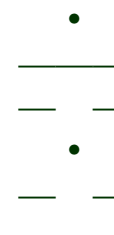
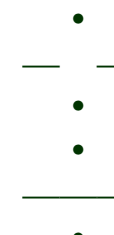
					
196	224	252	280	308	336

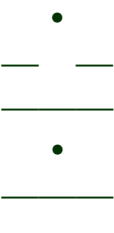
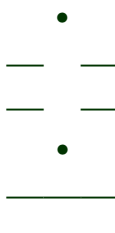
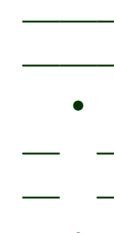
					
364	392	420	448	476	504

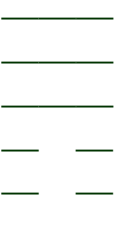
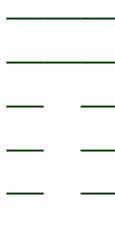
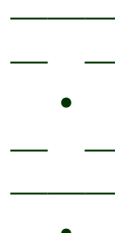
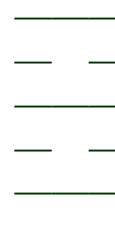
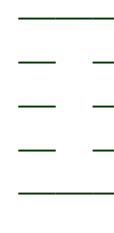
					
532	560	588	616	644	672

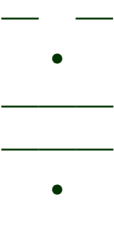
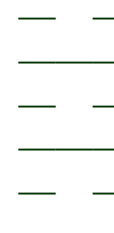
		
700	728	0

These are the 27 Doubled-Trigrams

					
29	55	87	116	142	165

					
194	220	261	290	316	348

					
377	403	426	455	481	495

					
524	550	582	611	637	660

	
689	715

These are the 26 hexagrams with antigrams in the upper and lower positions.

45	63	87	132	150	165

210	228	245	290	308	332

377	395	410	455	473	487

532	550	574	619	637	652

697	715

These are the 26 hexagrams with reversed-antigrams in the upper and lower positions.

Nuclear Hexagrams

The “nuclear hexagrams” of Trigrammaton are derived by the same method found in the *I Ching*. The top and bottom lines of a hexagram are disregarded, and lines 2, 3, 4, & 5 are used to create a new hexagram. Lines 2, 3, & 4 become the lower trigram, while lines 3, 4, & 5 become the upper trigram of the nuclear hexagram. Four lines are used to generate the nuclear hexagram, and there are only 81 possible Tetragrams, so there are only 81 possible nuclear hexagrams. Each of these nuclear hexagrams is shared by 9 regular hexagrams, i.e., there are 9 hexagrams that all have the same Nuclear hexagram.

The 81 nuclear hexagrams are attributed to the 81 lines that make up *Liber Trigrammaton*, with some very interesting results. Since the nuclear hexagrams occur in 27 groups of three consecutive numbers, they are attributed to the trigram that occurs in upper position of their hexagram.

Thus 30, 31, & 32 are all attributed to the 1 trigram, since this is the upper trigram of hexagrams 30, 31, & 32. Hexagrams 60, 61, & 62 all have the 2 trigram in upper position, so they are attributed to the 2 trigram. But they are also the antigrams of 30, 31, & 32, thus they are located in the same line-positions as their opposites.

31 & 62, being antigrams, are each attributed to the first line of opposite trigrams. This relationship holds true for all 81 lines, since the antigram of every nuclear hexagram is another nuclear hexagram. In fact, in the set of the 81 nuclear hexagrams, any particular hexagram of the set also has its antigram, its reversal, and its reversed-antigram as a member of the set.

The sum of the 81 nuclear hexagrams is 29,484. This number equals 324×91 .

The hexagrams attributed to the **Tao** lines of the chart add to 6552, which is 72×91 .

The hexagrams attributed to the **Yang** lines of the chart equal 9828, which is 108×91 .

The hexagrams attributed to the **Yin** lines of the chart total 13,104, which is 144×91 .

Continuing the process of nucleation, we discover that the 81 nuclear hexagrams have only 9 possible nuclear hexagrams of their own, and these happen to be all the multiples of 91, from 0 to 728. The process stops there, as any further nucleation still results in one of these nine hexagrams: **0, 91, 182, 273, 364, 455, 546, 637, 728**.

While the pure hexagrams of 0, 364, & 728 can only reiterate themselves, the other six occur as three pairs. The nuclear hexagram of 91 is 273, and vice versa. The same is true for 182 & 546, as well as 455 & 637. This last pair is of great interest because not only are they the last two hexagrams of the *I Ching*, they are antigrams *and* reversals of each other. (See the section on Trigrammaton and Astrology, where this set of hexagrams is discussed as they relate to the four quarters of the year).

It is noteworthy that the ultimate distillation of the hexagrams is the number 91 multiplied by the numbers 0 to 8, since these numbers are just exactly the value of the nine possible bigrams, whose interactions with each other produce the 81 nuclear hexagrams. 81 is the value of the word ‘Nothing’, and the central line of *Liber XXVII* is here attributed to **516**. This is the TEG value of verse I:28 of *The Book of the Law*:

516 = *None, breathed the light, faint & faery, of the stars, and two.*

The Trigram Sequence in Liber XXVII

The 81 Nuclear Hexagrams arrayed by their Upper Trigrams

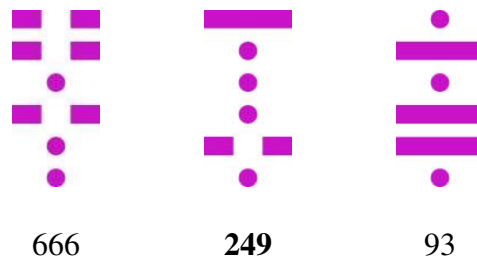
•	150	— —	578	— —	726
— — —	151	— — —	577	— —	727
— —	152	•	576	— —	728
•	120	— — —	424	— —	696
— — —	122	— —	425	— —	698
— — —	121	•	423	— — —	697
— —	488	— — —	335	— —	637
•	487	— — —	334	— — —	638
•	486	•	333	— —	636
— — —	244	— —	546	— — —	484
•	245	•	548	— —	483
•	243	— —	547	— —	485
•	182	— —	518	— —	608
— —	180	•	516	— — —	606
•	181	— — —	517	— — —	607
•	91	— — —	304	— — —	455
— — —	90	•	303	— —	454
•	92	— —	305	— — —	453
•	61	— — —	273	— — —	393
•	60	•	274	— — —	394
— —	62	— — —	275	— —	395
•	32	•	240	— — —	364
•	30	— —	241	— — —	363
— — —	31	— —	242	— — —	365
•	2	•	210	— —	667
•	1	— —	212	— —	668
•	0	— — —	211	•	666

Transitional Hexagrams

Another phenomenon of interest is called the “transitional” hexagram. The idea behind this derives from some work done on the trigrams by Fr. RVS, who developed an approach to their structure based on philosophical, rather than mathematical principles. His essential idea is that like plus like produces like: thus Tao plus Tao equals Tao, (which is also true of Zero), and Yang plus Yang equals Yang, (not true of 1), while Yin plus Yin equals Yin, (not true of 2). This idea also sheds some light on the casting of hexagrams.

Suppose for example that one has cast a hexagram with certain changing lines, thus resulting in a “becoming” hexagram as well. By the use of the above concept, a transitional hexagram can also be discovered, which is the interval *between* any two hexagrams. Now mathematically, it is obvious that the difference between any two hexagrams is simply the result of subtracting one number from the other. But philosophically the matter is different.

If one sees the Tao, Yang, Yin; Tao, Yang, Yin as a repeating cycle of three entities, always in the same position, then to change from one to the other type of line can be accomplished by going through the third line. So in order to get from Tao to Yin, it is possible to travel through Yang first, and to get from Yang to Yin it is possible to travel backwards through Tao to get there. Thus any one line can be the transition between the other two lines. As an example, here are the important cabalistic numbers, 666 and 93:



This shows that the change from 666 to 93 can be represented by hexagram **249**.

The 1st and 4th lines are static, so the transitional hexagram also has a Tao there.

In line 2, the Tao becomes a Yang, and goes through Yin.

In lines 3 and 5, the Yin becomes a Yang, and goes through Tao.

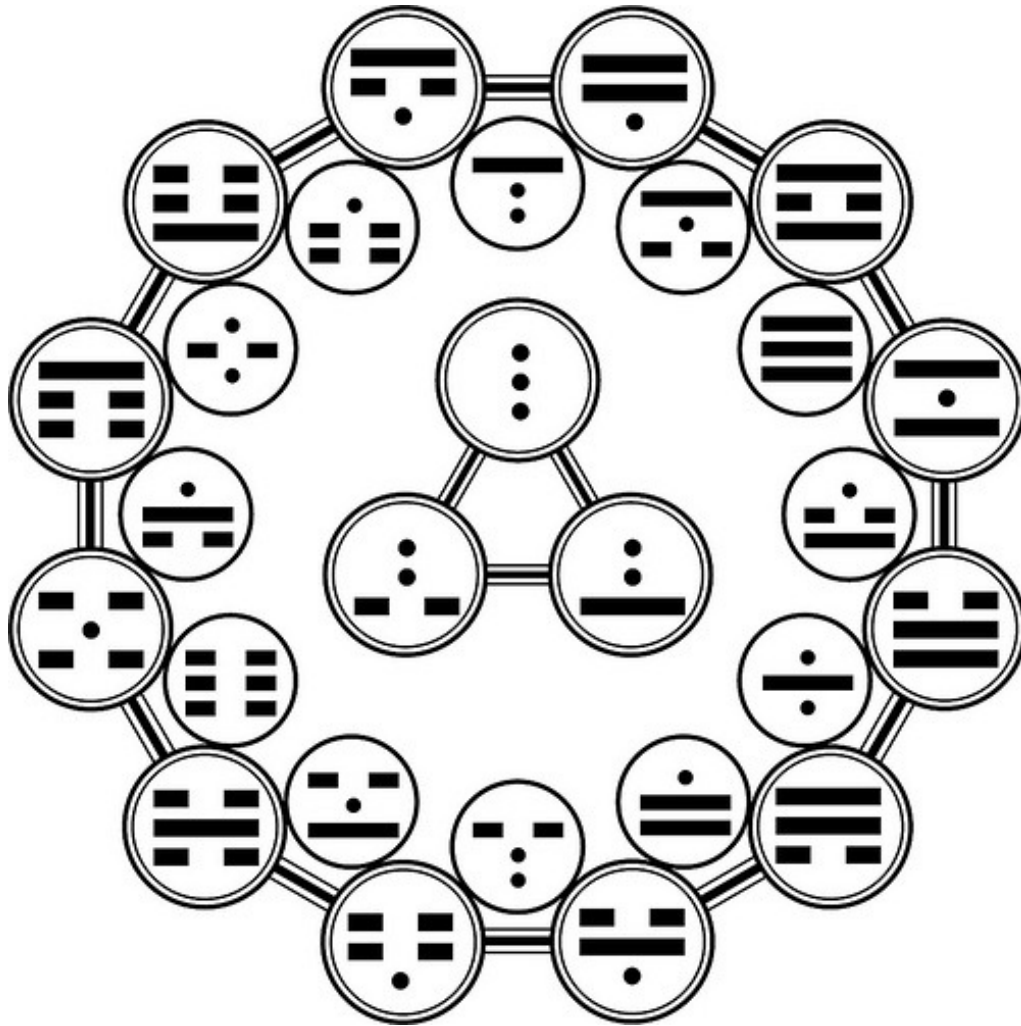
At the top, Yin becomes Tao, and goes through Yang.

This relationship means that any of these three hexagrams is the transition between the other two; they are locked into a triangular arrangement. Thus, given any two hexagrams, there will be one, and *only one*, transitional hexagram between them. In the special case where two of the hexagrams are antigrams, then the transitional hexagram will always be Zero. This last rule explains the true nature of the antigram sequence.

This is a very important tool in the analysis of any divinations that produce mutating hexagrams. In this example, 666 stands for The Great Beast, Το Μεγα Θεριον, and 93 stands for Aiwass, אֵיִוָס his Holy Guardian Angel who dictated *The Book of the Law* to him. Between them is **249**, the value of verse I:39:

249 = *The word of the Law is $\theta\epsilon\lambda\eta\mu\alpha$.*

Below is a graphic, courtesy of Fr. RIKB, of a circle of trigrams forming a loop of transitions. Each successive pair of trigrams on the outer circle form a “Transitional Triad” with the trigram between them on the inner circle. Antigrams occupy opposite positions.



This circle has been deliberately created to split into one half having “masculine” trigrams, and one half having “feminine” ones. Beginning with the 9 trigram at the top, one half has trigrams that represent the elements and zodiac signs of Fire and Air, and the planets associated with them. The other half has trigrams that represent the elements and zodiac signs of Water and Earth, and their associated planets. In the center are the primary forces of Tao, Yang and Yin. Including these, the two halves sum to 143 and 208.

The outer ring of trigrams sum to 219, while the inner ring of trigrams sum to 129:

219 = a certain ring of lapis lazuli
129 = girdle of gold

Pairs of Antigram Values in Decimal Notation

Each number in this list is a hexagram. The columns are paired so that antigrams line up with each other in 111 sub-groups. The main point of this chart is to show that pairs of antigrams can *only* sum to certain numbers, and that antigrams repeat the patterns found in the 26 fundamental numbers. Each pair of opposites within each sub-group always uses the same lower trigrams, and always sums to the same number, shown in red. To find a number, see the top of a column for the number that begins that sequence of 27.

Hexagram	Opposite	Sum	27	54	81	81	162	243
1	2	3	28	56	84	82	164	246
			29	55		83	163	
3	6	9	30	60	90	84	168	252
			33	57		87	165	
9	18	27	36	72	108	90	180	270
			45	63		99	171	
4	8	12	31	62	93	85	170	255
5	7		32	61		86	169	
			34	59		88	167	
			35	58		89	166	
10	20	30	37	74	111	91	182	273
11	19		38	73		92	181	
			46	65		100	173	
			47	64		101	172	
12	24	36	39	78	117	93	186	279
15	21		42	75		96	183	
			48	69		102	177	
			51	66		105	174	
13	26	39	40	80	120	94	188	282
14	25		41	79		95	187	
16	23		43	77		97	185	
22	17		49	71		103	179	
			44	76		98	184	
			50	70		104	178	
			52	68		106	176	
			53	67		107	175	

Pairs of Antigram Values (continued)

243	486	729	108	216	324	135	189	324
244	488	732	109	218	327	136	191	327
245	487		110	217		137	190	
246	492	738	111	222	333	138	195	333
249	489		114	219		141	192	
252	504	756	117	234	351	144	207	351
261	495		126	225		153	198	
247	494	741	112	224	336	139	197	336
248	493		113	223		140	196	
250	491		115	221		142	194	
251	490		116	220		143	193	
253	506	759	118	236	354	145	209	354
254	505		119	235		146	208	
262	497		127	227		154	200	
263	496		128	226		155	199	
255	510	765	120	240	360	147	213	360
258	507		123	237		150	210	
264	501		129	231		156	204	
267	498		132	228		159	210	
256	512	768	121	242	363	148	215	363
257	511		122	241		149	214	
259	509		124	239		151	212	
265	503		130	233		157	206	
260	508		125	238		152	211	
266	502		131	232		158	205	
268	500		133	230		160	203	
269	499		134	229		161	202	

Pairs of Antigram Values (continued)

270	540	810	297	513	810	324	648	972
271	542	813	298	515	813	325	650	975
272	541		299	514		326	649	
273	546	819	300	519	819	327	654	981
276	543		303	516		330	651	
279	558	837	306	531	837	333	666	999
288	549		315	522		342	657	
274	548	822	301	521	822	328	656	984
275	547		302	520		329	655	
277	545		304	518		331	653	
278	544		305	517		332	652	
280	560	840	307	533	840	334	668	1002
281	559		308	532		335	667	
289	551		316	524		343	659	
290	550		317	523		344	658	
282	564	846	309	537	846	336	672	1008
285	561		312	534		339	669	
291	555		318	528		345	663	
294	552		321	525		348	660	
283	566	849	310	539	849	337	674	1011
284	565		311	538		338	673	
286	563		313	536		340	671	
292	557		319	530		346	665	
287	562		314	535		341	670	
293	556		320	529		347	664	
295	554		322	527		349	662	
296	553		323	526		350	661	

Pairs of Antigram Values (continued)

405	567	972		351	702	1053		378	675	1053
406	569	975		352	704	1056		379	677	1056
407	568			353	703			380	676	
408	573	981		354	708	1062		381	681	1062
411	570			357	705			384	678	
414	585	999		360	720	1080		387	693	1080
423	576			369	711			396	684	
409	575	984		355	710	1065		382	683	1065
410	574			356	709			383	682	
412	572			358	707			385	680	
413	571			359	706			386	679	
415	587	1002		361	722	1083		388	695	1083
416	586			362	721			389	694	
424	578			370	703			397	686	
425	577			371	712			398	685	
417	592	1008		363	726	1089		390	699	1089
420	588			366	723			393	696	
426	582			372	717			399	690	
429	579			375	714			402	687	
418	593	1011		364	728	1092		391	701	1092
419	592			365	727			392	700	
421	590			367	725			394	698	
427	584			373	719			400	692	
422	589			368	724			395	697	
428	583			374	718			401	691	
430	581			376	716			403	689	
431	580			377	715			404	688	

Pairs of Antigram Values (concluded)

432	621	1053	459	594	1053	Totals of	Sub-Groups
433	623	1056	460	596	1056		729
434	622		461	595		3	732
						9	738
435	627	1062	462	600	1062	27	756
438	624		465	597		12	741
						30	759
441	639	1080	468	612	1080	36	765
450	630		477	603		39	768
						81	810
436	629	1065	463	602	1065	84	813
437	628		464	601		90	819
439	626		466	599		108	837
440	625		467	598		93	822
						111	840
442	614	1083	469	614	1083	117	846
443	640		470	613		120	849
451	632		478	605		243	872
452	631		479	604		246	975
						252	981
444	645	1089	471	618	1089	270	999
447	642		474	615		255	984
453	636		480	609		273	1002
456	633		483	606		279	1008
						282	1011
445	647	1092	472	620	1092	324	1053
446	646		473	619		327	1056
448	644		475	617		333	1062
454	638		481	611		351	1080
449	643		476	616		336	1065
455	637		482	610		354	1083
457	635		484	608		360	1089
458	634		485	607		363	1092

There are 111 sub-groups, with 63 different totals. Each of these totals is based on a pair that has all Yang and Tao lines on one, and all Yin and Tao lines on the other. Thus the smaller number of any antigram pair is called a “Yang” number, and the higher of the two can be called a “Yin” number. The last two columns are a list of the 63 sub-group totals. Each of those on the right half of the column is 729 more than those on the left.

Antigram-pairs, their differences, the solar calendar and the circle of the zodiac

The antigram pairs may have their sums in common, but they all have unique differences. As shown earlier, the 26 trigrams can be seen as 13 antigram pairs that have difference-values from 1 to 13. These differences are unique. There is **only one pair** of antigrams that differ by 11, or 56 or 143. This fact allows us to organize all n-grams in a linear order, based on their differences.

Two practical applications of this principle follow. There are 729 hexagrams of Trigrammaton, and these include the Zero trigram, and 364 pairs of antigrams. These are attributed to the 365 days of the Solar year, beginning with the Zero on March 20, the Equinox. Thus we can track the path of the Sun throughout the year by using hexagrams.

By removing the 4 equidistant pairs of antigrams, (which are all multiples of 91), there are 360 pairs of antigrams left, which are attributed to the 360 degrees of the Zodiac. This attribution is more generalized, and can be used for various astrological purposes. One could find an antigram pair that matches the degree of their rising sign, for example.

The four pairs that are removed are 91/182, 273/546, 455/637, and 364/728. These are also the pairs that result from the nuclear hexagram process described earlier. These eight numbers are the roots of all the hexagrams, and they stand here in pairs as the markers of the four seasons of the year. A similar idea was used by the Chinese in attributing 12 *I Ching* hexagrams to the months of the year, based on seasonal changes.

In the calendar chart that follows, the lower number of each antigram pair is in the left column. In some cases this is also the value of the difference between them, which appears to the right of the pair, followed by the corresponding day of the Solar Year, and then the degree of the Zodiac Circle, (Note that the Zodiac degrees are *not* meant to correlate with the solar position; these are two different systems on the same chart). The chart concludes with the Lunar Mansions of Vedic astrology.

Now for some technical data about the antigram sequence...

The initial set of 13 antigram pairs sets the pattern for this sequence by the order of their difference-values. After them, each set of 27 pairs contains the upper trigrams in the same order. Thus the Houses of 27 & 54 are the first set, since their upper trigrams normally differ by 1. These are followed by the Houses of 135 & 189, whose upper trigrams normally differ by 2. The sequence ends with the Houses of 351 and 702, whose upper trigrams differ by 13.

While the upper pair of trigrams in each set of 27 numbers remains the same, the lower pair of trigrams runs through all 13 pairs of antigrams twice. In each case, the set begins with trigrams 13 & 26 in lower position, followed by trigrams 12 & 24, 14 & 25, etc, in reverse order until the center of the sequence, where both hexagrams contain the Zero trigram below.

Then the trigrams switch columns and continue to increase again, until at the end of the sequence of 27 pairs, the lower trigrams are again 13 & 26, but on opposite sides of the fence. This pulsation wave continues ad infinitum through the sequence of hexagrams. This regularity is why only *one* pair of antigrams can differ by any given number.

The Differences Between Antigrams, in Ordinal Sequence					
<u>Yang #</u>	<u>Yin #</u>	<u>Diff.</u>	<u>Date</u>	<u>Zodiac</u>	<u>Vedic Lunar Mansions</u>
0	0	0	Equinox		Ashwini
1	2	1	Mar. 21	0 ♈	
5	7	2	Mar. 22	1	
3	6	3	Mar. 23	2	
4	8	4	Mar. 24	3	
17	22	5	Mar. 25	4	
15	21	6	Mar. 26	5	
16	23	7	Mar. 27	6	
11	19	8	Mar. 28	7	
9	18	9	Mar. 29	8	
10	20	10	Mar. 30	9	
14	25	11	Mar. 31	10	
12	24	12	Apr. 1	11	
<u>13</u>	<u>26</u>	<u>13</u>	Apr. 2	12	Bharani
53	67	14	Apr. 3	13	
51	66	15	Apr. 4	14	
52	68	16	Apr. 5	15	
47	64	17	Apr. 6	16	
45	63	18	Apr. 7	17	
46	65	19	Apr. 8	18	
50	70	20	Apr. 9	19	
48	69	21	Apr. 10	20	
49	71	22	Apr. 11	21	
35	58	23	Apr. 12	22	
33	57	24	Apr. 13	23	
34	59	25	Apr. 14	24	
29	55	26	Apr. 15	25	

27	54	27	Apr. 16	26	Krittika
28	56	28	Apr. 17	27	
32	61	29	Apr. 18	28	
30	60	30	Apr. 19	29	
31	62	31	Apr. 20	0 ♈	
44	76	32	Apr. 21	1	
42	75	33	Apr. 22	2	
43	77	34	Apr. 23	3	
38	73	35	Apr. 24	4	
36	72	36	Apr. 25	5	
37	74	37	Apr. 26	6	Rohini
41	79	38	Apr. 27	7	
39	78	39	Apr. 28	8	
40	<u>80</u>	<u>40</u>	Apr. 29	9	
161	202	41	Apr. 30	10	
159	201	42	May. 1	11	
160	203	43	May. 2	12	
155	199	44	May. 3	13	
153	198	45	May. 4	14	
154	200	46	May. 5	15	
158	205	47	May. 6	16	Mrigashirsha
156	204	48	May. 7	17	
157	206	49	May. 8	18	
143	193	50	May. 9	19	
141	192	51	May. 10	20	
142	194	52	May. 11	21	
137	190	53	May. 12	22	
135	189	54	May. 13	23	
136	191	55	May. 14	24	
140	196	56	May. 15	25	
138	195	57	May. 16	26	
139	197	58	May. 17	27	

152	211	59	May. 18	28	Ardra
150	210	60	May. 19	29	
151	212	61	May. 20	0 II	
146	208	62	May. 21	1	
144	207	63	May. 22	2	
145	209	64	May. 23	3	
149	214	65	May. 24	4	
147	213	66	May. 25	5	
<u>148</u>	<u>215</u>	<u>67</u>	May. 26	6	
107	175	68	May. 27	7	
105	174	69	May. 28	8	
106	176	70	May. 29	9	
101	172	71	May. 30	10	
99	171	72	May. 31	11	
100	173	73	Jun. 1	12	
104	178	74	Jun. 2	13	
102	177	75	Jun. 3	14	
103	179	76	Jun. 4	15	
89	166	77	Jun. 5	16	Punarvasu
87	165	78	Jun. 6	17	
88	167	79	Jun. 7	18	
83	163	80	Jun. 8	19	
81	162	81	Jun. 9	20	
82	164	82	Jun. 10	21	
86	169	83	Jun. 11	<u>22</u>	
84	168	84	Jun. 12	23	
85	170	85	Jun. 13	24	
98	184	86	Jun. 14	25	
96	183	87	Jun. 15	26	
97	185	88	Jun. 16	27	
92	181	89	Jun. 17	28	
90	180	90	Jun. 18	29	

91	182	91	Jun. 19	****	Pushya
95	187	92	Jun. 20	0 ॐ	
93	186	93	Solstice	1	
94	<u>188</u>	<u>94</u>	Jun. 22	2	
134	229	95	Jun. 23	3	
132	228	96	Jun. 24	4	
133	230	97	Jun. 25	5	
128	226	98	Jun. 26	6	
126	225	99	Jun. 27	7	
127	227	100	Jun. 28	8	
131	232	101	Jun. 29	9	Ashlesa
129	231	102	Jun. 30	10	
130	233	103	Jul. 1	11	
116	220	104	Jul. 2	12	
114	219	105	Jul. 3	13	
115	221	106	Jul. 4	14	
110	217	107	Jul. 5	15	
108	216	108	Jul. 6	16	
109	218	109	Jul. 7	17	
113	223	110	Jul. 8	18	
111	222	111	Jul. 9	19	Magha
112	224	112	Jul. 10	20	
125	238	113	Jul. 11	21	
123	237	114	Jul. 12	22	
124	239	115	Jul. 13	23	
119	235	116	Jul. 14	24	
117	234	117	Jul. 15	25	
118	236	118	Jul. 16	26	
122	241	119	Jul. 17	27	
120	240	120	Jul. 18	28	
<u>121</u>	<u>242</u>	<u>121</u>	Jul. 19	29	Magha
485	607	122	Jul. 20	0 ॐ	

483	606	123	Jul. 21	1	Purva Phalguni
484	608	124	Jul. 22	2	
479	604	125	Jul. 23	3	
477	603	126	Jul. 24	4	
478	605	127	Jul. 25	5	
482	610	128	Jul. 26	6	
480	609	129	Jul. 27	7	
481	611	130	Jul. 28	8	
467	598	131	Jul. 29	9	
465	597	132	Jul. 30	10	
466	599	133	Jul. 31	11	
461	595	134	Aug. 1	12	
459	594	135	Aug. 2	13	
460	596	136	Aug. 3	14	
464	601	137	Aug. 4	15	
462	600	138	Aug. 5	16	
463	602	139	Aug. 6	17	
476	616	140	Aug. 7	18	
474	615	141	Aug. 8	19	
475	617	142	Aug. 9	20	Uttara Phalguni
470	613	143	Aug. 10	21	
468	612	144	Aug. 11	22	
469	614	145	Aug. 12	23	
473	619	146	Aug. 13	24	
471	618	147	Aug. 14	25	
<u>472</u>	<u>620</u>	<u>148</u>	Aug. 15	26	
431	580	149	Aug. 16	27	
429	579	150	Aug. 17	28	
430	581	151	Aug. 18	29	
425	577	152	Aug. 19	0 मृ	
423	576	153	Aug. 20	1	
424	578	154	Aug. 21	2	

428	583	155	Aug. 22	3	Hasta
426	582	156	Aug. 23	4	
427	584	157	Aug. 24	5	
413	571	158	Aug. 25	6	
411	570	159	Aug. 26	7	
412	572	160	Aug. 27	8	
407	568	161	Aug. 28	9	
405	567	162	Aug. 29	10	
406	569	163	Aug. 30	11	
410	574	164	Aug. 31	12	
408	573	165	Sep. 1	13	
409	575	166	Sep. 2	14	
422	589	167	Sep. 3	15	Chitra
420	588	168	Sep. 4	16	
421	590	169	Sep. 5	17	
416	586	170	Sep. 6	18	
414	585	171	Sep. 7	19	
415	587	172	Sep. 8	20	
419	592	173	Sep. 9	21	
417	591	174	Sep. 10	22	
<u>418</u>	<u>593</u>	<u>175</u>	Sep. 11	23	
458	634	176	Sep. 12	24	
456	633	177	Sep. 13	25	
457	635	178	Sep. 14	26	
452	631	179	Sep. 15	27	
450	630	180	Sep. 16	28	
451	632	181	Sep. 17	29	
455	637	182	Sep. 18	****	
453	636	183	Sep. 19	0 Ω	
454	638	184	Sep. 20	1	
440	625	185	Sep. 21	2	
438	624	186	Equinox	3	

439	626	187	Sep. 23	4	Swati
434	622	188	Sep. 24	5	
432	621	189	Sep. 25	6	
433	623	190	Sep. 26	7	
437	628	191	Sep. 27	8	
435	627	192	Sep. 28	9	
436	629	193	Sep. 29	10	
449	643	194	Sep. 30	11	
447	642	195	Oct. 1	12	
448	644	196	Oct. 2	13	
443	640	197	Oct. 3	14	
441	639	198	Oct. 4	15	
442	641	199	Oct. 5	16	
446	646	200	Oct. 6	17	
444	645	201	Oct. 7	18	Vishakha
<u>445</u>	<u>647</u>	<u>202</u>	Oct. 8	19	
323	526	203	Oct. 9	20	
321	525	204	Oct. 10	21	
322	527	205	Oct. 11	22	
317	523	206	Oct. 12	23	
315	522	207	Oct. 13	24	
316	524	208	Oct. 14	25	
320	529	209	Oct. 15	26	
318	528	210	Oct. 16	27	
319	530	211	Oct. 17	28	
305	517	212	Oct. 18	29	
303	516	213	Oct. 19	0 म	
304	518	214	Oct. 20	1	Anuradha
299	514	215	Oct. 21	2	
297	513	216	Oct. 22	3	
298	515	217	Oct. 23	4	
302	520	218	Oct. 24	5	

300	519	219	Oct. 25	6	Jyeshtha
301	521	220	Oct. 26	7	
314	535	221	Oct. 27	8	
312	534	222	Oct. 28	9	
313	536	223	Oct. 29	10	
308	532	224	Oct. 30	11	
306	531	225	Oct. 31	12	
307	533	226	Nov. 1	13	
311	538	227	Nov. 2	14	
309	537	228	Nov. 3	15	
<u>310</u>	<u>539</u>	<u>229</u>	Nov. 4	16	
269	499	230	Nov. 5	17	
267	498	231	Nov. 6	18	
268	500	232	Nov. 7	19	
263	496	233	Nov. 8	20	
261	495	234	Nov. 9	21	
262	497	235	Nov. 10	22	
266	502	236	Nov. 11	23	
264	501	237	Nov. 12	24	
265	503	238	Nov. 13	25	
251	490	239	Nov. 14	26	Mula
249	489	240	Nov. 15	27	
250	491	241	Nov. 16	28	
245	487	242	Nov. 17	29	
243	486	243	Nov. 18	0 ♀	
244	488	244	Nov. 19	1	
248	493	245	Nov. 20	2	
246	492	246	Nov. 21	3	
247	494	247	Nov. 22	4	
260	508	248	Nov. 23	5	
258	507	249	Nov. 24	6	
259	509	250	Nov. 25	7	

254	505	251	Nov. 26	8	Purvashadha
252	504	252	Nov. 27	9	
253	506	253	Nov. 28	10	
257	511	254	Nov. 29	11	
255	510	255	Nov. 30	12	
<u>256</u>	<u>512</u>	<u>256</u>	Dec. 1	13	
296	553	257	Dec. 2	14	
294	552	258	Dec. 3	15	
295	554	259	Dec. 4	16	
290	550	260	Dec. 5	17	
288	549	261	Dec. 6	18	
289	551	262	Dec. 7	19	
293	556	263	Dec. 8	20	
291	555	264	Dec. 9	21	
292	557	265	Dec. 10	22	
278	544	266	Dec. 11	23	
276	543	267	Dec. 12	24	
277	545	268	Dec. 13	25	Uttarashadha
272	541	269	Dec. 14	26	
270	540	270	Dec. 15	27	
271	542	271	Dec. 16	28	
275	547	272	Dec. 17	29	
273	546	273	Dec. 18	****	
274	548	274	Dec. 19	0 ൾ	
287	562	275	Dec. 20	1	
285	561	276	Solstice	2	
286	563	277	Dec. 22	3	
281	559	278	Dec. 23	4	
279	558	279	Dec. 24	5	
280	560	280	Dec. 25	6	
284	565	281	Dec. 26	7	
282	564	282	Dec. 27	8	

<u>283</u>	<u>566</u>	<u>283</u>	Dec. 28	9	Shravana
404	688	284	Dec. 29	10	
402	687	285	Dec. 30	11	
403	689	286	Dec. 31	12	
398	685	287	Jan. 1	13	
396	684	288	Jan. 2	14	
397	686	289	Jan. 3	15	
401	691	290	Jan. 4	16	
399	690	291	Jan. 5	17	
400	692	292	Jan. 6	18	
386	679	293	Jan. 7	19	Dhanistha
384	678	294	Jan. 8	20	
385	680	295	Jan. 9	21	
380	676	296	Jan. 10	22	
378	675	297	Jan. 11	23	
379	677	298	Jan. 12	24	
383	682	299	Jan. 13	25	
381	681	300	Jan. 14	26	
382	683	301	Jan. 15	27	
395	697	302	Jan. 16	28	
393	696	303	Jan. 17	29	Shatabhishak
394	698	304	Jan. 18	0 	
389	694	305	Jan. 19	1	
387	693	306	Jan. 20	2	
388	695	307	Jan. 21	3	
392	700	308	Jan. 22	4	
390	699	309	Jan. 23	5	
<u>391</u>	<u>701</u>	<u>310</u>	Jan. 24	6	
350	661	311	Jan. 25	7	
348	660	312	Jan. 26	8	
349	662	313	Jan. 27	9	Shatabhishak
344	658	314	Jan. 28	10	

342	657	315	Jan. 29	11	Purva Bhadrapada
343	659	316	Jan. 30	12	
347	664	317	Jan. 31	13	
345	663	318	Feb. 1	14	
346	665	319	Feb. 2	15	
332	652	320	Feb. 3	16	
330	651	321	Feb. 4	17	
331	653	322	Feb. 5	18	
326	649	323	Feb. 6	19	
324	648	324	Feb. 7	20	
325	650	325	Feb. 8	21	
329	655	326	Feb. 9	22	
327	654	327	Feb. 10	23	
328	656	328	Feb. 11	24	
341	670	329	Feb. 12	25	
339	669	330	Feb. 13	26	
340	671	331	Feb. 14	27	
335	667	332	Feb. 15	28	
333	666	333	Feb. 16	29	
334	668	334	Feb. 17	0 ऋ	
338	673	335	Feb. 18	1	Uttara Bhadrapada
336	672	336	Feb. 19	2	
<u>337</u>	<u>674</u>	<u>337</u>	Feb. 20	3	
377	715	338	Feb. 21	4	
375	714	339	Feb. 22	5	
376	716	340	Feb. 23	6	
371	712	341	Feb. 24	7	
369	711	342	Feb. 25	8	
370	713	343	Feb. 26	9	
374	718	344	Feb. 27	10	
372	717	345	Feb. 28	11	
373	719	346	Mar. 1	12	

359	706	347	Mar. 2	13	Ravati
357	705	348	Mar. 3	14	
358	707	349	Mar. 4	15	
353	703	350	Mar. 5	16	
351	702	351	Mar. 6	17	
352	704	352	Mar. 7	18	
356	709	353	Mar. 8	19	
354	708	354	Mar. 9	20	
355	710	355	Mar. 10	21	
368	724	356	Mar. 11	22	
366	723	357	Mar. 12	23	
367	725	358	Mar. 13	24	
362	721	359	Mar. 14	25	
360	720	360	Mar. 15	26	
361	722	361	Mar. 16	27	
365	727	362	Mar. 17	28	
363	726	363	Mar. 18	29	
<u>364</u>	<u>728</u>	<u>364</u>	Mar. 19	****	
1822	1457	365	Equinox		
1821	1455	366			
1823	1456	367			

Details of the Antigram Sequence

The entire series of antigrams that differ by the whole numbers from zero to infinity (in positive *and* negative directions) is based upon the 13 fundamental antigrams, and the Zero whence they emanate. In order that the sequence increases arithmetically by a value of 1 unit for each subsequent pair, the following 13 pairs are fundamental, the lower number being written first:

01 – 02
05 – 07
03 – 06
04 – 08
17 – 22
15 – 21
16 – 23
11 – 19
09 – 18
10 – 20
14 – 25
12 – 24
13 – 26

Looking at the trigrams based on structure, the sequence of 13 pairs has a nice symmetry to it. Trigrams with no Tao are Planets; with one Tao they're Zodiacal; and with two Tao they are Elemental. Zero is neutral. From this perspective, the fundamental thirteen pairs have the following flow: 0 E / Z E / Z P / Z P / Z E / Z P / Z P

Since the most basic of all antigrams is the pair of 1 and 2, which represent Yang and Yin, the lower number of an antigram pair is the *Yang* number, and the higher number is the *Yin* number. In reference to calendar days, these would be the daylight and darkness portions, respectively.

As the antigram sequence progresses, the **Yang numbers** always have as their lower trigram the following numbers:

26-24-25-20-18-19-23-21-22-8-6-7-2-0-1-5-3-4-17-15-16-11-9-1-14-12-13

This is nothing more than the numbers given in the chart above, read from bottom to top on the right, and then top to bottom on the left. The sequence of lower trigrams for the corresponding **Yin numbers** of the antigram pairs just reverses the first pattern:

13-12-14-10-9-11-16-15-17-4-3-5-1-0-2-7-6-8-22-21-23-19-18-20-25-24-26

So what's happening here is that you have some upper-trigram pair such as 5 and 7 above. Below them on one side you have a sequence from 26 to 0 and then out to 13, while on the other side you have the sequence from 13 to 0 and then out to 26. It's like a helical twist, with the pair that has the Zero trigram below acting as the pivot for the whole sequence; this puts it at the center of the 27 days.

Each day outward from that center has trigrams below that *differ* by 1, and then 2, and then 3, etc., until the extremes are reached, and the beginning and end of any 27-day cycle has the 13 and 26 trigrams below. The way the numbers tick upward by 1 unit each time requires that the lower trigrams of any antigram pair will follow the sequence above.

Lower Trigram Sequence

Below is a chart of the sequence of the lower trigrams of the antigram pairs.

Column A is the lower trigram of any **Yang number** in the antigram-pair sequence.

The number in column B is the ordinal value of the number in A, from 0 to 26.

There is a certain pattern that changes the number's position from column A to column B.

The numbers in column C are generated from column B by using the same pattern that generated column B from column A.

Applying this algorithm to the numbers in C creates the original sequence in column D.

Column E is the lower trigram of any **Yin number** in the antigram-pair sequence.

The number in column F is the ordinal value of the number in A from 0 to 26.

There is a certain pattern that changes the number's position from column E to column F.

The number in column G is generated from column F by using the same pattern that generated column F from column E. This creates the original sequence of column E.

Lower trigram of Yang Numbers					Lower trigram of Yin Numbers		
A	B	C	D		E	F	G
26	0	13	26		13	0	13
24	1	14	24		12	1	12
25	2	12	25		14	2	14
20	3	16	20		10	3	10
18	4	17	18		9	4	9
19	5	15	19		11	5	11
23	6	10	23		16	6	16
21	7	11	21		15	7	15
22	8	9	22		17	8	17
8	9	22	8		4	9	4
6	10	23	6		3	10	3
7	11	21	7		5	11	5
2	12	25	2		1	12	1
0	13	26	0		0	13	0
1	14	24	1		2	14	2
5	15	19	5		7	15	7
3	16	5	3		6	16	6
4	17	18	4		8	17	8
17	18	4	17		22	18	22
15	19	5	15		21	19	21
16	20	3	16		23	20	23
11	21	7	11		19	21	19
9	22	8	9		18	22	18
10	23	6	10		20	23	20
14	24	1	14		25	24	25
12	25	2	12		24	25	24
13	26	0	13		26	26	26

What's interesting here is that the lower trigram of a Yin number is paired with another number in the sequence such that, e.g., the tenth number is 3 and the third number is 10, and so on for all of the numbers in the group. It's rather awkward to put that into plain English: *The numerical value of a member of the set is equal to the numerical value of the number that has the first number's ordinal position.*

The point being that the numbers from 0 to 26, appearing as the lower trigrams of a Yin-number, are rearranged in pairs throughout the sequence in a very orderly fashion, as one might expect if this sequence is to repeat ad infinitum.

The Order & Value Pairs:

13/ 00
 12/ 01
 14/ 02
 10/ 03
 09/ 04
 11/ 05
 16/ 06
 15/ 07
 17/ 08
 22/ 18
 21/ 19
 23/ 20
 25/ 24
26/ 26
 234 / 143

The pairs differ by: 13, 11, 12, 7, 5, 6, 10, 8, 9, 4, 2, 3, 1, and 0. In other words, they differ by all the numbers from 0 to 13. That's pretty slick. If one considers these pairs as being two members of a Transitional Triad, the third member in every case would be the number 26, (including 26, which is paired with itself, and would then generate 26 as the third member of its Triad).

Looking at the numbers on the Yang side, the numbers in columns A, B, & C are three members of a Transitional Triad in every row.

So in relation to the ordinal sequence of counting numbers, (0 to 26), the lower trigram of a Yang-number, (i.e., the lower-valued number of an antigram pair), creates a triad including itself, the ordinal number, and another number. And in the case of a Yin-number, (i.e. the higher-valued number of an antigram pair), the lower trigrams create a pair including itself and the ordinal number.

One thing is puzzling; not only is it strange that the Yin numbers should have trigrams in perfectly aligned positions, (something not easy to do at random), but that the Yang numbers **do not** have the same behavior.

The set of number-pairs generated by the ordinal-numeric pairing of the Yin numbers of the antigram sequence may be referred to as the '**order & value**' pairs, since they are generated by the identity of numerical value with ordinal value. These 14 pairs differ by all the numbers from 0 to 13, including 26 being paired with itself.

The Book of Mutations

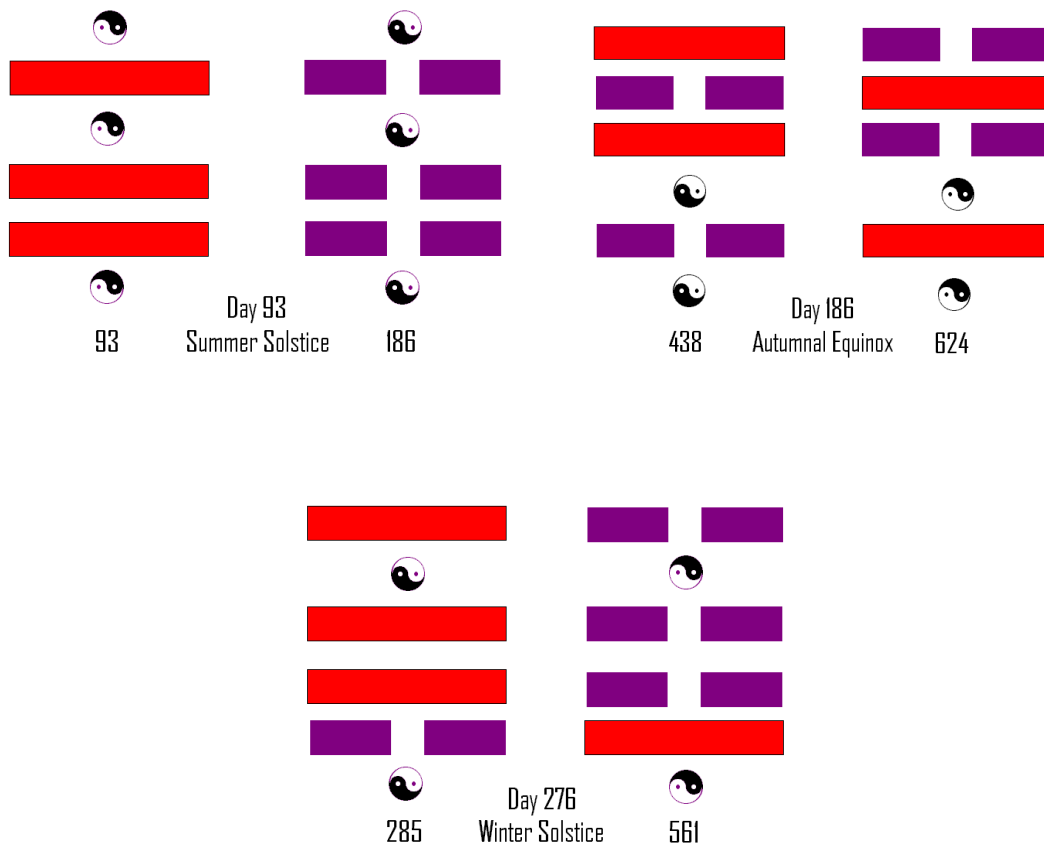
Part Four: Applied Magick

Trigrammaton and Astrology

The sequence of the antigrams can be attributed to the course of the solar year, with the Zero hexagram as the initial day, and the 364 pairs of antigrams in ordinal sequence from Day 1 to Day 364. This is called the Solar Calendar of Antigrams,

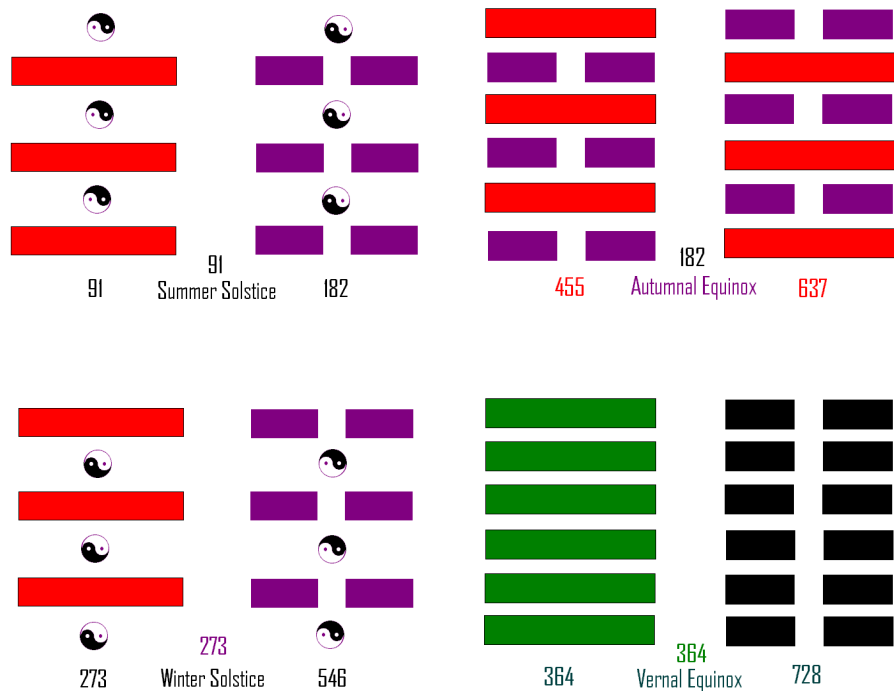
If Day Zero is the Vernal Equinox on March 20, then the sequence of the solar year makes Day 93 the Summer Solstice on June 21. The Autumnal Equinox on September 22 is Day 186, (another interval of 93). Then the Winter Solstice on December 21 is Day 276.

The Hexagram Pairs for these days look like this:



The total of these six hexagrams is 2187, which is 3 to the seventh power. The total value of the three day-numbers is $93 + 186 + 276 = 555$. The eight trigrams that make up the first two pairs equal 93. The four trigrams of the last pair equal 66.

Since the solar year is based on the Earth's elliptical orbit, it does not break into four equal sections of 91 days apiece, which are the ideal markers of the four quarters. This ideal is shown in the hexagrams that are paired at intervals of 91, 182, 273, & 364. When we use the antigrams for the circle of the Zodiac, (instead of the Solar Calendar), then then these four pairs are removed to mark the change of the four seasons.



The Vernal Equinox is the beginning and end of the year. Its hexagram pair is the first two hexagrams of *I Ching*; the Creative and the Receptive. Their trigrams sum to 78.

These are balanced at the Autumnal Equinox by the last two hexagrams of *I Ching*; Before Completion and After Completion; their trigrams also add to 78. They are reversals of each other and show the alternation of Yang and Yin in all six positions.

The Summer Solstice ends the first quarter; its trigrams add to 39. This pair is balanced by the Winter Solstice, whose trigrams also add to 39. These two pairs are reversals of each other, and reversing the top and bottom trigrams of one pair gives the other pair. The value of the trigrams is 78 for the Solstices and 156 for the Equinoxes.

With 364 pairs of antigrams, plus the Zero, arrayed in ordinal sequence around a circle, lines can be drawn on the interior of this circle, joining pairs of hexagrams with each other, based on a regular division of the circumference. As it happens, $365 = 73 \times 5$. This means that a five-pointed star can be drawn on this circle, connecting points which are separated by equal distances of 73 sections each.

Thus the pair of hexagrams that differ by 1 can be connected on a star with those that differ by 74, 147, 220, 293, & 366, which is of course the return to the starting point. Notice that the sum of the position-numbers of the 5 points is always the middle number multiplied by 5. This can be considered the “ruling number” of the star.

Since there are 365 points, there are 73 possible “ruling numbers”, which are all the numbers from 146 to 218 inclusive. Day 146 is August 13, while Day 218 is October 24. Day 219 resumes the cycle. This day has the hexagram pair of 300 & 519.

Here are some examples based on March 20 representing the Zero Day. These show the first, middle and last of the “ruling numbers”, plus the middle day of the reception of *The Book of the Law*, which includes the Solstice, Day 93, on its star.

August 13, Day 146	October 24, Day 218
Star-points:	Star-points:
Day 000: 000 – 000	Day 072: 99 – 171 May 31
Day 073: 100 – 173 Jun 1	Day 145: 469 – 614 Aug 12
Day 146: 473 – 619 Aug 13	Day 218: 302 – 520 Oct 24
Day 219: 300 – 519 Oct 25	Day 291: 399 – 690 Jan 6
Day 292: 400 – 692 Jan 7	Day 364: 364 – 728 Mar 19

September 18, Day 182	September 2, Day 166
Star-points:	Star-points
Day 36: 36 – 72 Apr 25	Day 20: 50 – 70 Apr 9
Day 109: 109 – 218 Jul 7	Day 93: 93 – 186 Jun 21
Day 182: 455 – 637 Sep 18	Day 166: 409 – 575 Sep 02
Day 255: 255 – 510 Nov 30	Day 239: 251 – 490 Nov 14
Day 328: 328 – 656 Feb 11	Day 312: 348 – 660 Jan 26

There is another very famous pentagram that is similar to the ones described above. This is the five-pointed star described by the orbit of Venus. Every 8 years, Venus goes through six “inferior conjunctions” with the Sun, meaning Sol and Venus are in the same degree of the Zodiac, seen from Earth. The location of the 5 points on the Zodiac circle where these conjunctions take place are so evenly spaced that they create a near perfect Pentagram in the sky, with the 6th conjunction returning almost exactly to the degree that the first one occurred in.

The transit of 2004 was special because it was visible as a black dot on the face of the Sun, followed by another visible occurrence in 2012. Such visible transits only happen every 122 years or so. This is a fine example of an astronomical *constant*, as opposed to just an astrological event. That being the case, it’s an excellent test of the theoretical attribution of antigram pairs to the degrees of the Zodiac. Keep in mind, aligning these antigram-pairs with the Zodiac degrees is not the same as doing so with the calendar days.

The location of the transits of the current Venus Pentagram, & associated antigram-pairs:

Jun 08, 2004	17 Gem	087 / 165
Jan 13, 2006	23 Cap	378 / 675
Aug 18, 2007	24 Leo	473 / 619
Mar 27, 2009	07 Ari	011 / 019
Oct 29, 2010	05 Sco	302 / 520
D-Day, 2012	15 Gem	103 / 179

Now here’s an amazing synchronicity. The first and last “ruling numbers” of the pentagrams shown above are Day 146 and Day 218. Their antigram pairs are exactly the same ones that occur on the Venus pentagram on the conjunctions of 2007 and 2010! That these conjunctions bracket the exact 73 degrees of the ruling numbers is quite remarkable.

The Hexagrams and the Circle of the Zodiac

The Zodiac circle is divided into 360 degrees, with each of the 12 signs occupying 30 degrees. The hexagrams occur as 364 pairs of opposites, and these have been attributed to the sequence of days in a solar year. A further refinement that is more generalized is to allocate one hexagram pair to each degree of the circle. This, however, will leave four pairs of hexagrams out of the loop. There are three obvious choices of 'extra' hexagrams: the first four pairs, the last four pairs, or four equidistant pairs. The last choice is most in keeping with the equanimity of the hexagrams.

The four pairs of opposites in question are: 91-182, 455-637, 273-546, 364-728. These same pairs were shown above as the ideal markers of the four cardinal points of the Zodiac. They represent the exact moment of the Solstices and Equinoxes. These pairs are also the ultimate results of employing the nuclear hexagrams, explained above.

In the process of nucleation, the 729 hexagrams reduce to 81 possible nuclear hexagrams, and these in turn reduce to 9 possible second-generation nuclei. These 9 nuclei are the Zero and all eight of the multiples of 91, represented by the hexagrams above. In this sense, they are the ultimate core of the hexagram tables, and are thus suited to stand outside the other 360 pairs of opposites.

The allocation of the hexagram pairs to the degrees begins with the Zero degree of Aries and ends at the 29th degree of Pisces, in the ordinal sequence of the opposite pairs. This approximates to the attribution of the Solar Year given above, but refines it to employ the Zodiac degrees, rather than one Earth day, (which is slightly less than one degree), for the points of the circle.

The first 90 degrees follow the normal sequence. The first, (zero), degree of Aries is the hexagram pair that differs by 1, the second degree is the pair that differs by 2, and so on. At the 91st degree, the Summer Solstice, one pair is skipped, namely, 91-182. Thus the 91st degree of the Zodiac is the pair that differs by 92, while the 92nd degree is the pair that differs by 93, and so on. The same skipping is done at all four cardinal points, finishing with the antigram pair of 364-728 at the Vernal Equinox, making the pair 363-726 the final degree of Pisces. The specific degrees are enumerated in the chart of the ordinal sequence of opposites, reproduced above.

The total value of all 728 hexagrams is 265,356. By removing the eight multiples of 91, this total is reduced to 262,080, which equals 360 x 728. Since there are 360 pairs of opposites and 360 degrees in the circle, each degree has an average value of 728. This distribution balances the entire circle and also relates it to the 26 trigram, the pure Yin, because the 728 hexagram is simply the doubling of the 26 trigram. The 728 hexagram therefore symbolizes the goddess Nuit, the circumference of the celestial sphere.

One striking result of allocating the hexagrams in this pattern is that the critical pair of 333-666 resides in the last degree of Aquarius. Because of precession, the Equinox point of the Earth's orbit moves retrograde through the ecliptic, and when it leaves the first degree of Pisces and enters the last degree of Aquarius, then the Age of Aquarius is said to have begun. This Age is consonant with the Aeon of Horus, first adumbrated in *The Book of the Law*. The harbinger of this new Aeon becomes the sigil of the Beast 666, polarized by 333. The reversals of these hexagrams are 62 and 31, which sum to 93, the number of the "magickal current" of the Aeon of Horus.

This system can be applied to any set of planetary coordinates on a given chart. In *The Book of Thoth*, Crowley charts 12 specific degrees of the Zodiac that mark the "Exaltations" of the Planets. These degrees and their hexagrams are as follows:

<u>Planet</u>	<u>Degree</u>	<u>Antigram Pair</u>	<u>Difference</u>
Saturn	21 ♄	321 – 525	204
Juppiter	15 ♃	110 – 217	107
Mars	28 ♂	395 – 697	302
Sol	19 ☉	50 -- 70	20
Venus	27 ♀	361 – 722	361
Mercury	15 ☿	422 – 589	167
Luna	3 ☾	43 -- 77	34
Ouranos	19 ♅	474 – 615	141
Neptune	19 ♆	326 – 649	323
Pluto	14 ♇	311 – 538	227
North Node	3 ♋	145 – 209	64
South Node	3 ♏	246 – 492	246

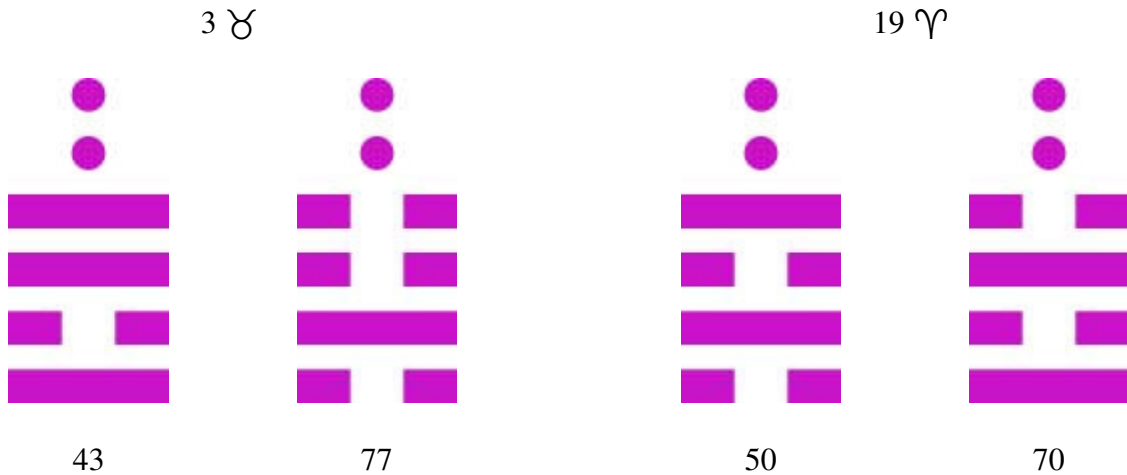
The antigram pairs total $8604 = 36 \times 239$. The differences total $2196 = 36 \times 61$

A couple of interesting numbers can be found in this chart. The exaltation degree of Mars is attributed to hexagrams 395 and 697, the pair that differs by 302. This pair is very prominent in the discussion of the Tree of Life found below. For now suffice it to say that the number 302 has a very prominent gematria equivalent:

302 = *Do what thou wilt shall be the whole of the Law*

Also of interest is the exaltation degree of Venus, which is attributed to the antigram pair of 361 and 722. This pair figures prominently in the discussion of the number of years in Juppiter's orbit, also discussed below.

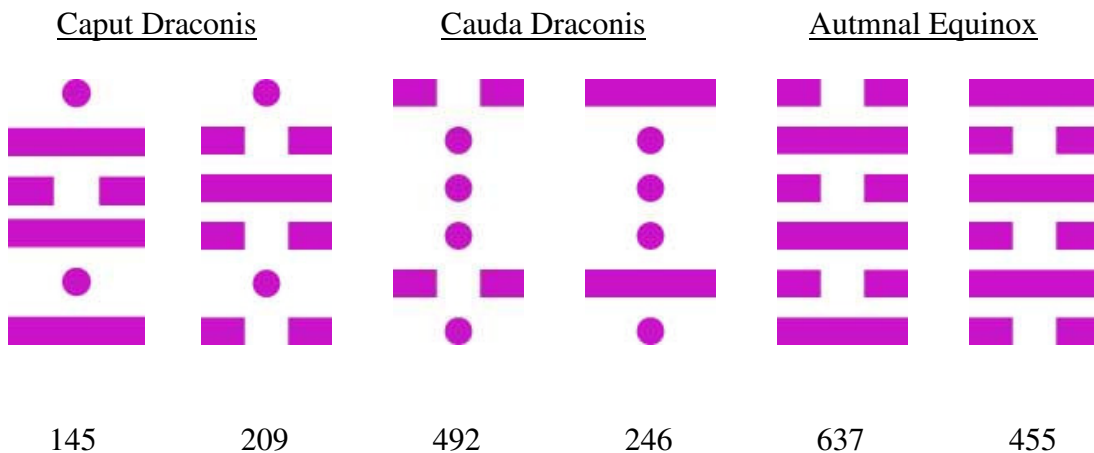
In the case of the Luminaries, the corresponding antigram pairs are shown below. Amazingly, the hexagram pairs switch their upper trigrams for these particular degrees.



It is also of great significance that Sol was in the degree of its Exaltation on April 9, 1904, so that the heart of the three days of the writing of *The Book of the Law* occurred under this aspect.

Note that the two pairs shown above differ by 20 and 34, which equal 54, the TEG value of the word “feast”. The first feast mentioned in *Liber CCXX* is “*A feast for the three days of the writing of the Book of the Law.*” This verse totals 511. 511 x 9 = 4599, and 4599 is the sum of all 7 hexagram pairs of the Exaltation degrees of the 7 traditional planets.

Also of interest are the degrees in which the Lunar Nodes have their Exaltation. Note that combining the 2 hexagram pairs results in one of the 4 markers of the quarters:



Juppiter, the Zodiac Circle, and the Lines of the Hexagrams

There is another phenomenon that bears a close relationship to this scheme of the Zodiac circle, which involves the planet Juppiter. The period of Juppiter's revolution about the Sun is 4,332.589 Earth days. The number 4,332 equals 6×722 , and is therefore the sum of the number of lines in all the hexagrams from 1 to 722. The sum of all the numbers from 1 to 722 is 261,003, which is $4,332 \times 60$, plus 1,083. The extra 1,083 represents the middle and last numbers of the sequence, 361 & 722, (which are antigrams). Aside from this pair, there are 720 hexagrams for the 360 degrees in the orbit of Juppiter.

There is a close connection between this phenomenon and the Solar Year and Zodiac Circle hexagram arrangements. Every degree that Juppiter transits requires 12.034 Earth-days. Meanwhile, each degree of the Zodiac has an antigram pair associated with it, and these two hexagrams contain 12 lines. These 12 lines represent the 12 Earth-days in the transit of Juppiter through one Zodiac degree. The slight excess beyond 12 days is made up by the "extra" pair of hexagrams; 361-722. Their 12 lines can thus be equally distributed to represent the 12 days of the Jovian year when Juppiter enters a new sign.

As with the cycle of the Solar year, there is a close, but not exact, correlation between the degrees of the Zodiac and the number of days required to transit them. Nevertheless, it is close enough to say that roughly speaking, one Earth-day equals 12 Juppiter days, and that the hexagram pairs of one day, (or one degree), can represent 12 stages in the process, and these 12 stages are the 12 Juppiter days.

The Chinese Zodiac is based on a 12-year cycle, which aligns closely with the Juppiter cycle. 12 Earth-years represents one Juppiter revolution plus 50 days, or 4383 days. This total of 4383 is very nearly reached by the total number of lines in the hexagrams from 1 to 728, which is 4368. By including the Septagrams of 729 and 730, fourteen lines are added and the total is 4382. This means that the number of *days* in 2 Earth-years is equal to the number of *lines* needed to represent them by hexagram pairs, when they are counted from 1 to 730.

On the other hand, if the Vernal Equinox is represented by the pair of antigrams that differ by 365, (which are the Septagrams 1822 and 1457), then the number of lines in the pairs of opposites for one Solar year are equivalent to the number of days in 12 years, minus one. This is no surprise since there are 12 lines per day, but the point is that the Chinese cycle is easily integrated with the hexagrams. Yet the full Chinese cycle requires 60 years to complete, based on all 12 years having an association with each of the 5 Moving Agents. By the end of these 60 years, Juppiter is far removed from making a complete cycle, and so the Chinese were unable to use Juppiter as a strict timekeeper.

Juppiter requires 361 days to transit one Zodiac sign, and thus 361 is the number of pairs of hexagrams needed to describe a complete orbit of Juppiter, 4332 days. The hexagram pair 361-722 is the Exaltation of Venus, whose trigram is opposite Juppiter.

The Trigrams and the Nakshatras

There are two different kinds of Lunar months; the synodic month of 29.5 days, the period from one New Moon to the next; and the sidereal month of 27.3 days, which is essentially the Moon's rotation around the Earth, i.e., the time it takes to return to a fixed star on the celestial sphere.

Vedic Astrology uses the sidereal month as the basis for the 27 "mansions" of the Moon. These mansions are equal divisions of the zodiac, so they each occupy 13 and 1/3 degrees each. The Jyotish astrological system is sidereal, meaning it uses the fixed stars, not the tropical zodiac. This is why they use the sidereal Lunar month for their "mansions". In their system, the Equinox is at its actual point, near the beginning of Pisces, (not 0 degrees Aries). Nevertheless, their zodiac begins at Aries.

This system has a perfect correlation with TQ, due to the use of the Three Gunas, Rajas-Tamas-Sattvas, to correlate with the 27 mansions. The Gunas are the three fundamental principles of the Universe, similar to the alchemical principles of sulfur, salt, and mercury. They are not "elements" so much as they are modes of operation, related in a certain sense to the "creation-preservation-destruction" cycle of Hindu cosmology.

The Gunas are attributed to the mansions in sets of three, which is identical to the distribution of lines in the trigrams. Rajas is essentially Dynamism, so it represents Yang. Tamas is essentially Inertia, so it represents Yin. This leaves Sattvas, which is the Tao that mediates the other two. Correlating with the trigrams, these are built from the top down, with the top line being primary, the middle line secondary, and the bottom line tertiary.

As the following chart illustrates, these mansions occur in three groups of nine, with each group having the same Guna presiding over it. Taking this guna to be primary and making it the top line of a trigram, each set of nine mansions contains a trigram that reduces to every digit from 1 to 9.

Along with having three Gunas attributed to each mansion, there is also a planetary ruler. These follow each other in a strict cycle of the seven sacred planets and Ketu and Rahu, (the nodes of the Moon). While the top two lines of the trigram determine the linear order of the mansion, the bottom two lines determine which planet is ruling. Thus each planet rules all three trigrams that reduce to the same digit, meaning each planet rules one of the cells of the "qabalah of nine chambers".

 13/22/4	 9/18/0	 11/20/2
 12/21/3	 14/23/5	 16/25/7
 17/26/8	 10/19/1	 15/24/6

The 27 Lunar Constellations (Nakshatras) of Vedic Astrology/Jyotish

In this chart, Rajas is abbreviated R, Tamas is T, and Sattvas is S.

Rajas is Yang, (or 1); Tamas is Yin, (or 2); and Sattvas is Tao, (or 0).

<u>Constellation</u>	<u>Span</u>	<u>Ruler</u>	<u>Gunas</u>	<u>Trigram</u>
1. Ashwini	0.13.20 Aries	Ketu	RRR	13
2. Bharani	13.20-26.40 Aries	Venus	RRT	14
3. Krittika	26.40 Aries-10 Taurus	Sun	RRS	12
4. Rohini	10-23.20 Taurus	Moon	RTR	16
5. Mrigashirsha	23.20 Taurus-6.40 Gemini	Mars	RTT	17
6. Ardra	6.40-20 Gemini	Rahu	RTS	15
7. Punarvasu	20 Gemini-3.20 Cancer	Juppiter	RSR	10
8. Pushya	3.20-16.40 Cancer	Saturn	RST	11
9. Ashlesha	16.40-30 Cancer	Mercury	RSS	9
10. Magha	0-13.20 Leo	Ketu	TRR	22
11. Purva Phalguni	13.20 Leo-26.40 Leo	Venus	TRT	23
12. Uttara Phalguni	26.40 Leo-10 Virgo	Sun	TRS	21
13. Hasta	10 Virgo-23.20 Virgo	Moon	TTR	25
14. Chitra	23.20 Virgo-6.40 Libra	Mars	TTT	26
15. Swati	6.40-20 Libra	Rahu	TTS	24
16. Vishakha	20 Libra-3.20 Scorpio	Juppiter	TSR	19
17. Anuradha	3.20 –16.40 Scorpio	Saturn	TST	20
18. Jyeshtha	16.40-30 Scorpio	Mercury	TSS	18
19. Mula	0-13.20 Sagittarius	Ketu	SRR	4
20. Purvashadha	13.20- 26.40 Sagittarius	Venus	SRT	5
21. Uttarashadha	26.40 Sag.-10 Capricorn	Sun	SRS	3
22. Shravana	10-23.20 Capricorn	Moon	STR	7
23. Dhanistha	23.20 Cap.-6.40 Aquarius	Mars	STT	8
24. Shatabhishak	6.40-20 Aquarius	Rahu	STS	6
25. Purva Bhadrapada	20 Aquarius-3.20 Pisces	Juppiter	SSR	1
26. Uttara Bhadrapada	3.20-16.40 Pisces	Saturn	SST	2
27. Ravati	16.40-30 Pisces	Mercury	SSS	0

It would seem that some ancient Indian astrologers were trying to create a symmetrical classification scheme for the Lunar mansions, and since they required 9 'rulers' to do this, they used the seven visible planets, plus the Lunar nodes, (Ketu and Rahu). These two nodes are the points where the orbital plane of the Moon intersects the orbital plane of the Earth. It is near these points that eclipses take place.

This method requires dividing the zodiac into 27 parts of $13 \frac{1}{3}$ degrees each. In the TQ, the antigram-pairs are used to delineate the degrees of the Zodiac. These begin with one set of 13 pairs that have the Zero trigram above, followed by thirteen sets of 27 pairs having upper trigrams that successively differ by every number from 1 to 13.

Since the Vedic Lunar mansions each span $13 \frac{1}{3}$ degrees, then the first mansion, Ashwini, (the beginning of Aries), corresponds to the first set of 13 antigram-pairs. After Ashwini, each pair of successive mansions correlates with a full 27-degree cycle.

Within each 27-degree cycle, there are 27 pairs of antigrams; 13 pairs where the lower trigrams differ from 13 down to 1; then a central day where the lower trigrams are Zero, then another set of 13 pairs where the lower trigrams differ from 1 up to 13.

So in effect, each 27-degree cycle can be split into halves, and each half basically corresponds to one of the Hindu mansions. What little bit of discrepancy there is can be absorbed by the central degree of the cycle in question. This makes the TQ Thelemic Calendar correspond with the 27 Nakshatras almost exactly; at least within enough tolerance to make what little discrepancy there is become almost negligible.

The chart of the antigram sequence shows that each Lunar mansion begins with a degree where new sets of antigram pairs begin, or where the center degree of the cycle is located, (within the range of 1 degree, since TQ doesn't deal with partial degrees).

So for example, the 4th mansion is Rohini, and begins with exactly 10 degrees Taurus. In the TQ calendar, 10 degrees Taurus is the antigram pair 161 and 202, which is the first pair of the cycle that has the 5 and 7 trigrams in upper position. Mansion 6 is Punarvasu, and begins at 20 degrees Gemini; this degree is assigned to the pair 81 and 162, which is the middle degree of the cycle whose upper trigrams are 3 and 6.

In the chart of the antigrams given earlier, the name of the Vedic Lunar mansion is at the right, located on the degree that it begins with in the Zodiac. In every case, the 27 Nakshatras begin within one degree of the beginning or middle of a set of antigram-pairs. Since most of these transitions are partial degrees, there is some leeway in assigning them to one degree or another.

The point is that the antigram-pairs and the mansions are practically identical; in all cases, the Lunar mansion begins either on the initial or central degree of a sequence, or on the previous degree. In all respects, the integration of the Hindu mansions and the TQ Zodiacal degrees works almost perfectly, and it is safe to say that these hexagram pairs delineate basically the same subdivisions of the Zodiac as the Vedic astrology system.

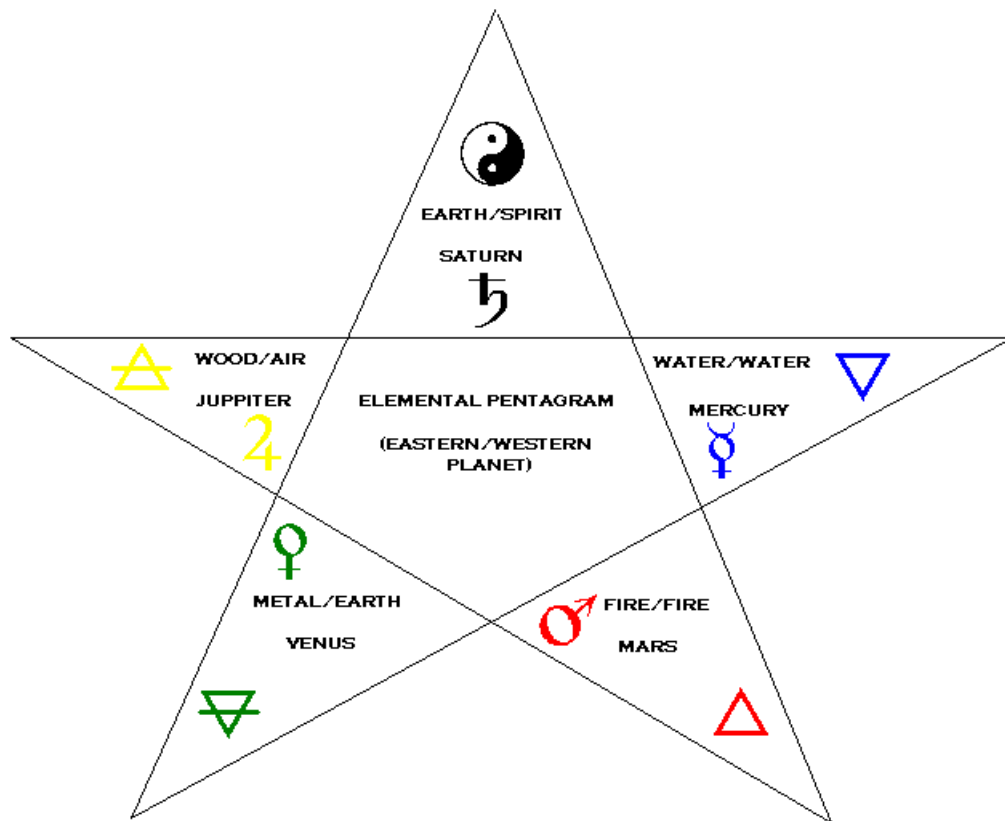
Pentagram of the Five Elements

The Pentagram is used in the Western Hermetic tradition to symbolize the four Elements of Fire, Water, Air and Earth, as well as the Quintessence, the fifth element of Spirit. The apex of the pentagram is Spirit. The upper left point is Air, the upper right is Water, the lower left is Earth, and the lower right is Fire.

This pentagram can also be attributed to the Five “Phases” or “Moving Agents” of the Chinese tradition. These 5 Moving Agents are Water, Fire, Wood, Metal, and Earth, and these are generally equated with the Western Elements, with Wood being Air and Earth being Spirit.

One can often find the Five Phases placed on a pentagram, for use in Feng Shui. Included in the Chinese scheme is the idea that the five Moving Agents are related to the five planets. Saturn is the planet of Earth/Spirit, Mars is the planet of Fire, Venus is the planet of Metal/Earth, Mercury is the planet of Water, and Juppiter is the planet of Air.

Although the five Phases have a couple different names, and are not considered as “Elements” in the same sense as their Western counterparts, the correlation is close enough that the traditional pentagrams of East and West have the same attributions.

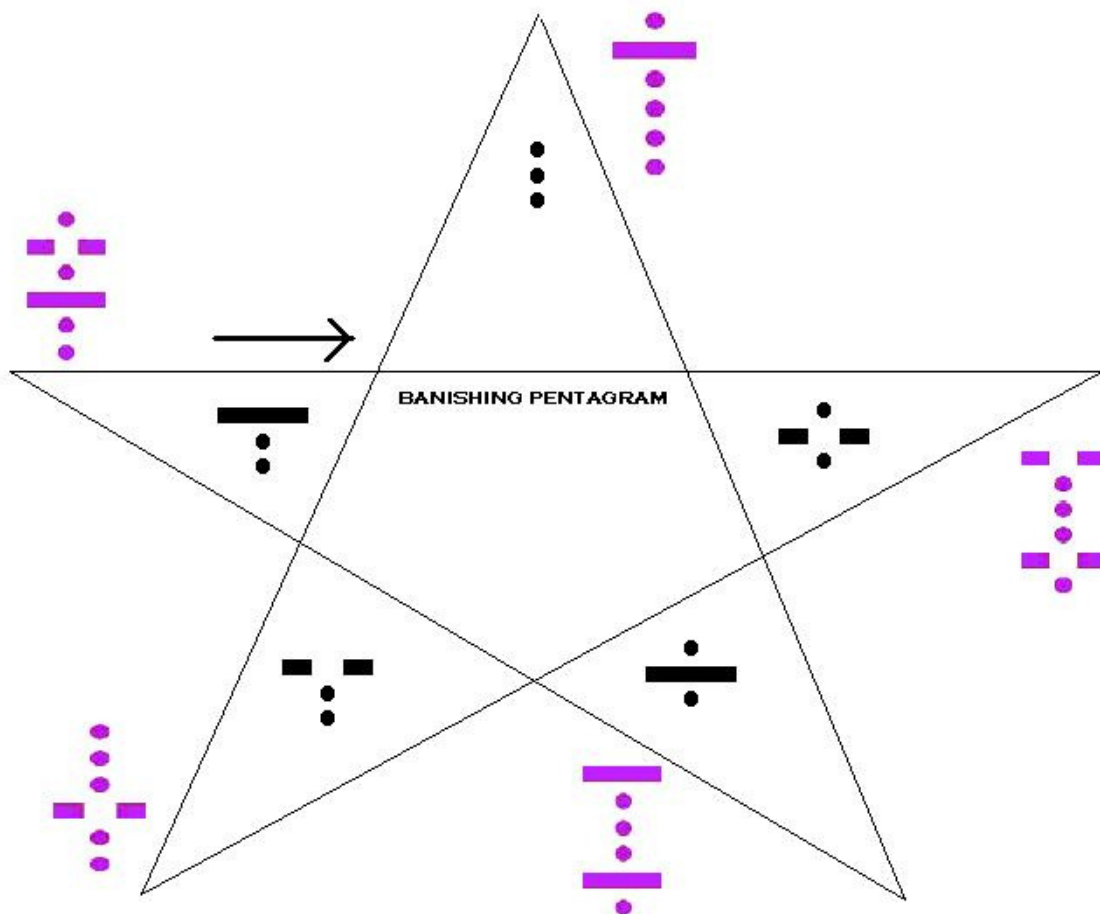


One could place any group of five symbols on the pentagram with interesting results. Below are some diagrams of the 5 Elemental trigrams placed on a pentagram

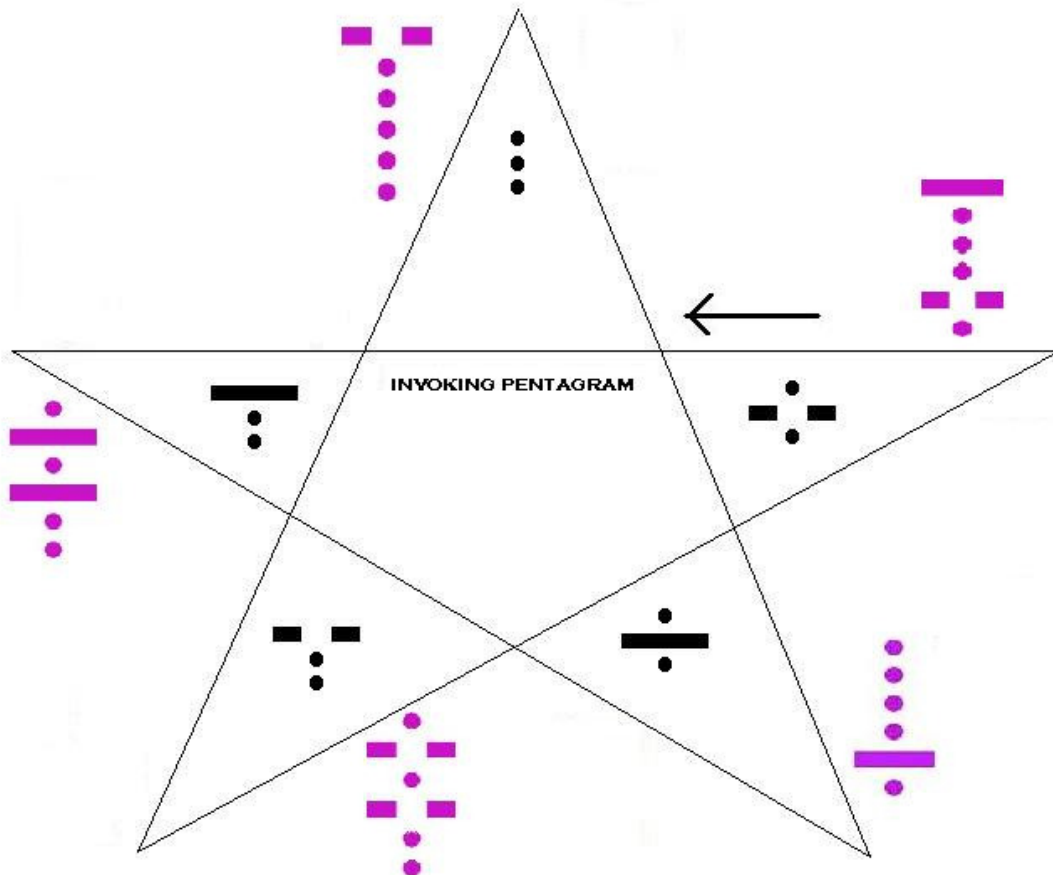
If we follow the unicursal line of the pentagram, beginning with the Air Element, we have a Banishing Pentagram. Since we are beginning with the 9 trigram, and then moving on to the 6 trigram, we consider this line to be a hexagram composed of those two Elements, with Air below Water, or the 9 trigram below the 6 trigram. Thus we create the 171 hexagram. This process is repeated for all five lines. The corresponding hexagrams are shown in magenta. The hexagrams are $171 + 492 + 18 + 81 + 246 = 1008$.

If we multiply these five trigrams in the banishing sequence, we get the following:
 $(9 \times 6) + (6 \times 18) + (18 \times 0) + (0 \times 3) + (3 \times 9) = 54 + 108 + 0 + 0 + 27 = 189$.

The result of this operation will be incorporated below.



If we follow the unicursal line in the opposite direction, beginning with the Water Element, we have an Invoking Pentagram. Since we are beginning with the 6 trigram, and then moving on to the 9 trigram, we use the same process as before, and create the 249 hexagram. This process is again repeated for all five lines. The hexagrams are shown in magenta. The sum of these hexagrams is $249 + 90 + 3 + 486 + 180 = 1008$.



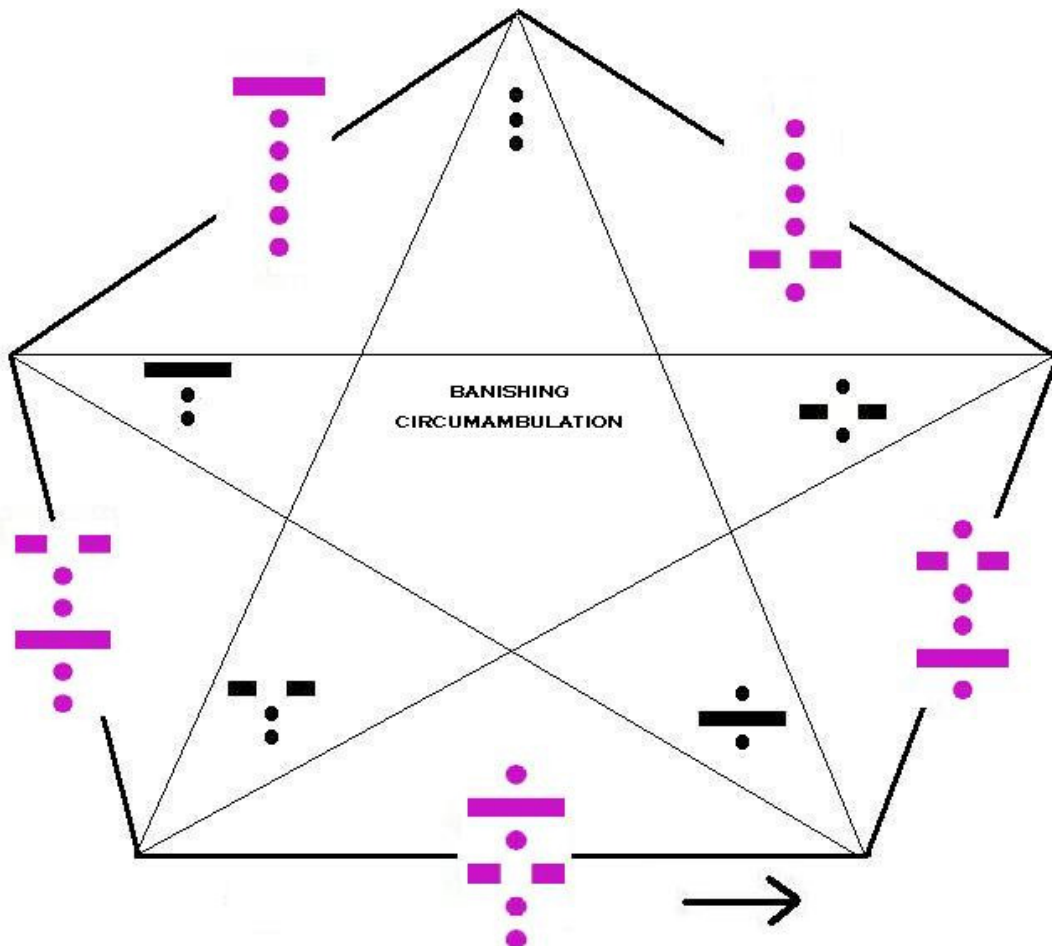
In the Chinese system, the five Moving Agents are said to be Parents of each other, or Conquerors of each other, based on a repeating cycle. Thus Water is the parent of Wood, which is the parent of Fire, which is the parent of Earth, which is the parent of Metal, which is the parent of Water. Simultaneously, Fire conquers Metal, which conquers Wood, which conquers Earth, which conquers Water, which conquers Fire.

These two cycles are depicted graphically by the pentagrams above, whose five points are attributed to the Moving Agents as well as the Western Elements. The Parents are described by drawing the pentagram in the Invoking direction, while the Children are described by drawing in the Banishing direction. Giving birth is a creative process, bringing Spirit into the world; thus it is an Invocation. Separating from the parent is a destructive process, creating one's own space; thus it is a Banishment.

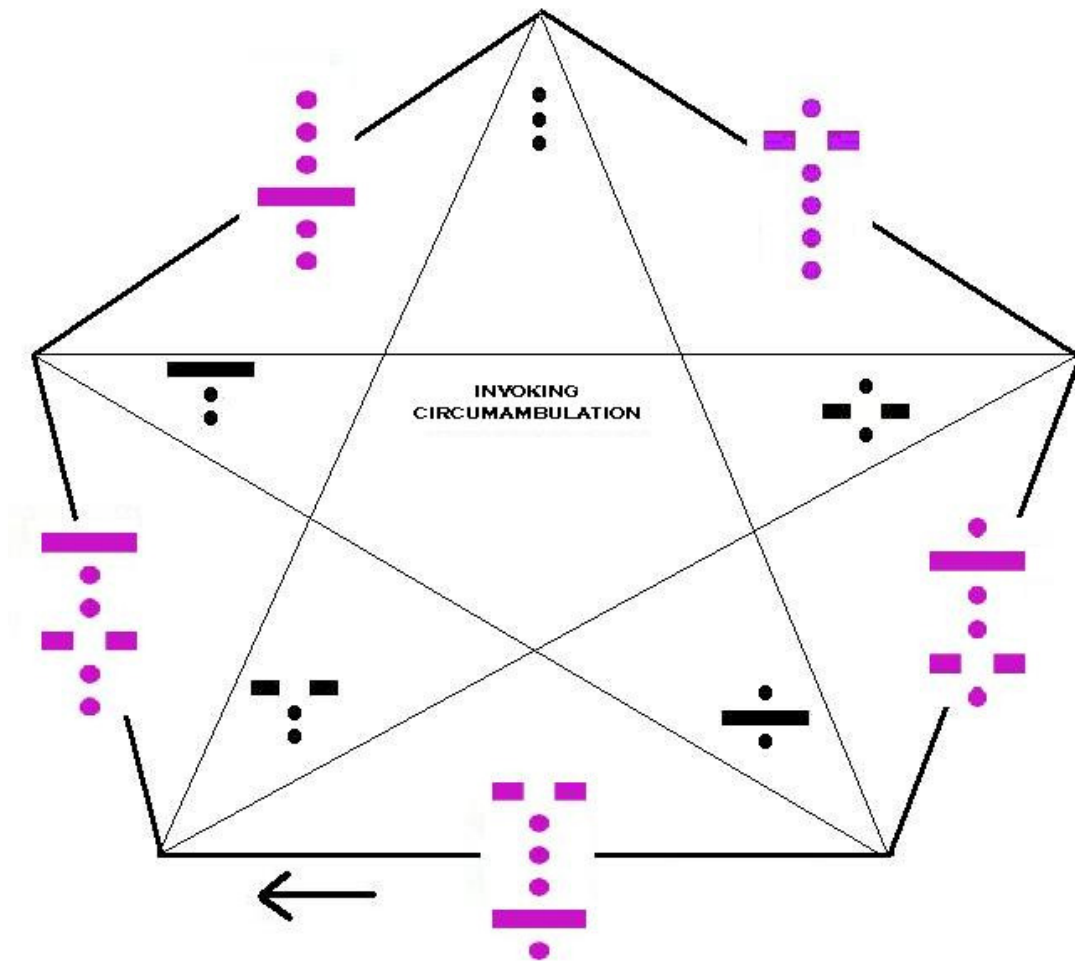
The Conquering sequence can also be described by these five points, but not along the lines of a pentagram. Instead, we need to create a Pentagon. The Conquerors can be described by drawing a pentagon between the five points of the star in a clockwise direction. The Vanquished are described by connecting the five points in an anti-clockwise direction. The Banishing and Invoking directions are the opposite of the pentagrams.

As before, we can combine the trigrams of the points to make hexagrams for all five lines that are drawn. Beginning with the bottom line, the hexagrams of the Banishing Pentagon are $99 + 165 + 6 + 243 + 495 = 1008$

If we multiply these five trigrams in the banishing sequence, we get the following:
 $(18 \times 3) + (3 \times 6) + (6 \times 0) + (0 \times 9) + (9 \times 18) = 54 + 18 + 0 + 0 + 162 = 234$.



Again we combine the trigrams of the points to make hexagrams for the five lines that are drawn. Beginning with the bottom line, the hexagrams of the Invoking Pentagon are $489 + 261 + 9 + 162 + 87 = 1008$. One of the sides on this pentagon, and on the previous one, contains a hexagram from the pair that mark the first position of the Venus pentagram discussed earlier: **Jun 08, 2004 – 17 degrees Gemini – 087 / 165**



As noted above, the results of multiplying the five points of the Star, along both the pentagram and the pentagon will be of interest. The pentagram created a sum of 189, while the pentagon created the sum of 144. Putting these sums together gives us the value of all five Elemental numbers multiplied by each other: $189 + 234 = 423$. This total equals 9×47 , and for this large prime number we have an appropriate gematria value: FIVE = 47.

To this total we may add the sum of all five Elemental hexagrams that are used: $423 + 36 = 459$. In ternary notation, $459 = 122000$. This is the Venus trigram over the Zero trigram, and Venus is the planet that makes a pentagram in the sky.

Banishing Pentagram of Hexagrams

The Banishing hexagrams are $171 + 492 + 18 + 81 + 246 = 1008$.

171 = I burn the sacrifice

492 = therefore is there a rending asunder of all things.

18 = hell

081 = into the pit

246 = Let the evil ones be cast away

Invoking Pentagram of Hexagrams

The Invoking hexagrams is $249 + 90 + 3 + 486 + 180 = 1008$.

249 = Nuit, continuous one (or) O winged snake of light, Hadit!

90 = of the Star (or) striking

3 = Fire

486 = the Star 418 (or) Hold up thyself! Lift thine head! Breathe not so deep – die!

180 = the starry heaven (or) death is the crown of all.

Banishing Anticlockwise Circumambulation

the hexagrams of the Banishing Pentagon are $99 + 165 + 6 + 243 + 495 = 1008$.

99 = dogs of hell.

165 = the night shall cover all.

6 = X, Water

243 = let Thy shadow be over me!

495 = Ah God, all is gone! Thou dost consummate Thy rapture.

Invoking Clockwise Circumambulation

the hexagrams of the Invoking Pentagon are $489 + 261 + 9 + 162 + 87 = 1008$.

489 = I beheld myself compassed about with the Infinite Circle

261 = I passed through the deep sea,

9 = hail

162 = the Path of the Adepts,

87 = thou Hadit,

Trigrammaton and Magic Squares

A magic square is created when a series of numbers are placed on a square grid in such a way that each row and column of the grid sums to the same number, known as the “magic sum” of the square. Usually the diagonals also add to the magic sum, and in some cases other symmetrical subsections of the grid will also equal the magic sum.

The classic magic squares are formed from a numerical sequence, such as all the numbers from 1 to 25, but there is no requirement that the numbers used be in sequence; they might be 25 odd numbers or 25 multiples of 3, etc. These diagrams have held a powerful fascination for occultists and mathematicians over the centuries. In the Western occult tradition they are known by the Hebrew name Kamea, and have been used as talismans or in the art of sigil magic relating to the planetary energies. They first appeared in Heinrich Cornelius Agrippa’s 16th century work, *Three Books of Occult Philosophy*.

Each planet presides over a different Kamea; Saturn over the 3 x 3, Juppiter over the 4 x 4, Mars over the 5 x 5, Sol over the 6 x 6, Venus over the 7 x 7, Mercury over the 8 x 8, and Luna over the 9 x 9. These numbers are derived from the number of the Sefira each planet is attributed to on the Hebrew Kabbalistic Tree of Life.

Trigrammaton provides for 729 possible hexagrams, which may be arrayed on a 27 x 27 grid with very interesting results. Numerous subsets of hexagrams may also be used to create magic squares, and three examples of these are provided below, based on 7 x 7, 8 x 8, and 12 x 12 grids. What is remarkable about these grids is that they display a new property of magic squares, one impossible to duplicate using Base 10 numerals. This is the property of reversal; each of these magic squares may be reversed, or rotated 180 degrees, and still remain a magic square.

All but 27 of the hexagrams become a different number when reversed, but the reversed number array, although composed of the same numbers in a completely different arrangement, is still a magic square. A general rule which explains this can be found by examining the 8 x 8 squares; the rule is that *any* pair of hexagrams that sum to 728 will reverse to become another pair of numbers that equal 728.

The 7 x 7 magic square illustrated below was created using only the first 7 trigrams of *Liber Trigrammaton*, in all 49 of their possible hexagram arrangements. This was accomplished by placing the 49 hexagrams in numerical order from lowest to highest, then arranging these based on the numbers from 1-49 as found on the traditional Kamea of Venus. Finally, the top row of this grid was placed on the bottom, so that the Zero hexagram is located in the center of the grid. The result is that all of the hexagrams involving the Zero trigram are found on the diagonals. These diagonals do not add to the magic sum separately, but when added together they equal the magic sum.

A version of the 8 x 8 magic square is given, based on the Kamea of Mercury. These squares use only the last eight trigrams of *Liber Trigrammaton*, and thus involve all 64 *I Ching* hexagrams. The array was created by the same method of placing the numbers on the grid in order from lowest to highest, based on the position of the numbers 1 – 64.

Also given is a 12 x 12 square, invented by the author, which uses only the Zodiac trigrams in all 144 of their possible hexagrams. This grid has several interesting characteristics, including the fact that each of its diagonals in the smaller 3 x 3 squares are reversals of each other.

Modified Kamea of Venus in Decimal Notation

6	82	495	<i>56</i>	261	30	162
163	9	83	<i>504</i>	57	243	33
<u>36</u>	164	18	<u>84</u>	486	60	<u>244</u>
245	45	165	0	87	487	63
<u>72</u>	246	27	<u>168</u>	1	90	<u>488</u>
489	54	249	28	171	2	<u>99</u>
81	492	55	252	29	180	3

Kamea of Mercury in Decimal Notation

377	716	718	373	368	725	727	<u>364</u>
688	403	401	<u>692</u>	697	394	392	701
634	457	455	638	643	<u>448</u>	446	647
485	<u>608</u>	610	481	476	617	619	472
620	473	475	<i>616</i>	611	482	<u>484</u>	607
445	646	<u>644</u>	449	454	637	635	458
391	700	698	395	<u>400</u>	691	689	404
<u>728</u>	365	367	724	719	374	376	715

Italics are hexagrams with doubled trigrams; underline shows hexagrams that remain the same when reversed. Magic sum of the 7 x 7 is 1092. Magic sum of the 8 x 8 is 4368.

Reversed Kamea of Venus in Decimal Notation

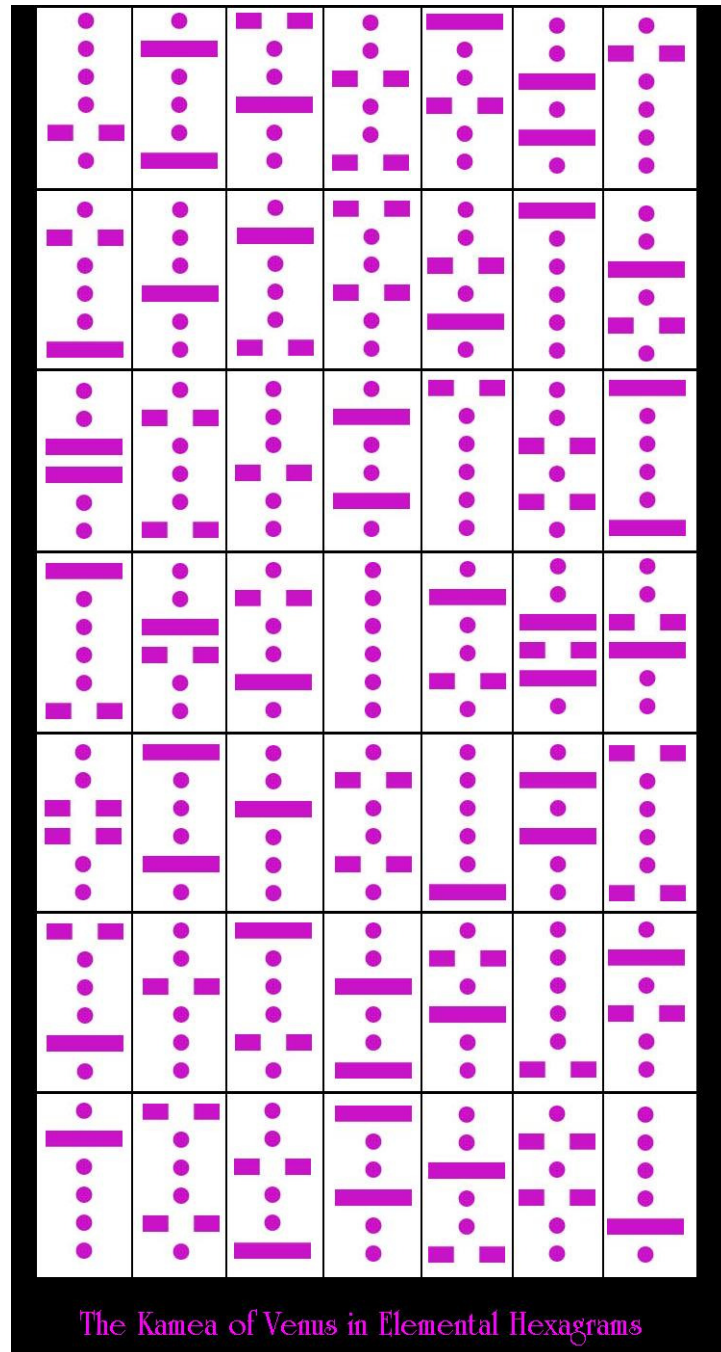
81	60	495	28	261	164	3
57	486	33	252	163	18	83
<u>488</u>	30	243	<u>168</u>	9	82	<u>72</u>
45	245	165	0	87	63	487
<u>244</u>	180	2	<u>84</u>	54	492	<u>36</u>
171	1	99	56	489	27	249
6	90	55	504	29	246	162

Reversed Kamea of Mercury in Decimal Notation

377	472	634	701	404	445	607	<u>728</u>
724	611	449	<u>400</u>	697	638	476	373
718	617	455	394	691	<u>644</u>	482	367
365	<u>484</u>	646	689	392	457	619	716
376	473	635	700	403	446	<u>608</u>	727
725	610	<u>448</u>	401	698	637	475	374
719	<i>616</i>	454	395	<u>692</u>	643	481	368
<u>364</u>	485	647	688	391	458	620	715

Italics are hexagrams with doubled trigrams; underline shows hexagrams that are the same when reversed. Magic sum of the 7 x 7 is 1092. Magic sum of the 8 x 8 is 4368.

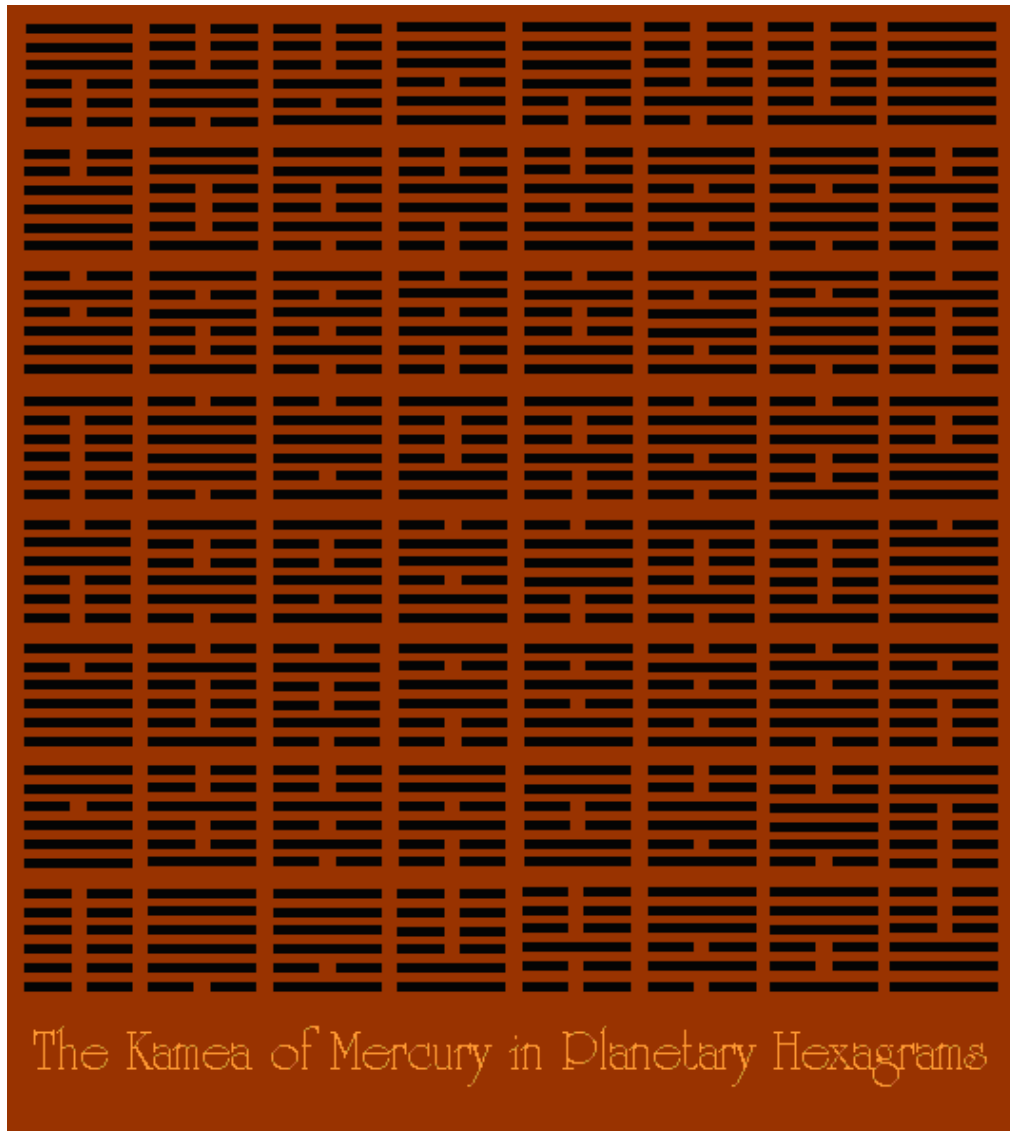
Below is the modified Kamea of Venus written in Base 3. All the trigrams used in these hexagrams are Elemental, i.e., they two Tao-lines, and represent the positive and negative poles, and the four classical Elements of Fire, Water, Air and Earth. This magic square can be reversed, (or turned upside-down), and still remain magic.



The Zero trigram is also included, although technically this is not an “Elemental” trigram, but the neutral point around which all the trigrams rotate. For this reason, the Venus kamea sequence was modified so that the Zero hexagram would be in the middle.

Below is the 8 x 8 Kamea of Mercury written with hexagrams. Although these look identical to the 64 *I Ching* hexagrams, their numerical value is derived from Base 3, not binary. The numerical values of the Planetary trigrams are 13, 14, 16, 17, 22, 23, 25, 26.

These eight numbers align as four pairs of antigrams, from highest to lowest value: 13 & 26, 14 & 25, 16 & 23, 17 & 22. Because of this, the patterns created by this magic square are full of antigrams.



The lower left to upper right diagonal contains the 8 doubled-Trigrams, while the other diagonal contains hexagrams that have antigrams in upper and lower position. Any pair of hexagrams that are equidistant from the center, i.e., a line joining them goes through the center of the magic square, are a pair of antigrams. Thus the hexagram directly below the upper left corner is the antigram of the one directly above the lower right corner. This kamea is reversible; it can be turned upside-down and still remain magic.

12 x 12 Magic Square of the Zodiac in Decimal Notation+

<u>412</u>	<u>156</u>	<u>524</u>	321	587	197	<u>127</u>	<u>275</u>	<u>339</u>	228	550	652
146	520	426	575	213	317	<u>285</u>	<u>343</u>	<u>113</u>	544	660	226
534	416	142	209	305	591	<u>329</u>	<u>123</u>	<u>289</u>	658	220	552
<u>235</u>	<u>545</u>	<u>663</u>	<u>120</u>	<u>280</u>	<u>328</u>	304	588	200	429	155	521
<u>555</u>	<u>667</u>	<u>221</u>	274	<u>336</u>	118	578	<u>196</u>	318	143	537	425
<u>653</u>	<u>231</u>	<u>559</u>	334	<u>112</u>	282	210	308	574	533	413	159
309	<u>577</u>	193	<u>424</u>	<u>140</u>	<u>528</u>	<u>240</u>	<u>560</u>	<u>656</u>	115	291	335
<u>571</u>	201	307	<u>150</u>	<u>532</u>	<u>410</u>	548	<u>672</u>	236	281	331	129
199	301	579	<u>518</u>	<u>420</u>	<u>154</u>	668	224	564	345	119	277
132	290	332	223	561	659	417	145	517	<u>316</u>	<u>572</u>	<u>204</u>
278	348	128	551	655	237	139	525	415	<u>582</u>	208	302
344	116	294	669	227	547	<u>523</u>	<u>409</u>	<u>147</u>	<u>194</u>	<u>312</u>	<u>586</u>

Italics are hexagrams with doubled trigrams. Underlines are hexagrams that are identical when reversed. The 12 x 12 grid is arranged as a 4 x 4 grid based on the Elemental nature of the signs. The doubled Elements occupy the four central squares, and the remaining sub-elements balance each other across the grid. The entire magic square can be reversed and remain magical. Each row and column contains 12 different upper and lower trigrams, making this a Greco-Latin square. The magic sum is 4368 = 28 x 156.

Each of the quadrants of this 4 x 4 grid is a 3 x 3 magic square, (except for their diagonals). Each quadrant has hexagrams containing three signs of the same Element for the upper trigrams and three signs of the same Element for the lower trigrams, in all nine possible combinations. The magic sum of these 3 x 3 squares is given after the Sub-Elemental name of the quadrant.

Air of Earth - 1092	Water of Air - 1105	Earth of Fire - 741	Fire of Water - 1430
Earth of Water - 1443	Fire of Fire- 728	Air of Air - 1092	Water of Earth - 1105
Fire of Air - 1079	Earth of Earth- 1092	Water of Water - 1456	Air of Fire - 741
Water of Fire - 754	Air of Water - 1443	Fire of Earth - 1079	Earth of Air -1092

Reversed 12 x 12 Magic Square of the Zodiac in Decimal Notation

302	208	582	129	331	281	425	537	143	226	660	544
586	312	194	277	119	345	159	413	533	552	220	658
<u>204</u>	<u>572</u>	<u>316</u>	335	291	115	521	155	429	652	550	228
415	525	139	236	672	548	318	196	578	113	343	285
147	409	523	564	224	668	574	308	210	289	123	329
517	145	417	<u>656</u>	<u>560</u>	<u>240</u>	200	588	304	339	275	127
237	655	551	410	532	150	118	336	274	317	213	575
547	227	669	154	420	518	282	112	334	591	305	209
659	561	223	528	140	424	<u>328</u>	<u>280</u>	<u>120</u>	197	587	321
128	348	278	307	201	571	221	667	555	426	520	146
294	116	344	579	301	199	559	231	653	142	416	534
332	290	132	193	577	309	663	545	235	<u>524</u>	<u>156</u>	<u>412</u>

Here is the reversed Zodiacal magic square, just to show it can be done. As before, *Italics* show hexagrams with doubled trigrams, underline shows hexagrams that are reversible. In some cases these sets overlap. This graph represents reversal of the entire grid at once. It is also possible to invert smaller sections of the grid, or to invert each cell individually. So long as *all* cells are reversed, the result will be a magic square.

The nine numbers within each of the sixteen 3 x 3 cells remain together, (in a different order), when reversed. Thus, for example, reversing the Earth of Fire subsection results in the Fire of Air subsection. Fire signs invert to Fire signs, being only Tao and Yang lines. Water signs invert to Water, being only Tao and Yin lines. Air and Earth signs, having Tao, Yang, and Yin lines, invert into each other. Note that there are all four types of Element in upper and lower position in each row, column and diagonal.

Earth of Air - 1092	Air of Fire - 741	Water of Earth - 1105	Fire of Water - 1430
Fire of Earth - 1079	Water of Water - 1456	Air of Air - 1092	Earth of Fire - 741
Air of Water - 1443	Earth of Earth - 1092	Fire of Fire - 728	Water of Air - 1105
Water of Fire - 754	Fire of Air - 1079	Earth of Water - 1443	Air of Earth - 1092

Symbolic Layout of the 12 x 12 Magic Square of Zodiac Hexagrams

♈ II	♎ ☿	♊ ♌	♍ ♈	♏ ♎	♐ ♏	♑ ♐	♒ ♑	♓ ♒	♈ ♓	♏ ♓	♎ ♈
♎ ♍	♊ II	♈ ☿	♏ ♈	♐ ♎	♑ ♏	♒ ♑	♓ ♒	♈ ♓	♏ ♓	♎ ♈	♐ ♎
♊ ☿	♍ ♌	♎ II	♏ ♌	♐ ♏	♑ ♐	♒ ♑	♓ ♒	♈ ♓	♏ ♓	♎ ♈	♐ ♎
♈ ♓	♏ ♓	♎ ♈	♐ ♎	♑ ♏	♒ ♑	♓ ♒	♈ ♓	♏ ♓	♎ ♈	♐ ♎	♑ ♏
♏ ♓	♎ ♈	♐ ♎	♑ ♏	♒ ♑	♓ ♒	♈ ♓	♏ ♓	♎ ♈	♐ ♎	♑ ♏	♒ ♑
♓ ♒	♈ ♓	♏ ♓	♎ ♈	♐ ♎	♑ ♏	♒ ♑	♓ ♒	♈ ♓	♏ ♓	♎ ♈	♐ ♎
♈ ♓	♏ ♓	♎ ♈	♐ ♎	♑ ♏	♒ ♑	♓ ♒	♈ ♓	♏ ♓	♎ ♈	♐ ♎	♑ ♏
♏ ♓	♎ ♈	♐ ♎	♑ ♏	♒ ♑	♓ ♒	♈ ♓	♏ ♓	♎ ♈	♐ ♎	♑ ♏	♒ ♑
♓ ♒	♈ ♓	♏ ♓	♎ ♈	♐ ♎	♑ ♏	♒ ♑	♓ ♒	♈ ♓	♏ ♓	♎ ♈	♐ ♎
♈ ♓	♏ ♓	♎ ♈	♐ ♎	♑ ♏	♒ ♑	♓ ♒	♈ ♓	♏ ♓	♎ ♈	♐ ♎	♑ ♏
♏ ♓	♎ ♈	♐ ♎	♑ ♏	♒ ♑	♓ ♒	♈ ♓	♏ ♓	♎ ♈	♐ ♎	♑ ♏	♒ ♑
♓ ♒	♈ ♓	♏ ♓	♎ ♈	♐ ♎	♑ ♏	♒ ♑	♓ ♒	♈ ♓	♏ ♓	♎ ♈	♐ ♎

The Kamea of Luna and the Multiples of 9

One other magic square should be examined separately, as its characteristics are different from those mentioned already. All the magic squares examined so far have contained the same kinds of trigram in upper and lower position, such as all Zodiac trigrams in the 12 x 12. But the next magic square uses sequential numbers instead, though it deviates from tradition by beginning with the number 0 instead of 1.

What follows is the modified 9 x 9 Kamea of Luna created by subtracting 1 from each cell of the original, and using the numbers from 0 to 80. This square is also magical when reversed, but unlike all the previous examples, when this is done the set of 81 numbers do not remain the same; instead they become all the multiples of 9 that occur between 0 and 728.

Modified Kamea of Luna in Decimal Notation

36	77	28	69	20	61	12	53	4
5	37	78	29	70	21	62	13	45
46	6	38	79	30	71	22	54	14
15	47	7	39	80	31	63	23	55
56	16	48	8	40	72	32	64	24
25	57	17	49	0	41	73	33	65
66	26	58	9	50	1	42	74	34
35	67	18	59	10	51	2	43	75
76	27	68	19	60	11	52	3	44

The hexagrams for the numbers from 0 to 80 have the Zero, One, or Two trigram in the upper position, and these may be arranged in a multitude of ways. So long as a magic square results, the reversal will be magical also. The 9 x 9 is the smallest consecutive, reversible magic square in Base 3.

In the example below, each hexagram-cell has been reversed individually, rather than the entire grid at once. Thus the reverse of 76 at the bottom left is 396, etc.

Reversed Kamea of Luna in Decimal Notation

36	639	252	207	540	423	108	711	324
567	279	234	495	450	135	666	351	63
306	162	522	477	90	693	378	18	594
189	549	405	117	720	333	45	621	261
504	432	144	648	360	72	576	288	216
459	99	675	387	0	603	315	171	531
126	702	342	27	630	243	198	558	414
657	369	54	585	270	225	486	441	153
396	9	612	297	180	513	468	81	684

The reason that 81 new numbers appear in the reversal of the square is because the upper and lower trigrams are of two different types. Two Zodiac trigrams, when reversed, will always be two other zodiac trigrams. However, the numbers from 0 to 80 have all 27 possible lower trigrams, but only 3 different upper trigrams.

A general rule can be derived from this phenomenon. There are nine sets of 81 sequential numbers in the sequence from 0 to 728. Each of the 81 hexagrams in these sets, when reversed, will produce 81 numbers that *all* reduce to the same digit in Base Ten. The nine sets of numbers and the digits that their reversals can be reduced to are:

$$000-080 = 9$$

$$081-161 = 3$$

$$162-242 = 6$$

$$243-323 = 1$$

$$324-404 = 4$$

$$405-485 = 7$$

$$486-566 = 2$$

$$567-647 = 5$$

$$648-728 = 8$$

In the example square shown, since we used all the numbers from 0 to 80, when we turned the hexagrams upside-down, we ended up with all the multiples of 9, and these are the numbers in decimal form that reduce to the single digit 9.

The Kamea of Luna and the 81 lines of Trigrammaton

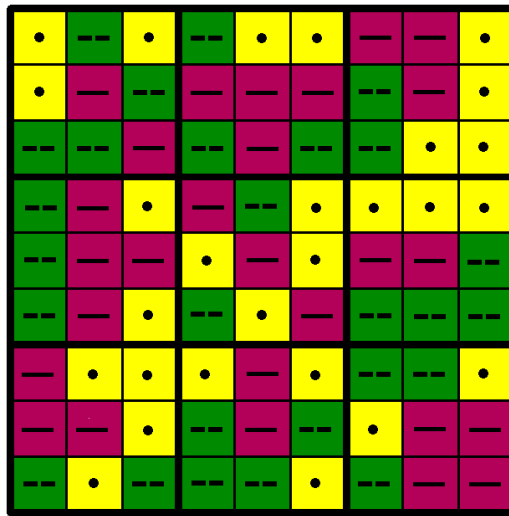
The Kamea of Luna has 81 cells, and the 27 trigrams of *Liber XXVII* contain 81 lines. This suggests a correspondence between the two matrices. We may take the lines that make up the numbers from 0 to 26 in Base 3 and place them on the Kamea of Luna in numerical order, starting with the cell numbered 0, and ending with the cell numbered 80.

The ternary digits of the numbers from 0 to 26 are as follows, from right to left:

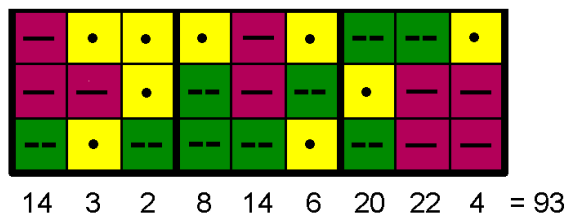
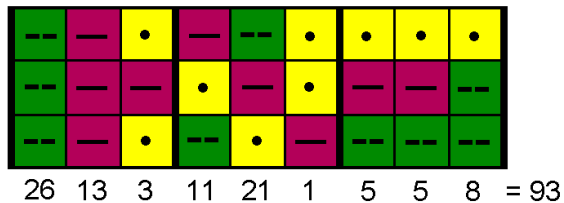
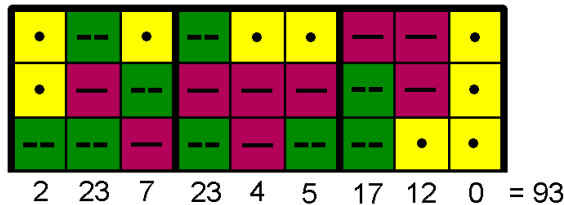
111 110 102 101 100 022 021 020 012 011 010 002 001 000 (0-13):

222 221 220 212 211 210 202 201 200 122 121 120 112 (14-26):

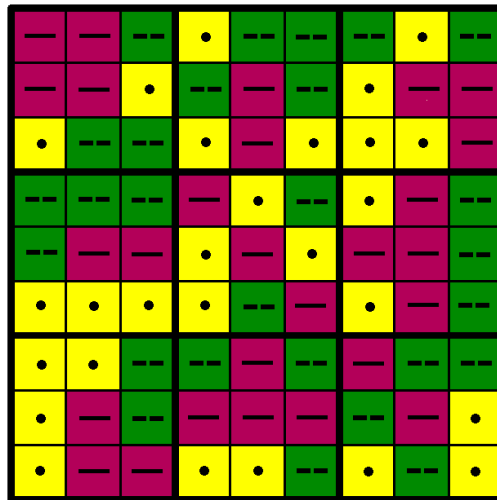
When placed on the kamea as Tao, Yang and Yin lines, the following figure results:



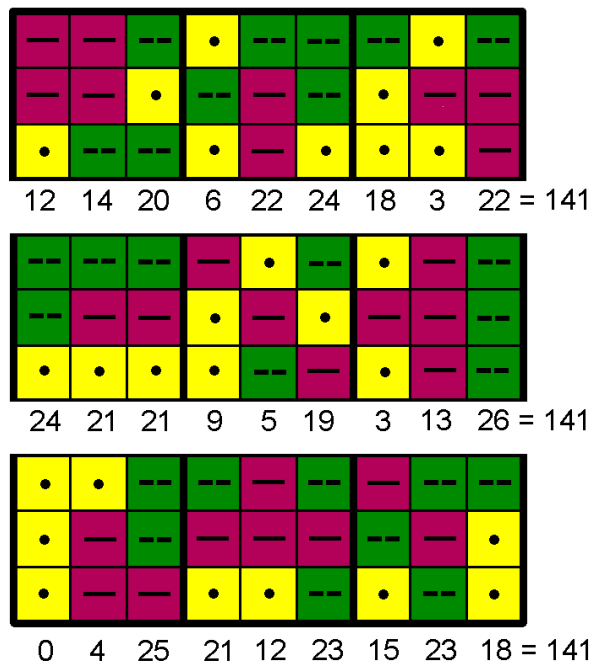
We then consider these digits as trigrams, and enumerate them accordingly:



Since all the kameas in question have been reversible and still remain magic squares, we can reverse this kamea as well. Turning the figure upside-down we have:



Once again these lines are considered as trigrams, and enumerated in Base 3:



The constant sum of all 3 rows in the first version is 93, while the two diagonals of that version sum to 15 and 39. The constant sum of the reversed version is 141. In *The Book of the Law* we find the following key verse: “*39. The word of the Law is Thelema.*” We can then connect all the key numbers of this Kamea with the gematria of this verse, using the numbers 141 and 93, whose connection to each other was demonstrated by an independent mathematical procedure, performed on a kamea that is half a millennium old.

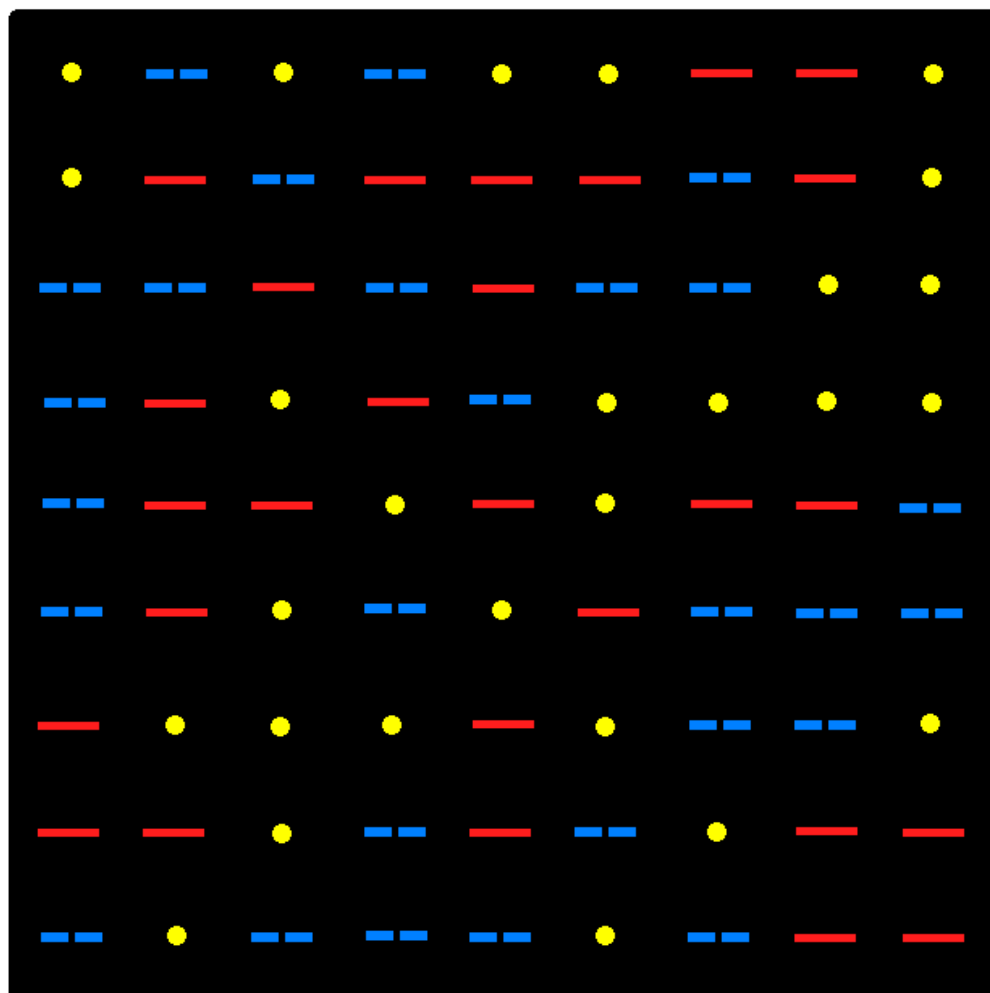
$$39 = 39 \text{ / The word of the Law} = 141 \text{ / is} = 15 \text{ / Thelema} = 93$$

It is quite remarkable that aligning the digits of the numbers from 0 to 26 on the Kamea of Luna results in constant sums. It is even more remarkable that one of these sums is 93, the value of the word Thelema, while the other sum is the English value of “*the word of the Law*”, which is exactly what Thelema is, as defined by *Liber AL vel Legis*.

The means of discovering a connection between 93 and 141 was completely independent of any gematria considerations, and yet it confirms the gematria of one of the most important sentences in *The Book of the Law*. This is very strong evidence for the validity of the Trigrammaton English Gematria, coming as it does from an application of the trigrams on a magic square that has been known to occultists for five centuries. These two numbers simply exist in the patterning of that magic square, as revealed by the lines of the trigrams. Their gematria equivalents might not have had anything to do with each other, or been significant in any way. And yet they do, and they are.

Below is a color-coded version of the original orientation of the lines of the trigrams on the Kamea of Luna. Notice that each type of line occurs in equal amounts in any third of the matrix. The top three rows have 9 Tao, 9 Yang, and 9 Yin. The three columns on the right have these lines in the same proportions.

This phenomenon will not occur on all 9 x 9 magic squares, which makes it all the more remarkable that it occurs on the most celebrated magic square of this size.



The Kamea of Tunes and the Kamea of Ambergris

The 13 x 13 magic square is called the “Kamea of Tunes”. This kamea uses all of the zodiac trigrams, as well as the zero, (attributed to Spirit), to make the basic group of 13 trigrams. All possible pairs of these are used to create the 169 hexagrams of this kamea.

Note: the gematria value of “Kamea of Tunes” = 169 = the number of cells in this square. The word “tunes” = 86 = the antigram of 169. Since the Zodiac signs are commonly associated with the 12 tones of the chromatic scale, groups of Zodiac trigrams can be used to create “tunes”, and this gives the kamea its name. The magic sum = 4368.

The Kamea of Tunes in Decimal Notation

410	521	551	582	668	24	112	142	199	228	289	318	324
520	550	579	667	21	108	140	197	227	285	317	348	409
548	578	663	20	132	139	196	226	282	316	345	405	518
577	660	19	129	135	194	224	281	312	344	429	517	547
659	15	128	159	193	223	280	309	343	426	513	545	575
12	127	156	189	221	278	308	339	425	537	544	574	658
123	155	213	220	277	307	336	424	534	540	572	656	11
154	210	216	275	305	335	420	533	564	571	655	10	120
209	240	274	304	334	417	532	561	567	653	8	119	150
237	270	302	332	416	528	560	591	652	7	118	147	208
294	301	331	415	525	559	588	648	5	116	146	204	236
297	329	413	524	555	587	672	4	115	145	201	235	291
328	412	523	552	586	669	0	113	143	200	231	290	321

The diagonal from lower left to upper right contains all 13 hexagrams that have the 12 trigram in upper position. The symbolism is apt, since the main feature of this kamea is the trigrams of the 12 Zodiac constellations. This square is also reversible and still magic.

In the center is 336, or the 12 trigram “doubled”. This symbolizes the 12 signs interacting with one another. The center column consists of the doubled trigrams, in numerical order from the top: 4, 5, 7, 8, 10, 11, 12, 15, 19, 20, 21, 24, 0. Thus the central axis contains the concentrated symbol of each Zodiac sign, undiluted by other symbols.

The companion magic square is a 14 x 14 grid called the “Kamea of Ambergris”. The 14 basic units of this square are the 6 Elemental trigrams and the 8 *I Ching* trigrams, in all their possible combinations. Thus it employs all the trigrams not used in the Kamea of Tunes. As before, “Kamea of Ambergris” = 196 = the number of cells in the kamea.

Since the sum of the 14 trigrams in question is 195, which is not divisible by 14, this kamea was extremely difficult to make on a traditional pattern, so a non-analytical method of construction was used. The 196 numbers were randomly distributed among the cells until the magic sum was reached in every case. The diagonals do not add to the magic sum, nor are they intended to.

The Kamea of Ambergris in Decimal Notation

691	90	266	53	438	381	623	503	175	477	595	716	79	373
176	249	40	461	377	56	701	608	395	441	624	720	509	103
179	244	725	394	607	512	30	99	446	697	353	60	630	484
168	52	265	689	384	94	596	711	434	476	647	500	368	76
646	369	684	165	260	49	473	502	87	380	620	433	715	77
98	698	245	724	634	603	57	180	352	392	33	448	511	485
495	644	681	71	259	164	458	472	705	365	82	45	403	616
499	367	163	72	83	44	643	457	678	257	708	617	404	468
489	455	43	703	68	677	360	465	639	188	106	256	400	611
481	97	391	450	637	727	692	28	63	600	268	487	354	185
95	635	693	728	357	488	387	482	67	269	449	184	29	597
364	462	676	70	41	704	252	401	638	492	107	454	187	612
460	719	508	445	627	700	104	178	610	376	246	36	396	55
619	379	80	435	688	261	84	374	171	50	622	504	475	718

The magic sum of this kamea is $5460 = 14 \times 390 = 60 \times 91 = 35 \times 156$. The numerals in bold are the decimal equivalents of the 64 *I Ching* hexagrams. The four corner cells sum to $2401 = 49 \times 49$.

The Kamea of Baphomet in Decimal Notation

351	380	325	438	467	412	273	302	247	612	641	586	699	728	673	534	563	508	117	146	91	204	233	178	39	68	13
326	352	378	413	439	465	248	274	300	587	613	639	674	700	726	509	535	561	92	118	144	179	205	231	14	40	66
379	324	353	466	411	440	301	246	275	640	585	614	727	672	701	562	507	536	145	90	119	232	177	206	67	12	41
276	305	250	354	383	328	432	461	406	537	566	511	615	644	589	693	722	667	42	71	16	120	149	94	198	227	172
251	277	303	329	355	381	407	433	459	512	538	564	590	616	642	668	694	720	17	43	69	95	121	147	173	199	225
304	249	278	382	327	356	460	405	434	565	510	539	643	588	617	721	666	695	70	15	44	148	93	122	226	171	200
435	464	409	270	299	244	357	386	331	696	725	670	531	560	505	618	647	592	201	230	175	36	65	10	123	152	97
410	436	462	245	271	297	332	358	384	671	697	723	506	532	558	593	619	645	176	202	228	11	37	63	98	124	150
463	408	437	298	243	272	385	330	359	724	669	698	559	504	533	646	591	620	229	174	203	64	9	38	151	96	125
126	155	100	213	242	187	48	77	22	360	389	334	447	476	421	282	311	256	594	623	568	681	710	655	516	545	490
101	127	153	188	214	240	23	49	75	335	361	387	422	448	474	257	283	309	569	595	621	656	682	708	491	517	543
154	99	128	241	186	215	76	21	50	388	333	362	475	420	449	310	255	284	622	567	596	709	654	683	544	489	518
51	80	25	129	158	103	207	236	181	285	314	259	363	392	337	441	470	415	519	548	493	597	626	571	675	704	649
26	52	78	104	130	156	182	208	234	260	286	312	338	364	390	416	442	468	494	520	546	572	598	624	650	676	702
79	24	53	157	102	131	235	180	209	313	258	287	391	336	365	469	414	443	547	492	521	625	570	599	703	648	677
210	239	184	45	74	19	132	161	106	444	473	418	279	308	253	366	395	340	678	707	652	513	542	487	600	629	574
185	211	237	20	46	72	107	133	159	419	445	471	254	280	306	341	367	393	653	679	705	488	514	540	575	601	627
238	183	212	73	18	47	160	105	134	472	417	446	307	252	281	394	339	368	706	651	680	541	486	515	628	573	602
603	632	577	690	719	664	525	554	499	108	137	82	195	224	169	30	59	4	369	398	343	456	485	430	291	320	265
578	604	630	665	691	717	500	526	552	83	109	135	170	196	222	5	31	57	344	370	396	431	457	483	266	292	318
631	576	605	718	663	692	553	498	527	136	81	110	223	168	197	58	3	32	397	342	371	484	429	458	319	264	293
528	557	502	606	635	580	684	713	658	33	62	7	111	140	85	189	218	163	294	323	268	372	401	346	450	479	424
503	529	555	581	607	633	659	685	711	8	34	60	86	112	138	164	190	216	269	295	321	347	373	399	425	451	477
556	501	530	634	579	608	712	657	686	61	6	35	139	84	113	217	162	191	322	267	296	400	345	374	478	423	452
687	716	661	522	551	496	609	638	583	192	221	166	27	56	1	114	143	88	453	482	427	288	317	262	375	404	349
662	688	714	497	523	549	584	610	636	167	193	219	2	28	54	89	115	141	428	454	480	263	289	315	350	376	402
715	660	689	550	495	524	637	582	611	220	165	194	55	0	29	142	87	116	481	426	455	316	261	290	403	348	377

The Kamea of Baphomet

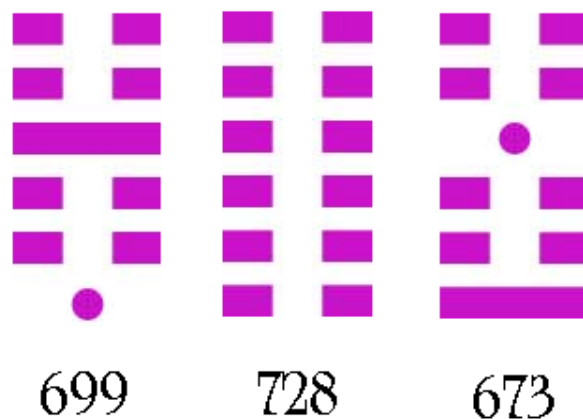
The Kamea of Baphomet is a 27 x 27 magic square numbered from 0 to 728. It thus includes every possible hexagram of Trigrammaton. The name is derived from the fact that the word Baphomet has a Hebrew gematria value of 729, according to Crowley. Although there are millions of possible magic squares using these 729 numbers, the one displayed here has properties that make it extremely useful in the study of *Liber Trigrammaton*. It is a map of the “universe of discourse” within which the TQ operates.

The original design for this Kamea of Baphomet was created by C.A. Browne, Jr. at the turn of the 20th century. His magic square appears in the seminal book, *Magic Squares and Cubes* by W.S. Andrews, (which remains, after a century, a vital reference work on this subject). By subtracting 1 from each of the cells of his square, the number series becomes 0 to 728; these are the decimal equivalents of all the ternary hexagrams.

Every row and column of this magic square contains 27 hexagrams which are composed of all 27 different trigrams in their upper *and* their lower positions. In other words, each trigram appears twice in each row or column, once in the upper position of a hexagram and once in the lower. This means that there is a completely balanced distribution of all the energies of the trigrams throughout this kamea.

The Middle Column contains all 27 hexagrams that are composed of doubled-Trigrams. These occur in numerical sequence, so that the bottom row is the doubled-zero trigram, which is 0. The next row has 28, or the doubled-1 trigram, in the center. The row above that has 56, or the doubled-2 trigram, in the center, and so on.

In every row, 13 pairs of equidistant squares radiate from the central square. Each of these pairs contains 2 hexagrams with their upper and lower trigrams switched. Thus the central square of the top row is hexagram 728, (the doubled 26 trigram). Immediately on either side of this cell are the hexagrams for 699 and 673, and these switch their trigrams, as shown below. This happens in every single row of the kamea. Again, it shows the completely balanced distribution of the trigrams on this matrix.



The bottom row of the kamea is particularly significant. Like every other row, on either side of the middle column we find that the trigrams switch positions from upper to lower in the hexagrams. But even more importantly, this row contains all 27 hexagrams that are composed of two antigrams. For example, the 13 trigram and the 26 trigram are antigrams. 13 over 26 is the number 377, at the bottom right corner. 26 over 13 is the number 715, at the bottom left corner.

Not only are all the hexagrams of this row composed of antigrams, but they radiate out from the middle column based on the *difference* of their antigram pairs. As noted before, there is a neutral Zero, and 13 pairs of antigrams in *Liber XXVII*, and these antigrams differ by all the numbers from 1 to 13. This pattern appears on the Kamea of Baphomet in perfect sequence; the first pair from the center, 55 & 29, contain antigrams that differ by 1, (trigrams 1 & 2); the next pair outward contain antigrams that differ by 2, (trigrams 5 & 7); the next pair outward contain antigrams that differ by 3, (trigrams 3 & 6), and so on to the corners, where the antigram pair differs by 13, (trigrams 13 & 26). Therefore, the distance from the middle column is exactly the same as the difference between the antigrams that make up the hexagram in that cell.

So on this magic square we have two different kinds of numerical sequences being followed. The middle column rises by doubled-trigrams in regular numerical order, 0-1-2-3 etc. Meanwhile, the bottom row radiates outward in numerical order, but based on the value of the antigram-differences, *not* based on the values of the trigrams.

The perfection of this kamea is further evidenced if one breaks it into smaller kamea. The 27 x 27 grid can be considered as nine 9 x 9 grids. Each of these 9 x 9 grids is a magic square. The 27 x 27 grid may also be considered as eighty-one 3 x 3 grids. Each of these 3 x 3 grids is a magic square. The magic sums of the 81 squares are as follows:

1056	1317	822	1839	2100	1605	354	615	120
831	1065	1299	1614	1848	2082	129	363	597
1308	813	1074	2091	1596	1857	606	111	372
381	642	147	1083	1344	849	1785	2046	1551
156	390	624	858	<u>1092</u>	1326	1560	1794	2028
633	138	399	1335	840	1101	2037	1542	1803
1812	2073	1578	327	588	93	1110	1371	876
1587	1821	2055	102	336	570	885	1119	1353
2064	1569	1830	579	84	345	1362	867	1128

The magic sum of every row, column and diagonal of the Kamea of Baphomet is 9828. This number has many factors, including 108 x 91: 108 = Mystery, 91 = Runes.

Reversed Chart-Lower Trigram of Yang Numbers				Antigram Pairs	
				13	26
A	B	C	D	14	25
13	26	0	13	12	24
12	25	2	12	16	23
14	24	1	14	17	22
10	23	6	10	15	21
9	22	8	9	10	20
11	21	7	11	11	19
16	20	3	16	9	18
15	19	5	15	4	8
17	18	4	17	5	7
4	17	18	4	3	6
3	16	5	3	1	2
5	15	19	5	0	0
1	14	24	1	Order & Value Pairs	
0	13	26	0	13	0
2	12	25	2	14	2
7	11	21	7	12	1
6	10	23	6	16	6
8	9	22	8	17	8
22	8	9	22	15	7
21	7	11	21	10	3
23	6	10	23	11	5
19	5	15	19	9	4
18	4	17	18	22	18
20	3	16	20	23	20
25	2	12	25	21	19
24	1	14	24	25	24
26	0	13	26	26	26

The entire *bottom* row of the Kamea of Baphomet contains hexagrams made up of antigrams, which can be found on the “Antigram Pairs” chart. These alternate being the upper or lower trigram of all the hexagrams in the bottom row.

The entire *top* row of the Kamea of Baphomet contains hexagrams made up of the numbers found on the “Order & Value Pairs” chart. These pairs of numbers alternate being the upper or lower trigram of all the hexagrams in the top row.

To complete the perimeter, the two columns on the far right and far left of the Kamea are composed of trigrams whose values can be found in the chart of the “Lower Trigrams of the Yang Numbers”, (in reverse order).

If the number in column C is the upper trigram, and the number in column D is the lower, this creates the rightmost column of the Kamea. Reversing these creates the leftmost column of the Kamea. The number in Column B indicates which row the hexagram is in, with row 0 at the bottom, and row 26 at the top.

The Hexagrams and the Six-Dimensional Hypercube

The formula for the total number of parts of a Hypercube of any dimension is simply $(3^D)-1$, where D = the Dimension. For example, a 3 dimensional cube has 26 parts: 8 corners, 12 edges, and 6 faces. So 3 raised to the 3rd power, (being the 3rd dimension), equals 27. And $27 - 1 = 26$.

There are also 3 formulae for the normal parts of a cube, of whatever dimension:

$$\text{Faces} = D(D-1)2^{(D-3)}$$

$$\text{Edges} = D2^{(D-1)}$$

$$\text{Corners} = 2^D$$

Again D = the Dimension, so in a normal 3D cube it has the value of 3:

$$\text{Faces} = 3 \times (3-1) \times 2^{(3-3)} = 3 \times 2 \times 2^0 = 3 \times 2 \times 1. \text{ Thus there are } \mathbf{6} \text{ Faces.}$$

$$\text{Edges} = 3 \times 2^{(3-1)} = 3 \times 2^2 = 3 \times 4 = 12. \text{ Thus there are } \mathbf{12} \text{ Edges.}$$

$$\text{Corners} = 2^3 = 8. \text{ Thus there are } \mathbf{8} \text{ Corners.}$$

Plugging in the value of 6 instead of 3, to count just the typical parts of a 6D Hypercube, we arrive at the following numbers:

$$\text{Faces} = 6 \times (6-1) \times 2^{(6-3)} = 6 \times 5 \times 2^3 = 6 \times 5 \times 8 = 240. \text{ Thus there are } \mathbf{240} \text{ Faces.}$$

$$\text{Edges} = 6 \times 2^{(6-1)} = 6 \times 2^5 = 6 \times 32 = 192. \text{ Thus there are } \mathbf{192} \text{ Edges.}$$

$$\text{Corners} = 2^6 = 64. \text{ Thus there are } \mathbf{64} \text{ Corners}$$

240 Faces, 192 Edges, 64 Corners. Thus the 6D Hypercube has 496 basic parts to it; (these parts are shared between the various 3D, 4D, and 5D cubes which complete the grand total of 728 parts). Combining the formulae given above, a 6D hypercube has these 728 parts:

12 5D Hypercubes

60 4D Hypercubes

160 3D Cubes

240 2D Squares

192 1D Edges

64 0D Corners

728 total parts, plus the Zero at the center = 729. ($3^6 - 1 = 728$)

As shown below, we can categorize the various hexagrams of Trigrammaton by the number of Tao-Lines in them. Amazingly, these groups have *exactly* the same members as the parts of the 6D Hypercube, with the number of the dimension being identical to the number of Tao-lines in the hexagram. This makes it easy to identify the parts of the Hypercube, since the twelve 5D Hypercubes are the twelve hexagrams that have 5 Tao-lines in them, (indicated by the cells having a gold sphere in the kamea), and so on down to the 64 corners of the 6D Hypercube, which are the 64 *I Ching* hexagrams.

Thus the 729 hexagrams of Trigrammaton are the set of *all* the parts of a 6D Hypercube. This has some fascinating implications, which must be explored elsewhere.

The Tetraktys and the Types of Hexagrams

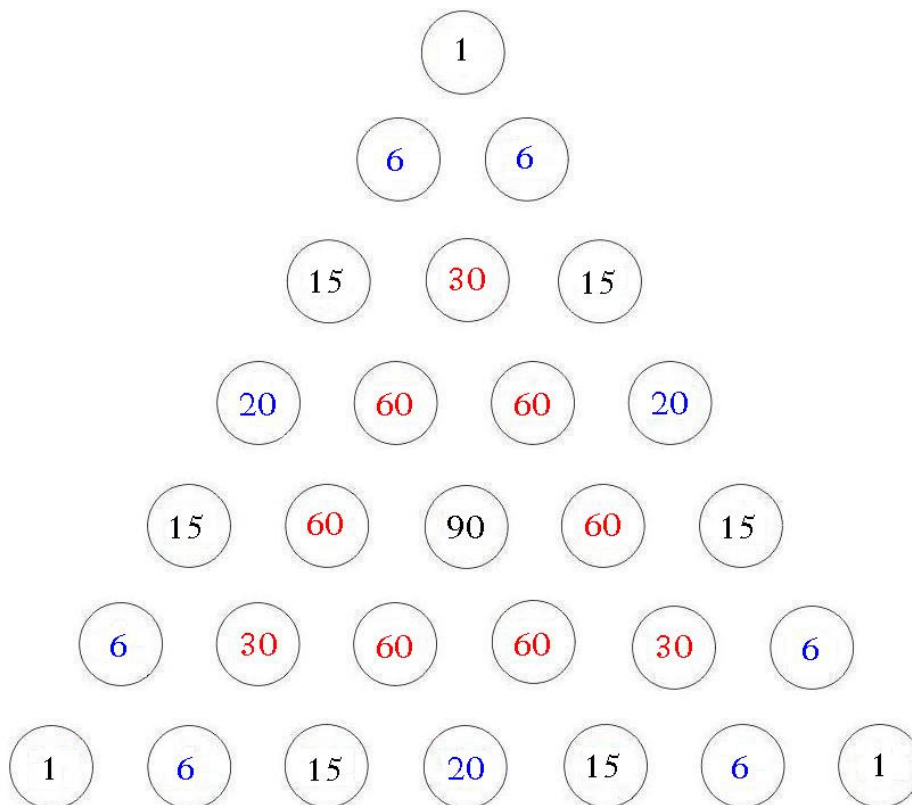
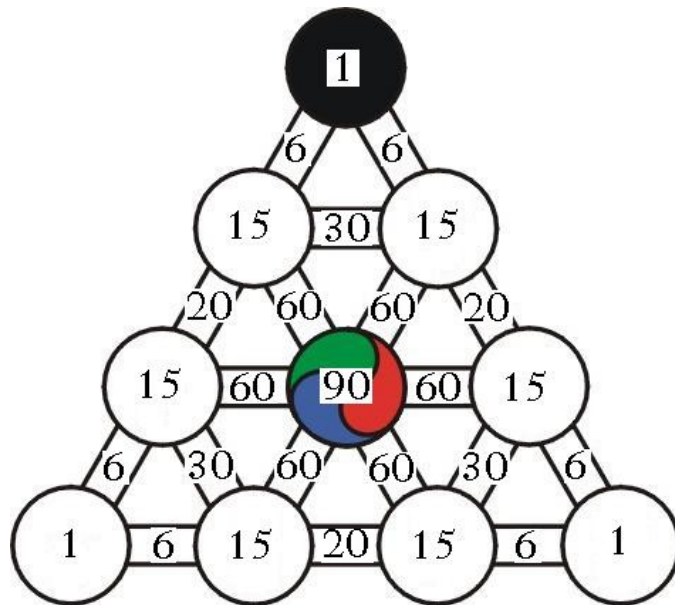
There is a fascinating correlation between the various types of hexagrams and the Tetraktys, (or more properly, a triangle made up of 28 circles). In Trigrammaton, there are 729 possible hexagrams made up of Yang or Yin or Tao lines in combination, and these fall into 28 groups, based on how many of each types of line they contain.

Below is a chart of the 28 possible types of hexagrams, with a number at the right indicating how many of each type there are, out of the grand total of 729:

Tao Lines	Yang Lines	Yin Lines	Group Total
6 Tao	0 Yang	0 Yin	1
5 Tao	1 Yang	0 Yin	6
5 Tao	0 Yang	1 Yin	6
4 Tao	2 Yang	0 Yin	15
4 Tao	1 Yang	1 Yin	30
4 Tao	0 Yang	2 Yin	15
3 Tao	3 Yang	0 Yin	20
3 Tao	2 Yang	1 Yin	60
3 Tao	1 Yang	2 Yin	60
3 Tao	0 Yang	3 Yin	20
2 Tao	4 Yang	0 Yin	15
2 Tao	3 Yang	1 Yin	60
2 Tao	2 Yang	2 Yin	90
2 Tao	1 Yang	3 Yin	60
2 Tao	0 Yang	4 Yin	15
1 Tao	5 Yang	0 Yin	6
1 Tao	4 Yang	1 Yin	30
1 Tao	3 Yang	2 Yin	60
1 Tao	2 Yang	3 Yin	60
1 Tao	1 Yang	4 Yin	30
1 Tao	0 Yang	5 Yin	6
0 Tao	6 Yang	0 Yin	1
0 Tao	5 Yang	1 Yin	6
0 Tao	4 Yang	2 Yin	15
0 Tao	3 Yang	3 Yin	20
0 Tao	2 Yang	4 Yin	15
0 Tao	1 Yang	5 Yin	6
0 Tao	0 Yang	6 Yin	1

The classic Tetraktys contains ten circles arranged as a triangle. This arrangement can also be elaborated by creating paths between the circles, making 28 parts in all.

Now the trick is this; starting with the apex of the Tetraktys, and going right to left and top to bottom, place the group totals in the circles and paths, (or alternatively, the circles of the triangle), thus placing each of the 28 categories on one part of the Tetraktys.



Now as we can see, it turns out that the largest category by far contains hexagrams with 2 of each type of line. There are 90 of these hexagrams. This group happens to be the 13th one on the list, and thus ends up exactly in the center.

Conversely, the three smallest groups have only one member each; these are the pure Tao, pure Yang, and Pure Yin hexagrams, (the numbers 0, 364, and 728).

These three special groups end up at the corners of the triangle. The Zero is at the top, the Creative is at the bottom right and the Receptive is at the bottom left. Combining the 90 hexagrams in the central group, and 3 in the corners, gives a total of **93**.

There are a total of **183** hexagrams in sets occurring on the circles of the Tetractys, and **546** on the paths between them.

546 = Στηλη = Stele = block, boundary post, or turning point

183 = Ψ + Θελημα = the letter Tzaddi plus Thelema

One can also see that “opposite” positions on the Tetraktys are occupied by sets with the same number of members, so that a group of 15 is opposite another group of 15.

The exception to this is the groups of 20 and 30, which are opposite each other. Groups of 20 members have 3 of one kind of line, 3 of another, and none of the third type of line. These pair up with groups having 30 members, which have four of one type of line, and one each of the other two kinds of lines.

This triangle contains seven levels, and with each level, the number of Tao-lines decreases by one. Thus all 64 *I Ching* hexagrams occur in the bottom row. One could also rotate the triangle so that either the Pure Yang or the Pure Yin hexagrams occupy the apex circle. In these orientations, the number of Yang or Yin lines in each level decreases by one in each case.

There are three groups of 64 hexagrams containing only two types of lines: the classic *I Ching* hexagrams, which have only Yang and Yin lines, as well as hexagrams with only Tao and Yang, or only Tao and Yin lines.

All three sets of 64 make up those types of hexagrams that occur on the three edges of the Tetraktys. Thus in the orientation shown in the diagram, the bottom edge has no Tao-lines, the right-hand edge has no Yin lines, and the left hand edge has no Yang lines in their respective hexagrams.

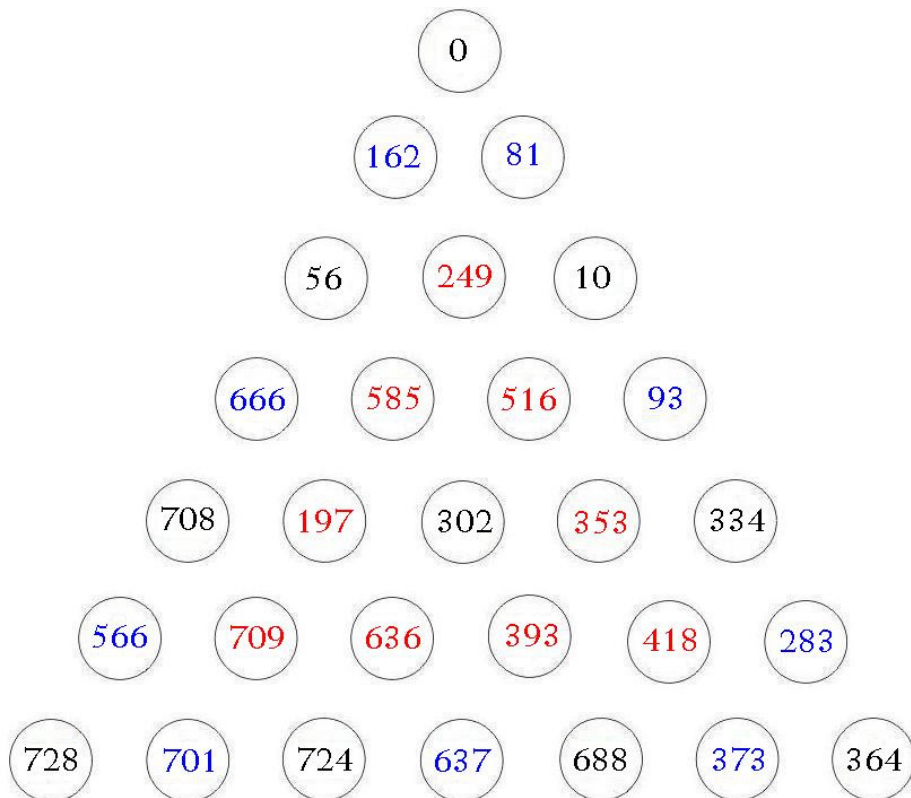
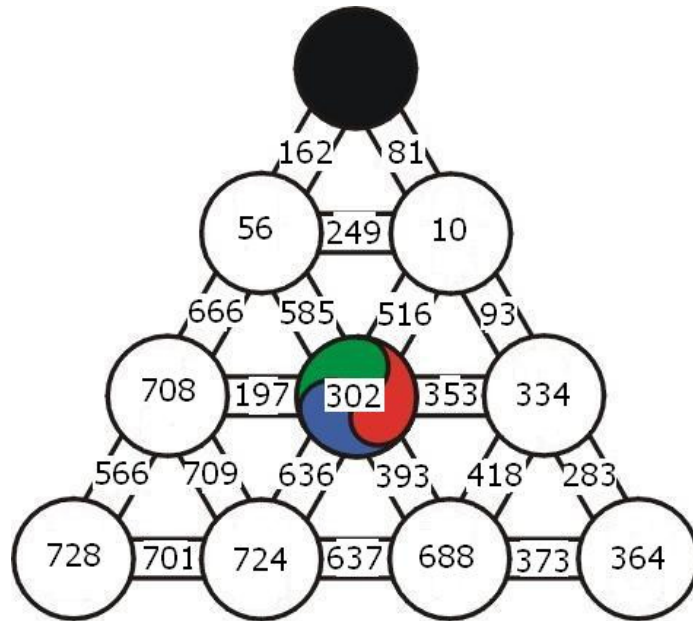
The quantities of each type of line split the triangle into a “male” half on the right and a “female” half on the left. Those hexagrams occupying the central axis have equal numbers of Yang and Yin lines, (plus the Tao), and can thus be considered “neutral”.

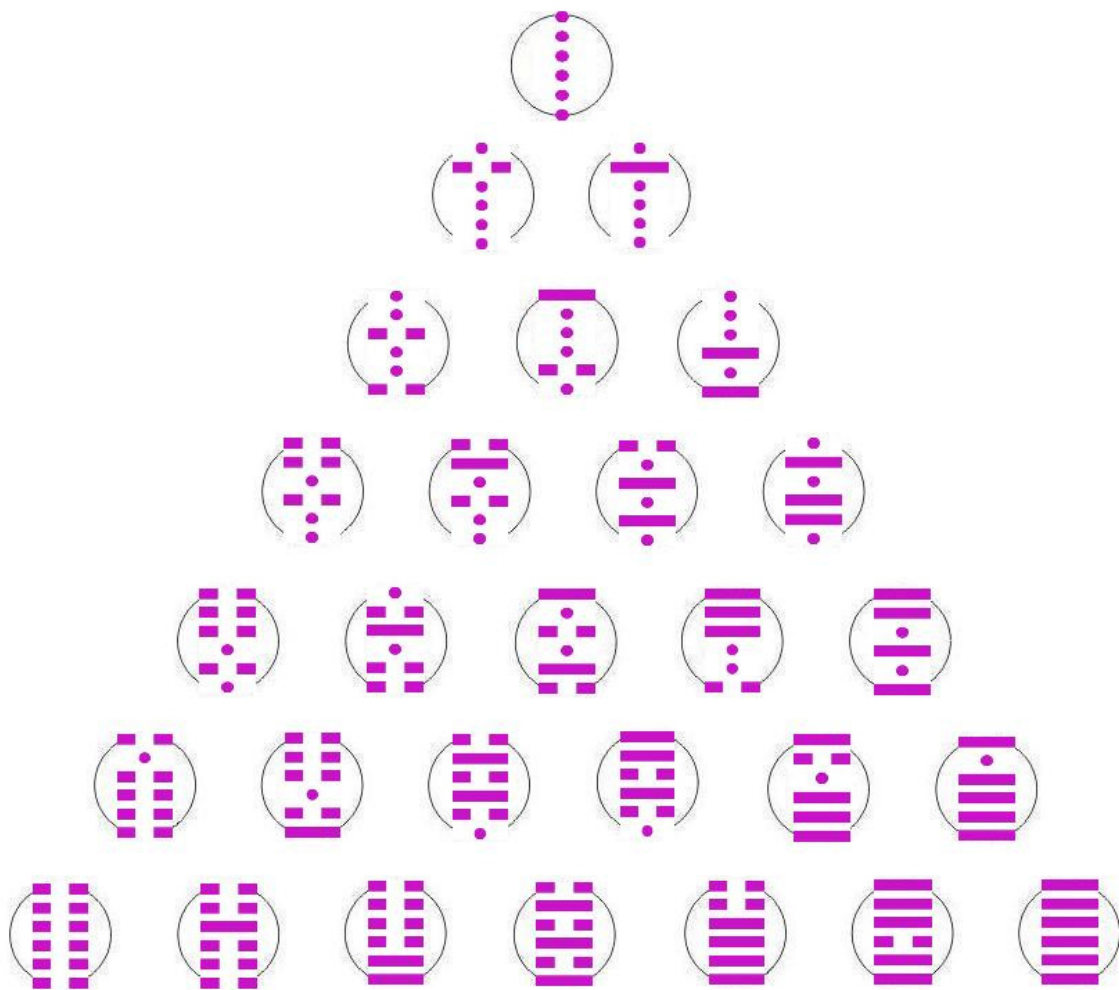
There are **141** “neutral” hexagrams, and **294** “male” or “female” hexagrams on each side, for a total of 729 hexagrams.

141 = secret centre

294 = The watch-towers of the Universe

The next diagrams show an array of numbers based on the distribution of Trigrammaton hexagrams. These are arranged in 28 groups, according to the number of different types of lines in each. Every circle and path contains a representative hexagram from the group that occupies that position. The first pair of diagrams shows the decimal equivalent of the hexagrams.





The following are selective gematria examples for each of the 28 parts of the Tetraktys:

000 = I

081 = Nothing

162 = By two and by two

010 = Will

249 = The word of the law is Θελημα

056 = pure

093 = Θελημα

516 = None, breathed the light, faint & faery, of the stars, and two.

585 = all the systems of earth are consumed in the One Knowledge.

666 = Hail, ye twin warriors about the pillars of the world, for your time is nigh at hand.

334 = pure will, unassuaged of purpose

353 = Abrahadabra! the reward of Ra Hoor Khut

302 = Do what thou wilt shall be the whole of the Law.

197 = Nu! the hiding of Hadit.

708 = Thou shalt mingle thy life with the universal life. Thou shalt keep not back one drop.

283 = Had! the manifestation of Nuit.

418 = ABRAHADABRA = prophet of Nu! prophet of Had! prophet of Ra-Hoor-Khu!

393 = Every man and every woman is a star.

636 = Paste the sheets from right to left and from top to bottom, then behold.

709 = The cone is cut with an infinite ray; the curve of hyperbolic life springs into being.

566 = And the Lord of Silence was established upon the Lotus flower.

364 = the great mystery of the House of God.

373 = All words are sacred and all prophets true

688 = Behold! there are three ordeals in one, and it may be given in three ways.

637 = Also the purity was divided by Strength, the force of the Demiurge.

724 = Thou shalt drain out thy blood that is thy life into the golden cup of her fornication.

701 = The Sun, Strength & Sight, Light; these are for the servants of the Star & the Snake.

728 = that which floodeth him is the infinite mercy of the Genitor-Genetrix of the Universe

There are many interesting things about this numerical array, which is not a random selection of words, but a finely tuned instrument of literal qabalah.

Note that the left side, which is all Tao and Yin, begins with “By two and by two”, representing the duality of this side. Meanwhile the right side begins with the word “Nothing”. Combined, these two antigrams, 81 and 162, represent the $0 = 2$ formula.

As one can see, most of the quotes are from *The Book of the Law*, (indicated in red). The phrase about “pasting the sheets” is included, since this is how the array was formed in the first place. Also, each verse that begins one of the three chapters of the Book is also included, and two of the key verses occur along the central axis.

“*The word of the Law is Θελημα*” is directly underneath the apex, and at the very center is our most important sentence; “*Do what thou wilt shall be the whole of the Law.*”

We also have the word “Pure” reflecting the word “Will”, as well as having the phrase where this first occurs occupying the position between Thelema and the first verse of *Liber CCXX*. Along the level of three Tao lines, where the word Thelema occurs, we have this sum: $666 + 585 + 516 + 93 = 1860 = \mathbf{93 \times 20}$.

Any hexagram on one side of the triangle will have its antigram on the other side; all hexagrams on the central axis will have their antigrams also on the central axis.

In a sense, we can see how these various phrases occupy a sort of “conceptual space” within the triangle. This is the “chance shape of the hexagrams, and their position to one another”.

The entire group of 28 hexagrams = $11,532 = 93 \times 124 = 31 \times 31 \times 12 = 6 \times \mathbf{31} \times \mathbf{62}$

31 and **62** are antigrams that sum to 93.

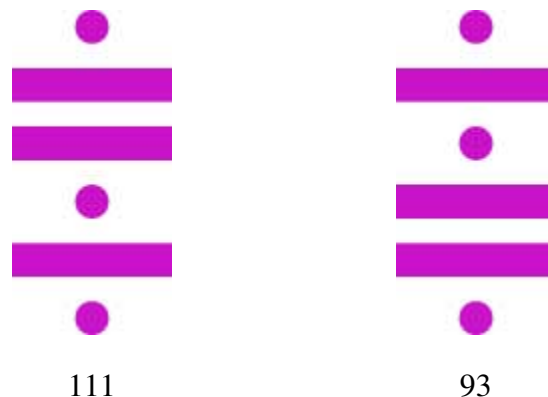
The central axis equals $0 + 249 + 302 + 637 = 1188 = \mathbf{11} \times \mathbf{108}$. The axis of 1188 combines 11, representing the “elevenfold word”, with the sacred number 108.

The left side sums to $6438 = 58 \times \mathbf{111}$.

The right side sums to $3906 = 42 \times \mathbf{93}$.

So the left side of the tetractys is a multiple of **111**, and the right side is a multiple of **93**.

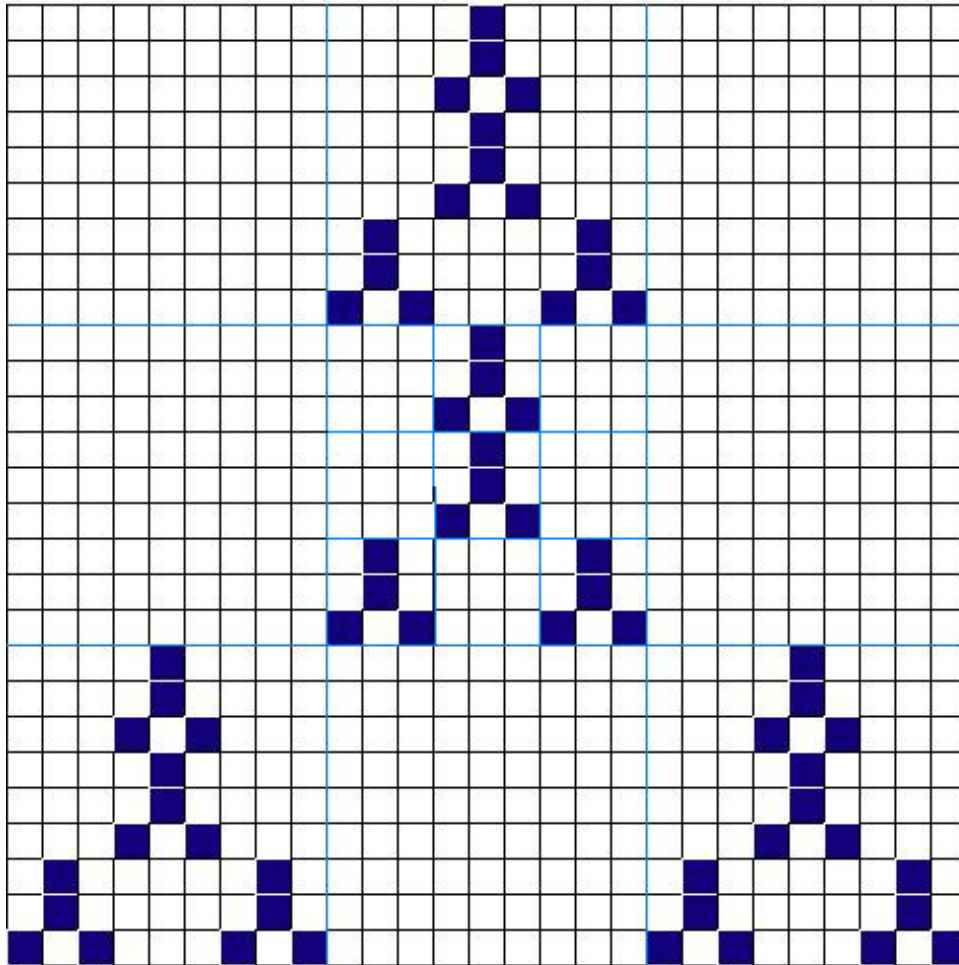
111 is the Reversed Hexagram of 93:



Hexagram Types on the Kamea of Baphomet

It's interesting to look at the placement of certain types of hexagrams on the cells of the Kamea of Baphomet. The most recognizable would be the 64 hexagrams of the *I Ching*. As the image below shows, these 64 cells are a fractal pattern.

Position of I Ching Hexagrams on the Kamea of Baphomet



Think of the kamea as being made up of 9 large squares. The upper middle, the center, and the two lower corner squares of this group will contain *I Ching* hexagrams.

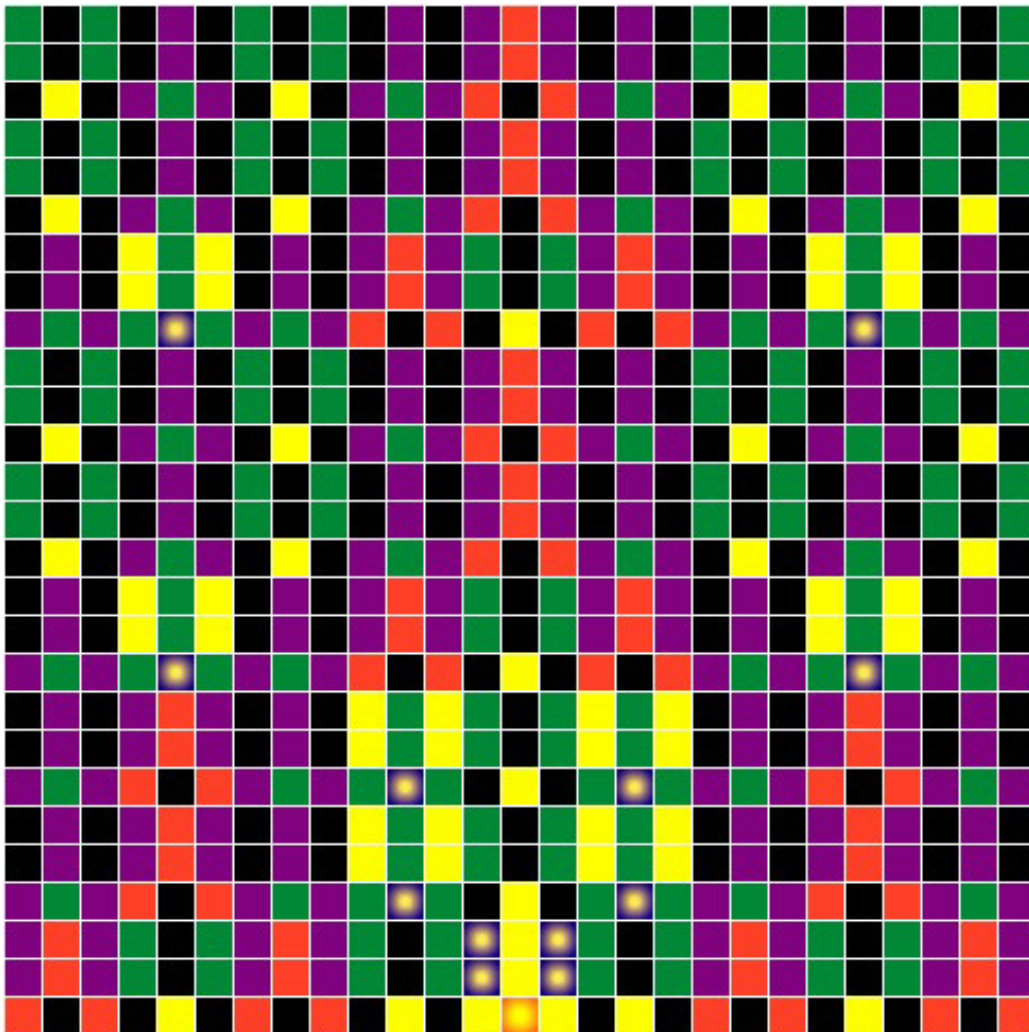
Now look at just one of those 9 larger squares. Within it are nine 3 x 3 grids. In that group of 3 x 3 grids, the upper middle, the center, and the two lower corners have *I Ching* hexagrams in them. This is the same pattern, on a smaller scale.

Now look at any one of the 3 x 3 grids where an *I Ching* hexagram occurs. The upper middle, the center, and the two lower corners contain an *I Ching* hexagram. The same pattern on a smaller scale again.

This is therefore a fractal pattern, imbedded in the kamea, and revealed by the position of the *I Ching* hexagrams.

Below is an image of the entire Kamea of Baphomet. Each color represents a type of hexagram based on how many Tao-lines are in the hexagram of that cell.

- 0 Tao-lines = Red square = (64 cells)
- 1 Tao-lines = Purple square = (192 cells)
- 2 Tao-lines = Black square = (240 cells)
- 3 Tao-lines = Green square = (160 cells)
- 4 Tao-lines = Yellow square = (60 cells)
- 5 Tao-lines = Gold sphere = (12 cells)
- 6 Tao-lines = bottom center = (1 cell)



One of the most interesting aspects of the Kamea of Baphomet is the fact that it can be turned completely upside-down and it still remains a magic square. Like most of the kameas already described, if this square were graphically displayed as a matrix of 729 hexagrams, the entire matrix could be inverted and still be magic. This is absolutely unprecedented in the history of magic squares.

Not only is the *entire* grid invertible, but any groups of equal subsections are also reversible. For instance, the nine 9 x 9 magic squares can also be inverted and remain magic squares. One could also invert all 81 of the 3 x 3 magic squares on the grid, and they will be magic squares, or one could invert each of the 729 cells individually and the whole array would still remain a magic square.

Any two cells of the kamea that are equidistant from the center cell add up to 728. So if you find the cell that contains the number 245, its “magic square complement” would be the cell containing the number 483. And these two cells will be equidistant from the center. But as it happens, *any* pair of hexagrams that sum to 728 will become, when inverted, a different pair of hexagrams that *also* sum to 728. (Unless of course they're already invertible themselves: 448 and 280 remain 448 and 280 when inverted).

The nature of the Kamea of Baphomet is that every pair of cells equidistant from the center sums to 728. Such a pair is called a “kamea complement”. This allows us to add one more thing to the list of numbers that are directly related to any given number:

Any hexagram will have an antigram, a reversed hexagram, a reversed antigram, and a kamea complement that is related to it.

As an example, we can look at the number 93. By the rule, its kamea complement is 635, since $93 + 635 = 728$. The cells occupied by 93 and 635 are equidistant from the center of the square. The number 635 is the 48th hexagram of the *I Ching*, the Well.

This hexagram was instrumental in the completion of the divination process using 81 probabilities, which is detailed above. And as noted, its Chinese character looks like a tic-tac-toe grid, or a 3 x 3 magic square. It's important to recall that the 3 x 3 is the very basis of the entire Kamea of Baphomet, which is built up by the same 1-9 sequence, (on three levels of complexity), as the original 3 x 3 magic square known to the Chinese.

So we have the Word of the Law of Thelema directly related to a most important Chinese symbol: 93 = WILL, and 635 = the WELL.

Here's a chance to apply the Transitional Triad method, to discover what hexagram mediates between 93 and 635.



93



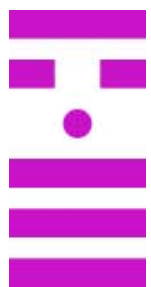
635



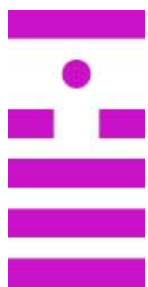
364

364 is the Transitional hexagram between the Well hexagram, 635, and the Word Thelema, 93. This is the Creative hexagram in *I Ching*, the Pure Yang, 111111, which occupies the center cell of the kamea. How appropriate, considering that the line joining 635 and 93 on the kamea passes through this center, (since they are equidistant from it).

Let's take another example. The number 418 has 310 as its kamea complement, since $418 + 310 = 728$. Again, the transition between them is 364:



418



310



364

On further investigation, it is discovered that *any* two hexagrams that sum to 728, (i.e., any two kamea complements), will always have 364 as the transitional hexagram between them. So now we have two rules about Transitional Triads:

If two of the members of a Triad sum to 728, the third member must be 364.

If two of the members of a Triad are antigrams, the third member must be Zero.

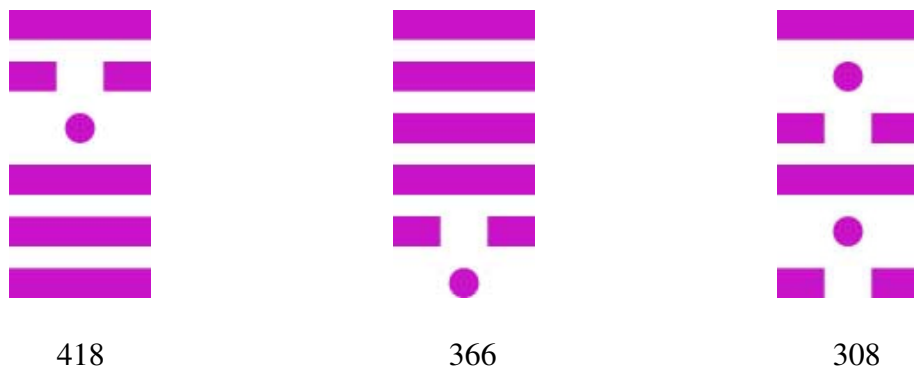
These rules detail the occurrence of the Pure Yang, Pure Yin, and Pure Tao hexagrams. Pure Yang is the Transition between a pair that sum to the Pure Yin. Pure Tao is the Transition between a pair that are antigrams.

There is one last type of hexagram pair that is found systematically on the kamea, and they generate one last rule about the Transitional Triads. These are the pairs that switch their upper and lower trigrams.

As noted above, every pair of hexagrams that are equidistant from the middle column in any particular row will exchange, or switch, their trigram positions. So wherever you find the 15 trigram over the 13 trigram, (the number 418), you will find, on that same row, the 13 trigram over the 15 trigram, (the number 366). These two cells are equally far from the middle column, (in this case 2 down and 2 to the left of the center of the kamea, and 2 down, 2 to the right).

Unlike the pairs of kamea complements, which are always equidistant from the center, the pairs of “switched-trigrams”, will be equidistant from the middle column; this is important because the middle column is composed solely of hexagrams that have a doubled-trigram. As it turns out, this doubled-trigram is the transition between *any* pair of switched-trigrams in that particular row.

For example, 418 and 366 are switched trigrams. Here's the Transitional Triad:



Note that hexagram 308 is in the center cell of this row, on the middle column. It is the doubled-11 trigram. So this new rule covers the occurrence of doubled trigrams in a Transitional Triad.

Similar to the role of the middle column, the middle row is composed of hexagrams that are the transition between hexagrams that are equally distant above and below it, in the same column. For example 310 is two rows above the middle row, and 366 is two rows below it, in the same column. The cell in the middle row contains the number 416. These three hexagrams make a Transitional Triad:



310



366



416

But further investigation reveals that three of these Triad rules are specific cases of a more general rule; *any* two hexagrams in the same column or row on the kamea will have their transitional hexagram also on that column or row. In the special case where two of the hexagrams are equidistant from the middle column or center row, then the transitional hexagram occupies that same middle column or center row.

The fourth rule, regarding kamea complements, is very similar, but extends beyond hexagrams in the same row or column, to *all* hexagram pairs that are equidistant from the center cell.

So we now have four rules regarding Transitional Triads:

1. the Transition between any pair of antigrams is 000000, Pure Tao.
2. the Transition between any pair of kamea complements is 111111, Pure Yang.
3. the Transition between any pair of switched-trigrams is a doubled-trigram.
4. the Transition between any pair of hexagrams in the same row or column is also in that same row or column of the magic square.

The important thing to remember about all the information gleaned so far from this Kamea of Baphomet is that *none* of it is applicable to Base 10. All of the structure underlying the relative positions of these numbers on the kamea is revealed only by looking at the numbers as Base 3 hexagrams. Is there any overt reason to connect 418 & 366? Not in decimal form. Only in Base 3 can we say that they switch the positions of their trigrams.

The switched-trigrams are placed on the kamea due to their relationship with the doubled-trigrams. Neither of these groups can be fully explained in terms of their decimal expression. Even the kamea complements, which always sum to 728, have as their underlying basis a relationship with the center, and this is only explained by the Transitional Triad method, which has no relevance in Base 10. Although the magic sums of the rows and columns are all easily expressed in decimal, it is really the structure of ternary math that creates the patterned symmetry of this magic square.

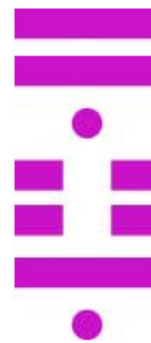
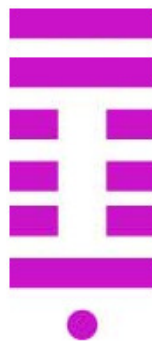
So, taking any cell at random, its hexagram has three key relationships to the others:

1. The “kamea complement”, which pairs with it out from the center;
2. The “switched-trigram”, which pairs with it out from the middle column;
3. The "column-complement", which pairs with it out from the middle row.

All of these relationships can be shown graphically by using Transitional Triads.

There are many other Triads hidden in the structure of this kamea. In fact, there are too many to go into detail about. But one other rule of interest is the following; in each 3 x 3 subsection, the sums of the three groups of sequential numbers will *always* make a Transitional Triad, (and the bottom trigram of each member of the Triad will always be identical). Take the lower right corner of the Kamea of Baphomet for example:

375	404	349
350	376	402
403	348	377



$$375 + 376 + 377 = \mathbf{1128}$$

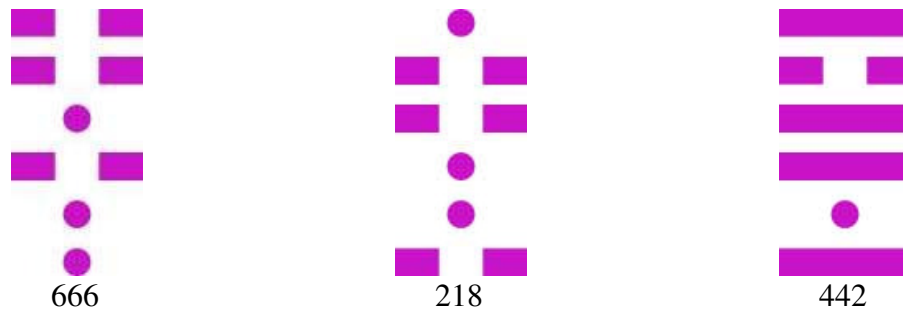
$$402 + 403 + 404 = \mathbf{1209}$$

$$348 + 349 + 350 = \mathbf{1047}$$

The septagrams signifying the numbers 1128, 1209, and 1407 form a Transitional Triad.

This whole discussion about Transitional Triads originated in a fact about hexagrams and their reversals. Any pair that sums to 728 also equals 728 when the hexagrams are reversed. This discovery also leads on to yet another major relationship between hexagrams that has not been explored. We've looked at turning the whole hexagram upside down to find its reversal, but what about turning the separate trigrams upside down?

For example, the number 666 is 220200 in ternary. Reversing both of its trigrams separately gives us 022002 = 218. Now what's interesting is what happens when we make a Transitional Triad out of a hexagram and its "double-reversal":



The result is *always* a hexagram whose upper and lower trigrams are reversible, and are therefore one of the following nine numbers: 0, 3, 6, 10, 13, 16, 20, 23, 26.

Since nine trigrams can interact in 9×9 ways to pair up with each other, there are exactly 81 hexagrams whose upper and lower trigrams are each a reversible trigram. These 81 are like strange attractors. Any time a hexagram needs to make a Triad with its double-reversal, it will end up using one of these 81 hexagrams.

What's also interesting is that these 81 hexagrams occur on the Kamea of Baphomet in such a perfectly ordered array, that they can be collapsed into a 9×9 magic square that is a concentrated glyph of their relative positions to each other on the kamea.

Since the cells are occupied by hexagrams that have a balanced trigram in both upper and lower position, this is called the *Kamea of Balance*. The magic sum is 3276.

351	438	273	641	728	563	91	178	13
276	354	432	566	644	722	16	94	172
435	270	357	725	560	647	175	10	97
101	188	23	361	448	283	621	708	543
26	104	182	286	364	442	546	624	702
185	20	107	445	280	367	705	540	627
631	718	553	81	168	3	371	458	293
556	634	712	6	84	162	296	374	452
715	550	637	165	0	87	455	290	377

There are a multitude of intricate connections to be discovered on the Kamea of Baphomet. It explains so many fundamental aspects of the nature of ternary numbers, an entire book could be written about this magic square alone. In conclusion, here are some gematria equivalents of the numbers that appear on the perimeter, in the form of a poem.

The Top Row of the Kamea of Baphomet:

013 Ho
068 Silence
178 the abyss of stars
233 Woman of the Mysteries
204 drain out thy blood
091 tremble
146 the Force of Coph Nia -
117 a war-engine.
508 stamp down the wretched & the weak: this is the law of the strong:
534 But ecstasy be thine and joy of earth: ever To me! To me!
563 the pain of division is as nothing, and the joy of dissolution all.
673 There is no bond that can unite the divided but love: all else is a curse.
728 come before me in a single robe, and covered with a rich headdress. I
love you!
699 I am Gargantuan great; yon galaxy is but the smoke-ring of mine
incense.
586 another soul of God and beast shall mingle in the globed priest:
641 Death! thou shalt long for death. Death is forbidden, o man, unto thee.
612 Choose ye an island! Fortify it! Dung it about with enginery of war!
247 This is the creation of the world,
302 Do what thou wilt shall be the whole of the Law.
273 the Pillar is 'stablished in the void.
412 be strong! Then canst thou bear more joy.
467 I have crushed an Universe; & nought remains.
438 I am Infinite Space, and the Infinite Stars thereof,
325 I am a god of War and of Vengeance.
380 The Book of the Law is Written and Concealed.
351 4 6 3 8 AB K 2 4 A L G M O R 3 Y X 24 89 R P S T O V A L.

The Bottom Row of the Kamea of Baphomet.

715 Long ages hast thou waited at the end of the city and the roads thereof.
Awake Thou!
660 I offer you the certain consciousness of bliss. I offer it at once, on earth;
689 I sought a Word for Myself; nay, for myself. And the Word came: O
Thou! it is well.
550 Bid me within thine House to dwell, O winged snake of light, Hadit!
495 Ah God, all is gone! Thou dost consummate Thy rapture.
524 Let not the failure and the pain turn aside the worshippers.
637 Fear not at all; fear neither men, nor Fates, nor gods, nor anything.
582 There is an end of the word of the God enthroned in Ra's seat,
611 Behold! the rituals of the old time are black. Let the evil ones be cast
away;
220 in the Voice of the Master,
165 the night shall cover all.
194 I fly and I alight as an hawk:
055 with joy:
000 I
029 too
142 stand upright;
087 Fear not,
116 Be strong,
481 But ecstasy be thine and joy of earth: ever To me!
426 O azure-lidded woman, bend upon them!
455 I am the God who giveth all. Light, Life, Love; Force, Fantasy, Fire;
316 take your fill and will of love as ye will,
261 I will bring you to victory & joy:
290 Khabs is the name of my House.
403 Who worshipped Heru-pa-kraath have worshipped me;
348 Beware! Hold! Raise the spell of Ra-Hoor-Khuit!
377 do thy will. Do that, and no other shall say nay.

The Right Hand Pillar of Baphomet

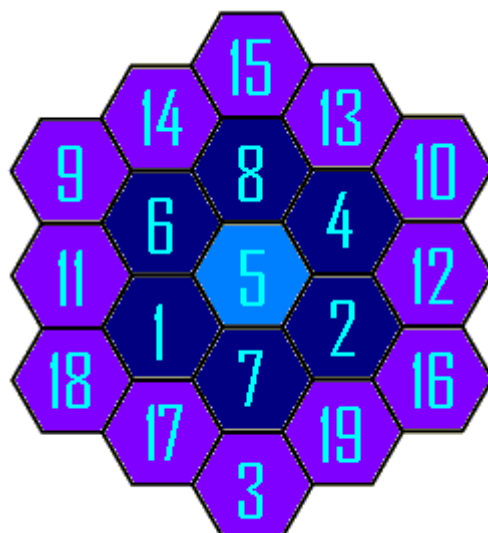
013 Oh
066 secret
041 self
172 exceed by delicacy
225 the bliss of the Beloved!
200 unite the divided
097 garment
150 Change is Stability,
125 Fear nothing!
490 I love Thee! O my darling, my darling ! Kiss me! Kiss me!
543 Glorious, glorious, glorious art Thou, O my lover supernal,
518 I love you! I am the blue-lidded daughter of Sunset;
649 the Scarlet Woman, Babalon the Mother of Abominations, the bride of
Chaos,
702 O my adorable, my delicious one, all night will I pour out the libation on
Thine altars;
677 A feast every night unto Nu, and the pleasure of uttermost delight!
574 I am not of the slaves that perish. Be they damned & dead! Amen.
627 I am the secret Serpent coiled about to spring: in my coiling there is joy.
602 O thou Who hast mastered the kingdoms of the East and of the West.
265 loosen the coils of the serpent!
318 they that despise thee shall adore thee.
293 Hold! Hold! Bear up in thy rapture;
424 Aye! feast! rejoice! there is no dread hereafter.
477 so also the Fear Invisible ed away and was no more.
452 I will ravish you away into mine unutterable joy.
349 Thou art harder than tempered steel;
402 a pure heart, and the Serpent ame therein,
377 do thy will. Do that, and no other shall say nay.

The Left Hand Pillar of Baphomet

715 Come to me now! I love Thee! I love Thee! O my darling, my darling I
Kiss me! Kiss me!
662 I am like a love-sick courtesan of Corinth. I have toyed with kings and
captains,
687 O the filthy one! the dog! they cry against thee. Because thou art my
beloved.
556 I am the naked brilliance of the voluptuous night-sky. To me!
503 Thou shalt have a lover among the lords of the grey land.
528 my beautiful, I have likened thee to a jet Nubian slave,
631 Let the milk of the stars be drunk up by Sebek the dweller of Nile!
578 But thou hast all in the clear light, and some, though not all, in the dark.
603 Awake Thou! wait no more! Nay, Lord! but I am come to Thee. It is I
that wait at last.
238 Raise the spell of Ra-Hoor-Khuit!
185 O heart of my mother,
210 O my lover supernal,
079 multiply
026 that
051 bliss.
154 Beautiful God,
101 I bear His cup
126 unto Nuit.
463 let us fill up the pillar of the Infinite with an infinite kiss!
410 It is done even according unto Thy word.
435 dominion is established in the Star of the Flame
304 I am the Revealer and the Preparer.
251 in the Holy Place of the Holy House
276 I reveal Thee to the multitude.
379 the Fool in his folly that chanted the word Ararita,
326 I adored His adorable splendour.
351 Then the One ran and returned.

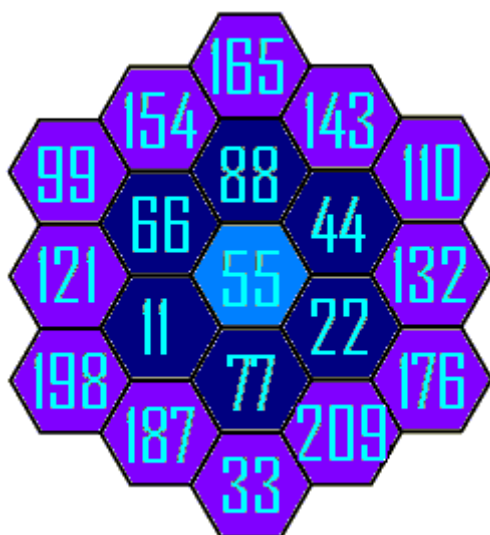
The Magic Hexagon and the Trigrams

A magic hexagon is a specific array of numbers such that the sum of every row, regardless of size, is the same number. It has been proven mathematically that only one size of such a hexagon can be magic; this is the order-3 hexagon, containing the integers from 1 to 19 in its 19 cells. This figure is unique; there are no other arrangements of these 19 numbers that can produce a magic figure. The magic sum of this figure is 38.



It is possible to multiply all the numbers within these cells by the same factor, and still have a magic hexagon. One application of this principle is to use 11 as a factor, so that the magic sum of each row will be $11 \times 38 = 418$, as shown below.

Using the values of these cells for gematria, a poem of 19 lines can be created:

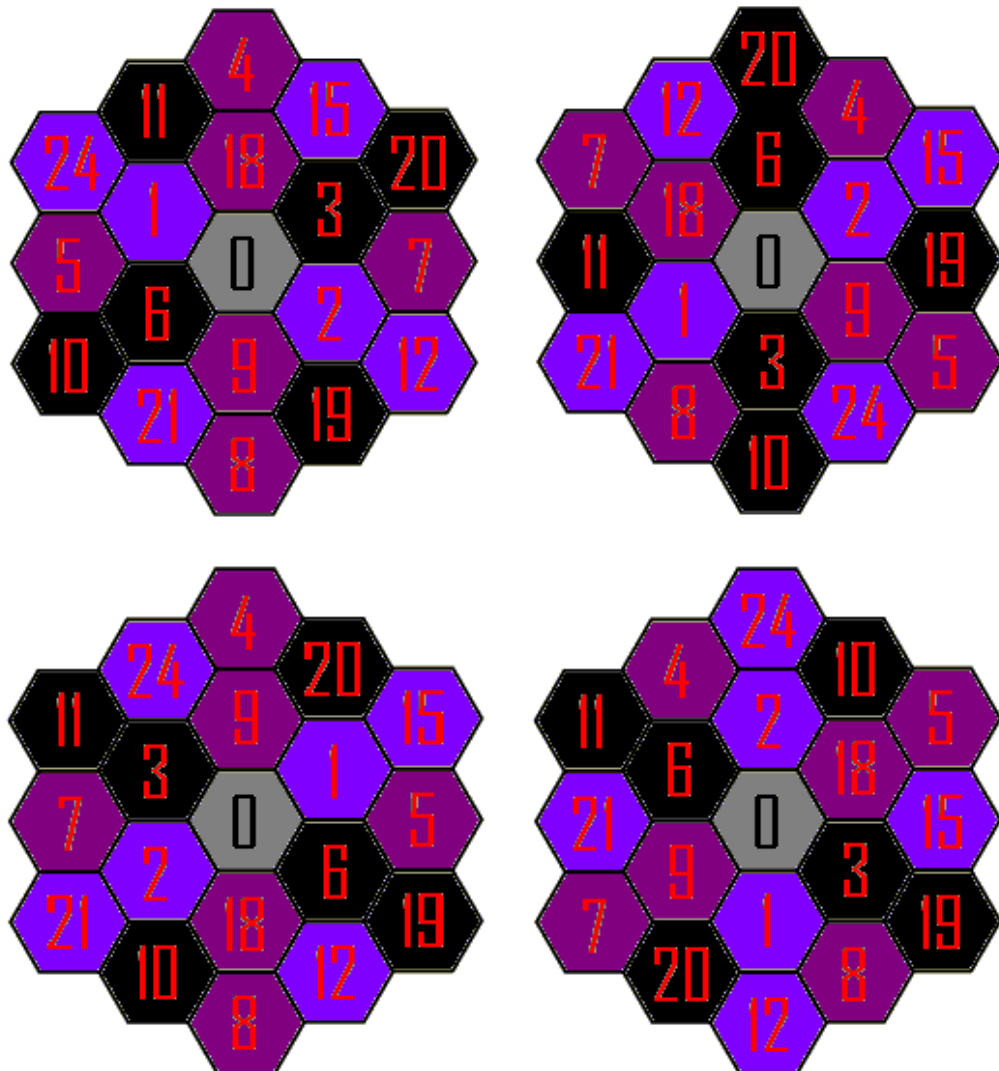


11:	Lo!
22:	all is
33:	hollow
44:	within
55:	a carapace.
66:	Twelve
77:	spheres
88:	embrace
99:	the order
110:	of the stable
121:	honeycomb
132:	numbers.
143:	The mutations
154:	of 19 conceptions
165:	are formulated
176:	In the Beginning
187:	with a Circle in the Middle.
198:	The Five Pointed Star,
209:	<u>reward of Ra Hoor Khut!</u>

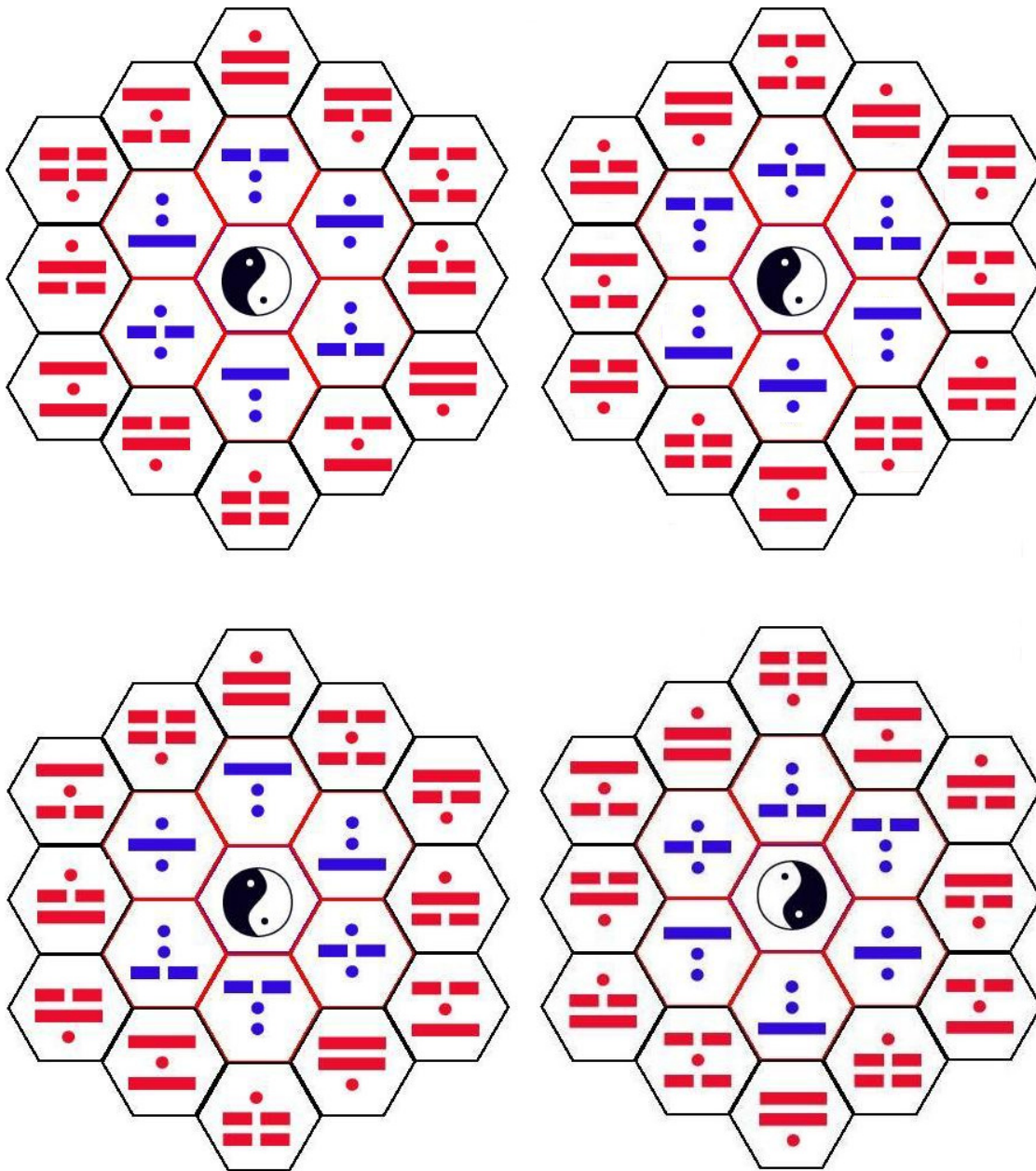
The following graphs show a completely different sequence of numbers on a magic hexagon. First noticed by James Barton and subsequently developed into four different variations by the present author, these magic hexagons use all 19 of the trigrams that contain a Tao line. The first four diagrams show these numbers in decimal form.

The Zero trigram is at the center, the 6 Elemental trigrams are the first ring around the Zero, and the 12 Zodiac trigrams are the outer ring. These elegant arrays demonstrate the expansion from the central No-thing to the perimeter of the Stars. All of them have a magic sum of 39. All numbers on opposite cells of the matrix are antigrams.

These are the four basic possible configurations of these numbers on a magic hexagon. Inverting these diagrams will give new magic hexagons that are variations of the ones depicted here. Arranging 19 numbers that are non-sequential, and are *not* multiples of the numbers from 1 to 19 has never before been accomplished on a magic hexagon.

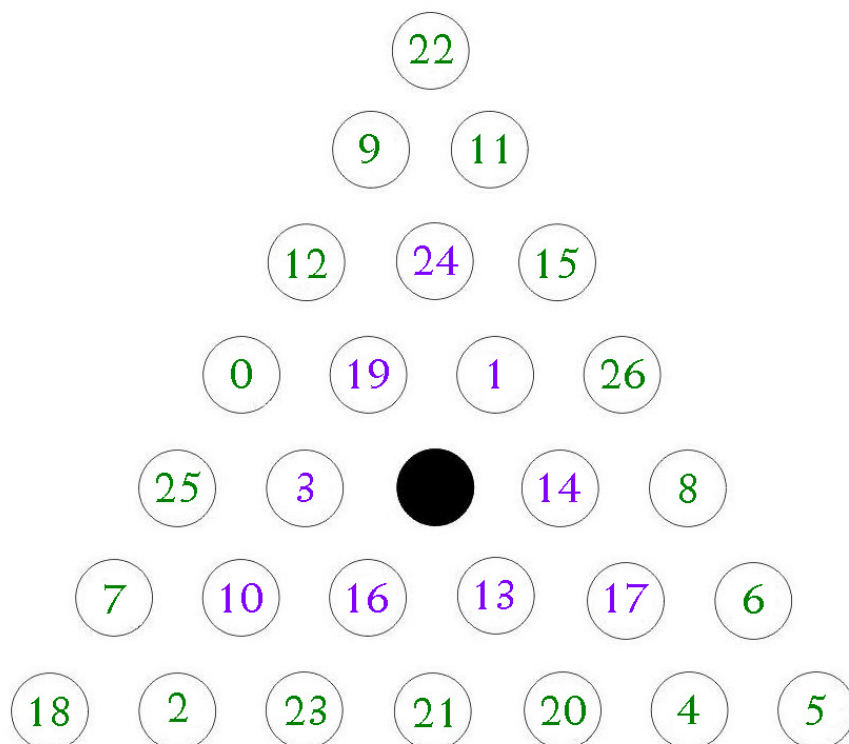


The true beauty of these magic hexagons is best appreciated when the cells are trigrams.

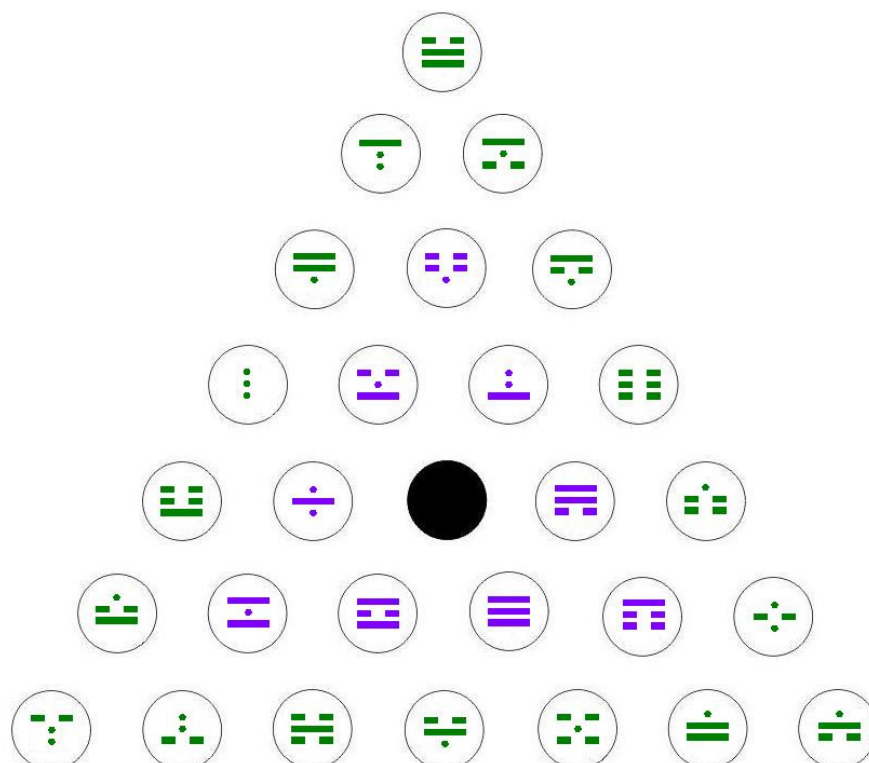


Each row, (containing three, four, or five trigrams), contains 3 Yang lines and 3 Yin lines, one in each of the three levels of a trigram, thus making the magic sum of 39, regardless of the number of Tao lines in that particular row.

The three trigrams that make up each of the six outer edges of the figure are a set of Transitional Triads. Also, any 2 adjacent trigrams of the inner ring create a Transitional Triad with the trigram nested between them on the outer ring.



The diagram above is a “magic triangle” using the numbers from 0 to 26, and having nothing in the center. Each of the sides of the outer triangle sum to **93**; each of the sides of the inner triangle sum to **56**. The sum of the whole triangle is 351. The sum of the perimeter is 234; the sum of the interior is 117. These two numbers are antigrams.



Gematria Analysis of the Magic Triangle

The outer triangle has three sides that each equal 93.

BALANCED = ENERGY = RADIATEST = 93

Taken separately, these three sides sum to 279:

279 = the secret riddles of the Sphinx.

The inner triangle has three sides that each equal 56.

MASS = SINK = VITRIOL = 56

Taken separately, these three sum to 168:

168 = the heart of the Sphinx.

So the 3 outer edges relate to the riddles of the Sphinx,
while the 3 inner edges relate to the heart of the Sphinx.

The outer triangle represents 93 = ENERGY

The inner triangle represents 56 = MASS

Anything that has Mass will have Gravity,
and this matter will want to SINK to its center.

The alchemical acronym of V.I.T.R.I.O.L. stands for
Visita Interiora Terrae Rectificando Invenies Occultum Lapidem
Which translates into English as

“Visit the interior parts of the earth; by rectification thou shalt find the hidden stone.”

This suggests that one SINK toward the center of gravity of the Earth.

As Bucky Fuller liked to say, Gravity is inward, Radiation is outward, and in this triangle we have his idea expressed perfectly, for the Mass is within, and the Energy is without.

The central number can be any quantity, since it will not affect the sums of the triangular edges. We may then call this central number, “the speed of light to the second power”, and this will give us the 3 parts of Einstein's formula; Energy, Mass, and light-speed-squared.

The total value of the outer triangle is 234; the total value of the inner triangle is 117;

234 = *the wisdom of Ra-Hoor-Khu-It*

117 = *Heru-pa-kraath*

This wisdom is what unravels the secret riddles of the Sphinx,
and the Lord of Silence is in the heart of the Sphinx.

Another kind of triangle is the talismanic triangle, dating back to Gnostic magickal practice. The diagram below shows a new version, with Crowley's spelling of Abrahadabra. The sum of the 66 letters used is 728, which in ternary notation is 222222, the Pure Yin hexagram.

A	=	5
B B	=	40
R R R	=	42
A A A A	=	20
H H H H H	=	15
A A A A A A	=	30
D D D D D D D	=	161
A A A A A A A A	=	40
B B B B B B B B B	=	180
R R R R R R R R R R	=	140
A A A A A A A A A A	=	55
	=	728

A	=	5
B B	=	40
C C C	=	6
D D D D	=	92
E E E E E	=	65
D D D D	=	92
C C C	=	6
B B	=	40
A	=	5

The alphabet triangle equals 143 on top & bottom; the whole equals 351.

	C	M	B	P	Y	
	J	R	S	O	Z	
	D	T	E	K	H	
	U	Q	G	F	L	
	W	A	X	V	N	

Liber 110001

This is a “nested” magic square designed to display all 26 of the letters of the English alphabet. The main 5 x 5 square has the usual magical sum of 65, while the internal 3 x 3 magic square is composed of sequential numbers, and has the magic sum of 39. The perimeter of this kamea equals 208, while the interior equals 117. One of the main design considerations is that the five vowels, A-E-O-U-Y, appear in positions such that every row, column and diagonal has a vowel in it. This allows every row, column and diagonal to be pronounced, by repeatedly using the vowel contained in it.

Every number on the grid has its antigram on the grid also, except for the center cell. The antigram of 13 is 26, and this is beyond the limits of the diagram. This is not a problem, since there is no letter that equals 26, but we might say that the 26 is hidden in the central square. And there *is* a 26th letter apparent, in the two pillars on the side of the kamea, which are really the letter I, whose value is 0. This design motif is similar to the one used in Crowley's *Liber Tau vel Kabbalae*.

This is yet another way to split the 351 sum of the trigrams into 208 and 143: the numbers 2, 21, 20, 4, 18, 19, 3, 1, 24, 22, 6, 5, 8, 25, 23, 7 = **208** for the perimeter, while the numbers 14, 15, 10, 17, 12, 11, 16, 9, (plus the hidden 26) = **143** for the interior.

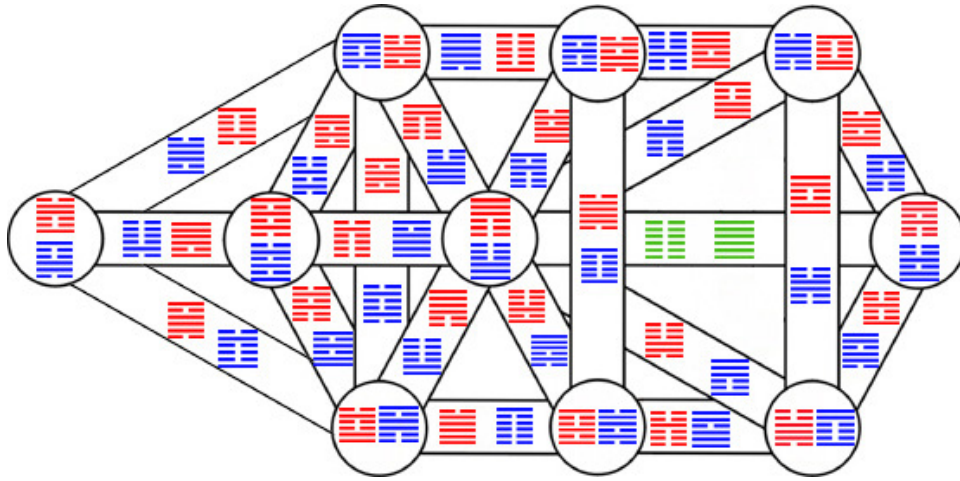
The four gates to this one palace are at the corners. The three-letter word, the real “Trigrammaton”, is found by connecting the upper corners with the center cell of the bottom row, making an isocles triangle.

	2	21	20	4	18
	7	14	15	10	19
	23	9	13	17	3
	25	16	11	12	1
	8	5	6	22	24

The Book of Mutations

Part Five: The Tree of Life

The Looking Glass Tree of Life



The Tree of Life is perhaps the most venerated symbol of the Holy Qabalah. In this diagram is distilled the essence of the Hebrew system of number mysticism. It consists of 10 sefirot, (or spheres), representing the Decad, among other things. Between these sefirot are 22 connecting paths, representing the 22 letters of the Hebrew Alef-bet, among other things. Altogether they comprise what is known as the “Thirty-two Paths of Wisdom.” This essay presumes basic knowledge of the Tree on the part of the reader.

This venerable diagram will be absorbed into the Trigrammaton Qabalah by means of a new formulation, called the Looking Glass Tree of Life. This name is derived from the structural nature of the Tree, when it is synthesized with the 64 *I Ching* hexagrams.

The general idea for this Tree comes from Fra. RIKB's suggestion that the 32 Paths of Wisdom could accommodate the 64 *I Ching* hexagrams, arranged in pairs. The Looking Glass Tree employs 32 pairs of antigrams for this purpose. That is, each hexagram is paired with its opposite on each of the paths. Within this overall scheme, there is a further division into types of paths, (sefirot, vertical, horizontal, diagonal), and types of lines, (Yang or Yin), as they appear in the hexagrams of the *I Ching*.

The 64 *I Ching* hexagrams come in 7 groups, based on the number of Yang lines within:

0 Yang lines =	1
6 Yang lines =	1
5 Yang lines =	6
4 Yang lines =	15
3 Yang lines =	20
2 Yang lines =	15
1 Yang lines =	6
Hexagrams =	64

Pairing these as antigrams, we have the following groups:

0 Yang & 6 Yang lines - 1 pair

5 Yang lines and 1 Yang line - 6 pairs

These 7 pairs make up all 7 of the vertical paths of the Tree.

4 Yang lines & 2 Yang lines - 15 pairs

These 15 pairs make up the 12 diagonal paths and the 3 horizontal paths.

The horizontal paths are the 3 pairs of this group that remain the same when reversed.

3 Yang & 3 Yang lines - 10 pairs

These 10 pairs are attributed to the 10 sefirot, having equal amounts of Yang and Yin.

The Middle Pillar sefirot contain hexagrams whose antigram and reversal are identical.

Thus, the types of hexagrams are closely correlated with the types of paths on the Tree.

The attribution of hexagrams to paths is anything but arbitrary. Having divided them into groups based on their Yang lines, and then pairing them as antigrams, it remains to determine which pairs are on which path. This has been accomplished by placing them in such a way that whenever possible, *a path shares a pair of upper trigrams with one of the spheres it connects to, and shares its lower trigrams with the other sphere it connects to.*

The exceptions to this occur on the vertical paths. Of these 7 paths, 6 of them have only one trigram pair in common with one of the sefirot they connect. Only the central path of the Middle Pillar follows the general rule, and shares upper and lower trigrams with the sefirot it connects to.

So, all paths of the Looking Glass Tree partake of the trigrams of the two sefirot they connect, except the verticals, which partake of only one of the sefirot. In these six cases, the remaining “non-shared” trigrams are always the Pure Yang and Pure Yin. This is a natural result of working within the constraints of this diagram. But it also says something about the nature of the pure Yang and Yin, for these descend directly out of the Crown of the Tree. They end up in Tiferet, where they split up and mingle with each other. It must be conjectured that at the same time, this “Descent of the Yang and the Yin” is occurring on the side pillars as well.

Several different variations of the Tree of Life structure exist, and all of them were explored in the creation of the Looking Glass Tree. It turned out that the Golden Dawn model of the Tree, derived from Athanasius Kircher, worked the best in terms of the sharing rule for trigrams. This rule makes it necessary for Tiferet to have more paths to it than the other sefirot, due to the function of the pure Yang and pure Yin trigrams, and their appearance within various hexagrams.

A brief explanation of the Middle Pillar is in order here. Coming from Malkut, one starts with the four “unbalanced” *I Ching* trigrams, (these same four are found in Keter as well). From there the adept encounters the group of 4 balanced trigrams found on the path to Yesod. This allows the sphere of Yesod to be reached via the Middle Pillar. Once there, one encounters the last 2 hexagrams of *I Ching*, with mingled Fire and Water trigrams.

So, in a sense, if we all start in Malkut, and the four trigrams there are just “given” as part of the fabric of experience, then it is not unreasonable to suspect that the remaining four trigrams will be “given”, (if not earned), on the path of ascent, thus arming the adept with all the necessary tools to travel the remainder of the Tree.

The next path upward, between Yesod and Tiferet, shares trigrams according to the normal rule. Then we encounter another path that doesn't share trigrams. This is the path across the Abyss, which requires the pure balance of the Creative and Receptive to accomplish. This is, in effect, a rearranging of everything that happens in Tiferet. From there, one arrives at Keter, (also called Ratzon), and reverts back to the four “unbalanced” trigrams that they started with, only reversing their upper and lower positions.

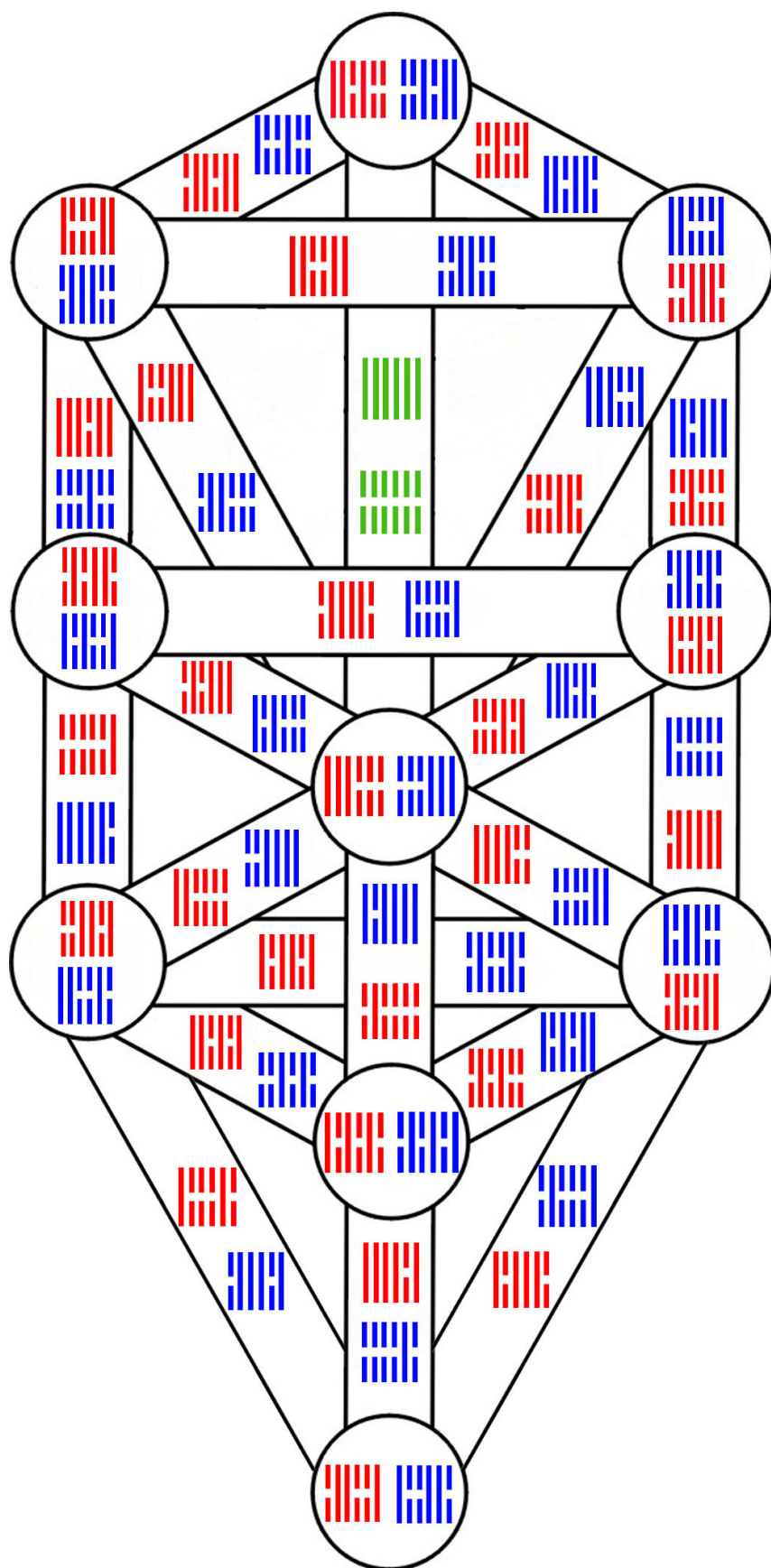
So the hexagrams are arrayed on this Tree in a very particular order. But there is one more subdivision to be made. The Looking Glass Tree is actually two Trees, a Daylight Tree and a Nightside Tree. The Daylight side is the “normal” Tree, and the Nightside is the Qelipot, the shadowy half of the Tree. Since the term Yang means light, and Yin means shadow, we may refer to them as the Yang and Yin sides of the Tree. These two sides are mirror images of each other, giving the Looking Glass Tree its name.

Antigrams are on opposite Trees, but so are Reversals.

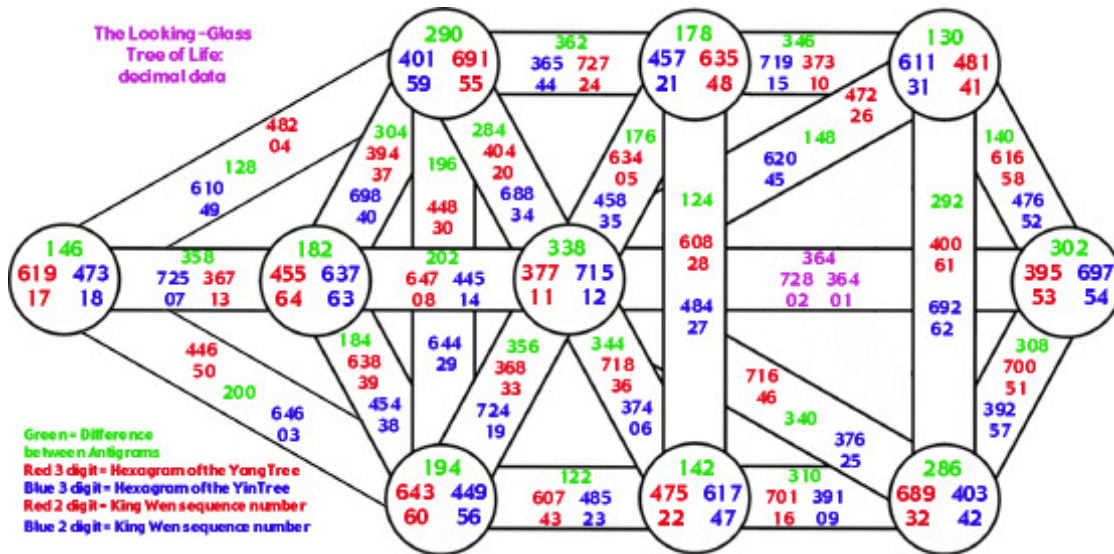
The two different Trees are symbolized by the coloring used in the diagram. The red hexagrams are on the Yang side of the Tree, the blue are on the Yin side. If you reverse any red hexagram, it becomes blue. This shows that we can access the shadow of any path by either considering the antigram, or the reversal.

These two Trees are literally mirror images of one another. Using the diagram where the *I Ching* hexagrams have been rotated anticlockwise, print this out, hold it up to a mirror, and see that the exact same Tree results, but flipped on its vertical axis. In other words, the pair that was in Chesed is now in Geburah, only the colors have changed. And those hexagrams on the Middle Pillar will become each other when reversed, (same pair, new colors), while the horizontals will remain the same, since they are reversible by definition.

Reversals appear on opposite sides of the Tree, except for the horizontals and the spheres of the Middle Pillar, (which are pairs of reversals to begin with). The last strange thing, the one “leak” in this symmetry, is that by reversing the hexagrams of the path from Malkut to Yesod, you get the hexagrams for the path from Yesod to Tiferet; these are the only two paths which “switch places” when the hexagrams of that path are reversed. Everything else is in a beautiful state of symmetry.



The Looking Glass Tree of Life – Numerical Data



Each of the 32 “Paths of Wisdom” contains a pair of *I Ching* antigrams. All such antigram pairs sum to the same number: **1092**. This is a “group number” for antigrams, which always sum to one of 63 possible numbers, (93, 111, 813, etc.). The value of any of these group-numbers is based on the root-pair of the group. The root-pair always has only Yang (and/or Tao) lines in one hexagram, and only Yin (and/or Tao) lines in its opposite. So the root-pair for the *I Ching* antigrams is 364 and 728, because in Base-3 these are 111111 and 222222. This is the basic pair that defines the group.

1092 = if only the Zelator blow sufficiently upon his furnace, all the systems of earth are consumed in the One Knowledge. (*Liber Porta Lucis sub figura X, verse 20*)

The L.G. Tree is divided into a Yang side and a Yin side, based on the antigrams. The sum of the hexagrams on each side of the Tree is as follows:

The Yang side Tree hexagrams of all 32 paths: = 17,290. (incl. 5460 for the Sefirot)

The Yin side Tree hexagrams of all 32 paths: = 17,654. (incl. 5460 for the Sefirot)

This is a discrepancy of exactly 364. In this arrangement, there is an excess of forces on the Yin side of the Tree. However, if one simply ignores the pair of hexagrams 364 & 728, which are on the path across the Abyss, there is a perfectly symmetrical result:

Yang side Tree hexagrams total: 17,290 - 364 = **16,926**

Yin side Tree hexagrams total: 17,654 - 728 = **16,926**

In effect we are counting the numerical value of the hexagrams of only 31 of the paths. The path across the abyss is not included, thus keeping everything in balance. By removing this basic pair from consideration, leaving 31 pairs of hexagrams on 31 paths as the subject of the calculation, we arrive at the following:

Yang side Tree hexagrams total: $17,290 - 364 = 16,926 = 182 \times 93$
Yin side Tree hexagrams total: $17,654 - 728 = 16,926 = 182 \times 93$
So the total of all the hexagrams in our set is now: $33,852 = 364 \times 93$.

This factor of **93** represents the word Thelema. It is yet another characteristic of this Looking-Glass Tree which shows it to be purely Thelemic in nature.

364 = *the great mystery of the House of God* = God is One; God is the Everlasting One;

The Tree is split in halves; each side has hexagrams that equal 93×182 :

182 = *the First and the Last* = by two and by two

The root-pair of the *I Ching* hexagrams is 364 & 728. They differ by 364. If we remove this pair from the total value of the Tree, we must then remove their difference-value as well. This leaves us with the sum of **31** unique numbers. The sum of the difference-values of the 32 antigram pairs is $6196 - 364 = 5832 = 729 \times 8$

The operation of 729 times 8 recalls the phrase found in *Liber A'ash vel Capricorni*:
I am Baphomet, that is the Eightfold Word that shall be equilibrated with the Three

Crowley discovered the true spelling of this name. To him, Baphomet was spelled in Hebrew as **בַּאֲוֵמִיתֵר**, BAVOMITHr, so that it would have 8 letters that total 729. This fulfilled the conditions of the verse, because the 8 letters made the name “eightfold”, and the value of 729 made it “equilibrated with the Three” because 729 is 3 to the 6th power. So taking this very important number, 729, and making it literally “eightfold” by multiplying it with 8, gives us the total difference-values of antigram-pairs of the Tree.

In both cases, (the sum of the hexagrams, and the sum of their difference-values), by ignoring the root-pair we get very significant qabalistic numbers. This obviously lends a great symbolic weight to the pair that is removed. They are the axis upon which the other hexagrams spin. Their special status is symbolized by coloring them green.

These 2 hexagrams descended directly from the first sphere of **רַצּוֹן**, Ratzon or “Will”, right into the heart of the Tree, thus informing *all* the vertical paths, (those which don't follow the sharing rule completely). The fact that we make this primal pair “disappear” in our calculations, explains why the pure Yang and pure Yin trigrams appear on the Tree, as we drop down from the Supernal Triad. They are, in fact, our Pure Will descended into consciousness. They are the observation deck of the Tree of Life.

As if to reinforce this idea, the first sefira holds the pair of hexagrams 395 & 697. These are the only antigram pair whose values differ by the number 302:

302 = *Do what thou wilt shall be the whole of the Law.*

The difference-values of the antigrams on the 10 Sefirot, and their gematria equivalents:

The Emanations from 1 to 10:
Do what thou wilt shall be the whole of the Law = 302
All these old letters of my Book = 286
No-Thing-Tree = 130
balanced power = 142
coiled splendour = 178
the ten in the twenty-two directions = 338
the womb of his mother = 194
the pain of division is as nothing = 290
unto the end of all = 182
the Force of Coph Nia = 146
The Emanations from 10 to 1:
Children of Earth = 146
I the Serpent clasp Thee = 182
Khabs is the name of my House = 290
The Khabs is in the Khu = 194
The other images group around me = 338
Force, Fantasy, Fire = 178
particle of dust = 142
the Great Deep = 130
an end. Nu! the hiding of Hadit = 286
This Path is beyond Life and Death = 302

In studying the Tree, the two most important subsets are the three Triads and the Middle Pillar. The Triads are simply the spheres taken in groups of three: spheres 1, 2, & 3; spheres 4, 5, & 6; spheres 7, 8, & 9. The Middle Pillar spheres are numbered 1, 6, 9, & 10.

The sum of the differences of the Supernal Triad is $302 + 286 + 130 = \mathbf{718}$.

The sum of the differences of the Middle Triad is $142 + 178 + 338 = \mathbf{658}$.

The sum of the differences of the Lower Triad is $194 + 290 + 182 = \mathbf{666}$.

718 = And the Magus is Love, and bindeth together That and This in His Conjunction.

658 = *Khabs is the name of my House. In the sphere I am everywhere, the centre,*

666 = the Magus is Love, and bindeth together That and This in His Conjunction.

The sum of the difference-values of the Middle Pillar is $302 + 338 + 182 + 146 = \mathbf{968}$.

This is highly significant, as Hadit describes the Kundalini serpent found in the spine:

968 = *If I droop down mine head, and shoot forth venom, then is rapture of the earth, and I and the earth are one.* (*Liber CCXX 2:20*)

968 also provides a description of the nature of the Magus in the following quote:

968 = *How then shall He end His speech with Silence? For He is Speech. He is the First and the Last. How shall He cease to number Himself?* (*Liber B vel Magi vv. 3-4*)

The difference-value of the final sphere, Malkut, is 146. Therefore the sum of the difference-values of all 10 spheres is $718 + 658 + 666 + 146 = \mathbf{2188}$.

Note well this number 2188, for in Base 3 notation it is: **10000001**.

This number is highly symbolic: it represents the smallest number in which the Zero hexagram is “concealed”.

$2187 = 3^7$. This number is the first Octagram. By adding 1, or Yang, to it, it becomes 2188, and the Zero hexagram is concealed within it. It is therefore like an egg. One might even say that 2188 is the number 10 writ very large, for in Base 3, the decimal number 10 is written as 101, and is the first number to “conceal” the Tao within itself.

As the verse for the 10 trigram in *Liber Trigrammaton* says: “**Also certain secret ones concealed the Light of Purity in themselves, protecting it from the Persecutions.**”

Note that the word Concealed = 93, and is quite involved in the unraveling of the gematria of *Liber CCXX*. Note also that one of the titles of the first sphere in the Hebrew Qabalah is “the Concealed of the Concealed.”

Concealed = 93 = $\Theta\epsilon\lambda\eta\mu\alpha$ = WILL = 10 (by TEG)

The Ten trigram reveals the importance of the concealment, and when it is written very large, as 10000001, it shows the difference-values of the 10 spheres of the Tree. These 10 spheres represent WILL in all its forms. *The whole Tree is Will*, deriving from $\aleph$, Ratzon, just as surely as 10 derives from 1, and is a higher octave of 1.

Thinking then about the Hebrew qabalistic symbolism of this 10, we must also include the letter Yod, $\aleph$, the Hadit-point, the Hermit, the smallest letter, of which all other letters are extensions. This letter has a value of 10.

In *Liber ARARITA*, the chapter headed by the Hebrew letter $\aleph$ begins by describing this Hadit-point. The gematria suits our symbolism perfectly:

2188 = *the indivisible point which hath no points nor parts nor magnitude. Nor indeed hath it position, being beyond space. Nor hath it existence in time, for it is beyond Time. Nor hath it cause or effect, seeing that its Universe is infinite every way*

2188 is the grand total of the difference-values of the antigrams on the 10 spheres. But of equal importance are the numbers that generate these differences in the first place.

The charts below contain the Base-3 values for the antigram pairs of the 10 spheres, as well as their TQ gematria equivalents, taken from *The Holy Books of Thelema*.

Hexagram	Trigrammaton English Gematria Equivalents of the Daylight side of the Tree
1. 395	= the white and the black are harnessed to his car.
2. 689	= I sought a Word for Myself; nay, for myself. And the Word came: O Thou! it is well.
3. 481	= Thou shalt replenish thy veins from the chalice of heaven.
4. 475	= Unto thee shall be granted joy and health and wealth
5. 635	= Thou art blasted and black! Supremely solitary in that heath of scrub.
6. 377	= V.V.V.V.V., reflecting the glory of Adonai,
7. 643	= My head is jewelled with twelve stars; My body is white as milk of the stars;
8. 691	= The end of sorrow is come; I will ravish you away into mine unutterable joy.
9. 455	= I am the God who giveth all. Light, Life, Love; Force, Fantasy, Fire;
10. 619	= He shall stretch himself upon the altar, and awake it into life, and into death.

Hexagram	Trigrammaton English Gematria Equivalents of the Nightside of the Tree
1. 697	= the great ablution, the dissolving of the soul in that resounding abyss.
2. 403	= I saw the darkeners of wisdom, like black apes
3. 611	= Behold! the rituals of the old time are black. Let the evil ones be cast away;
4. 617	= All this while did Adonai pierce my being with his sword that hath four blades
5. 457	= Then was the countenance of all time darkened
6. 715	= of a vast black brooding ocean of death and the central blaze of darkness
7. 449	= stain Thy fiery feet with litanies of Love in Anguish
8. 401	= my flame shall utterly expire in Thy great N.O.X.
9. 637	= amri maratza, maratza, atman deona, lastadza maratza maritza---maran!
10. 473	= spirit of man. I shall not rest until I have dissolved it all.

Having discussed the 10 spheres of the Tree of Life, we turn now to the 22 paths that connect those 10 spheres. These paths also contain pairs of antigrams, each of which has a specific difference-value. The chart below shows these differences, and some English gematria associated with them.

Note that these differences sum to 5588, which is 11×508 . The number 508 is the Hebrew gematria value of שחר, ShChR, meaning ‘early morning, dawn; black, dark’.

It is curious that the same word can mean both dawn and black, making it an appropriate symbol for the difference-value between the Daylight and Nightside halves of the Tree.

Perhaps more importantly, the number 5588 is a multiple of 22, which is the number of paths involved. $5588 = 22 \times 254$. The English gematria equivalent is apropos:

254 = the whole Universe of Love.

Path Number	Antigram Differences	Trigrammaton English Gematria Equivalents
1 to 6	364	= a white heat like the heat of the midmost sun.
2 to 4	310	= In the name of the Lord of Initiation.
3 to 5	346	= O Prophet! A feast for the Supreme Ritual,
4 to 7	122	= ocean of love!
5 to 8	362	= eight, eighty, four hundred & eighteen.
6 to 9	202	= the sun of midnight
9 to 10	358	= The world is all grey before mine eyes;
2 to 3	292	= Linea viridis gyrat universa.
4 to 5	124	= your holy place
7 to 8	196	= the Genitor-Genetrix
1 to 2	308	= the supernal ecstasy of the stars
1 to 3	140	= Upper Heaven
2 to 6	340	= a purple plum upon a sunny tree
3 to 6	148	= the hiding of Hadit.
4 to 6	344	= suck up the wine of the earth which is blood.
5 to 6	176	= City of the Pyramids,
7 to 6	356	= I have a secret glory for them that love me.
8 to 6	284	= the Ox, and none by the Book?
7 to 9	184	= the word of Heru-ra-ha,
8 to 9	304	= On all sides Pan to the eye, to the ear;
7 to 10	200	= Equinox of the Gods.
8 to 10	128	= Asi and Nephthi;
	5588	

The difference-values of the 10 spheres sum to 2188, while the difference-values of the 22 paths sum to 5588. Thus the grand total is $2188 + 5588 = 7776 = 6$ to the 5th power.

The pairs of antigrams that constitute the Daylight and Nightside of the Looking Glass Tree of Life, along with some English gematria equivalents, are given in the two following charts.

The grand total of the hexagrams of these 44 paths is $11830 + 12194 = 24,024$

Path	Hex.	Trigrammaton English Gematria Equivalents of the Daylight Side of the Tree
1 to 6	364	= to the Abyss, so goeth it single and erect.
2 to 4	701	= The Sun, Strength & Sight, Light; these are for the servants of the Star & the Snake.
3 to 5	373	= All words are sacred and all prophets true;
4 to 7	607	= The winged globe, the starry blue, Are mine, O Ankh-af-na-khonsu!
5 to 8	727	= ye shall know that the chosen priest & apostle of infinite space is the prince-priest the Beast
6 to 9	647	= love and love. There is the dove, and there is the serpent. Choose ye well!
9 to 10	367	= the colours are many, but the light is one.
2 to 3	400	= there shall the Consummation be accomplished
4 to 5	608	= I love you; I would sprinkle you with the divine dew of immortality.
7 to 8	448	= to Absolute Truth, Absolute Light, Absolute Bliss
1 to 2	700	= He expandeth it all into twelve rays of the Crown. And these twelve rays are One.
1 to 3	616	= One is Thy Beginning! One is Thy Spirit, and Thy Permutation One!
2 to 6	716	= Yea, Than, yea, Theli, yea, Lilith! these three were about me from of old. For they are one.
3 to 6	472	= Deep into Thine eyes that are golden my soul leaps
4 to 6	718	= combine Sat-Chit-Ananda, and Light, Love, Life, three by three into nine that are one
5 to 6	634	= With the vehement appetite of a beast, I hunt Thee through the Universe.
7 to 6	368	= Love one another with burning hearts;
8 to 6	404	= Master of the Temple of A.A. whose name is Truth
7 to 9	638	= I the Serpent clasp Thee; I drive home mine head into the central core of Thee,
8 to 9	394	= who shall undo the Wrong of the Beginning?
7 to 10	446	= the sacred vessel of our Lady the Scarlet Woman
8 to 10	482	= Light, Life, Love; Force, Fantasy, Fire; these do I bring you:
	11830	

394 = F.I.A.T. is enthroned on the day of Be-with-Us.

Note that according to Katya Walter, author of *The Tao of Chaos*, the number 394, Hexagram 37 of the *I Ching*, represents the “Start” codon of DNA, thus encoding the command to begin protein production. Also, F.I.A.T. is an old acronym for the Latin words of the four Elements: Follis, Ignis, Aqua Terra; these are analogues for the 4 bases of DNA: A,C,G,T.

Path	Hex.	Trigrammaton English Gematria Equivalents of the Nightside of the Tree
1 to 6	728	= be nothing! Let all things drop into this ocean of love! Be this devotion a potent spell
2 to 4	391	= the cold emptiness of the utmost heaven
3 to 5	719	= My adepts stand upright; their head above the heavens, their feet below the hells.
4 to 7	485	= Intoxicate the inmost, O my lover, not the outermost!
5 to 8	365	= Thou fightest the beasts and the flames.
6 to 9	445	= by the dark home of the stars from the black earth.
9 to 10	725	= the veil of the modest woman; it is the veil of sorrow, & the pall of death: this is none of me.
2 to 3	692	= I the Serpent clasp Thee; I drive home mine head into the central core of Thee, O God
4 to 5	484	= He must teach; but he may make severe the ordeals.
7 to 8	644	= the waters were cloven and the illusion of the towers was destroyed.
1 to 2	392	= into the desolate land of Barren Words.
1 to 3	476	= into the Pyramid of the ceremony of the Death of Asar
2 to 6	376	= the humming-bird was afflicted in his spirit
3 to 6	620	= The sorrows of pain and regret Are left to the dead and the dying,
4 to 6	374	= Against him the Brothers of the Left-hand Path
5 to 6	458	= He stood, and the chamber was corrupt; the air stank.
7 to 6	724	= Them that seek to entrap thee, to overthrow thee, them attack without pity or quarter
8 to 6	688	= Behold! there are three ordeals in one, and it may be given in three ways.
7 to 9	454	= bull-men linked in the abyss of putrefaction
8 to 9	698	= the pall of death: this is none of me. Tear down that lying spectre of the centuries
7 to 10	646	= He smote the towers of wailing; he brake them in pieces in the fire of his anger,
8 to 10	610	= we greet him with the secret signs. He leads us into the Inverted Palace.
	12194	

445 = *by the dark home of the stars from the black earth.*

This clearly displays an Arcanum. The phrase in question is used in *Liber LXV* when talking about how “*one mounteth unto the Crown*” (Keter), by means of the Middle Pillar. The path being described is “*the dark home of the stars*” i.e. Saturn, “*from the black earth*” i.e. Malkut. This is quite clear from the context of the verse. So in effect, this hexagram should be on the path from 9 to 10, not here on the path from 6 to 9. But, when all the hexagrams are reversed, those two paths switch places! So it cannot be permanently on that path in any event. But it does reside there in one of its phases.

725 = *the veil of the modest woman; it is the veil of sorrow, & the pall of death: this is none of me.*

This path switches with the one above it when reflected, and thus the black veil represents passing through both Saturn's pall of death, as well as the Veil of Paroket.

The Transitional Triad Tree of Life

The ten pairs of *I Ching* antigrams on the spheres of the Looking-Glass Tree are split into 10 hexagrams for the Daylight, (Yang) Tree, and their 10 antigrams for the Nightside, (Yin) Tree. Each group of 10 hexagrams sums to 5460. Being a multiple of 10, it's legitimate to divide this number by 10 and use TQ gematria for the result.

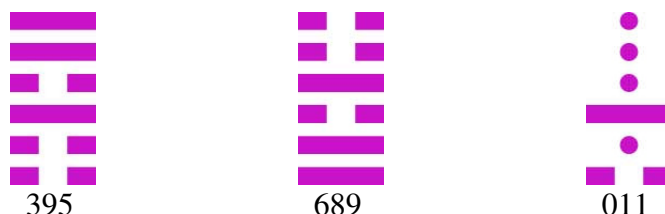
546 = *let the light devour men and eat them up with blindness!*

Note the relevance of this phrase from *Liber CCXX* to the present arrangement; 10 hexagrams on the “Light” side of the Tree, and 10 hexagrams on the “Blind” side of the Tree. Seeing, and not-seeing. Yang is the Bright, Yin is the Dark.

Hexagrams of the Spheres of the Yang and Yin sides of the Tree, and their differences:

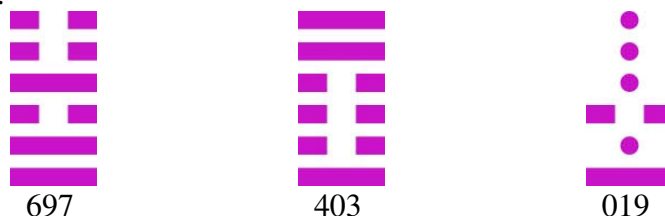
1. 395 – 697 (302)	2. 689 – 403 (286)
3. 481 – 611 (130)	4. 475 – 617 (142)
5. 635 – 457 (178)	6. 377 – 715 (338)
7. 643 – 449 (194)	8. 691 – 401 (290)
9. 455 – 637 (182)	10. 619 – 473 (146)

Using only these 10 *I Ching* hexagram pairs, we can create Transitional Triads for each path, based on the interaction of the two hexagrams that occupy the spheres at either end of a given path. For example, integrating spheres 1 and 2 of the Yang Tree would give us a new hexagram for the 1st path of the Tree:



The first hexagram to be generated is the number 11. And this first path of the Tree is traditionally called the “11th” path, when the 10 spheres are also considered “paths”.

Since the Yin side of the Tree contains antigrams of the Yang side of the Tree, then when we make a Triad with the Yin-side hexagrams, the result will be the antigram of the Yang side hexagrams:



The 19 hexagram and the 11 hexagram are antigrams. So just like on the L.G. Tree, the paths contain two antigrams, representing the two sides of the Tree.

One of the first things to stand out in this arrangement of Transitional hexagrams on the Tree is the status of the supernal triad. For these three paths we have the following:

{Path ----- Antigram Pair ---- Difference-value}

1 to 2:	011 / 019	(8)
1 to 3:	297 / 513	(216)
2 to 3:	165 / 087	(78)

The sum of the Transitional hexagrams is therefore 473 for the Yang side of the Supernal Triad, and 619 for the Yin side. If these numbers ring a bell, note that the actual hexagrams of 473 and 619 are the sefirot pair for Malkhut, the Kingdom.

The sum of the differences between these sides of the supernals is **302**. Recall that **302** is the difference value of the pair of hexagrams in רַצוֹן, (395 & 697). This reinforces the idea of Will: **302** = *Do what thou wilt shall be the whole of the law*.

The Middle Triad of spheres on the Tree has this data:

4 to 6:	249 / 489	(240)
5 to 6:	083 / 163	(80)
4 to 5:	063 / 045	(18)

The sum of the hexagrams is 395 for the Yang side, and 697 for the Yin side. These numbers should be familiar: 395 and 697 are the sefirot pair for רַצוֹן, RaTzON.

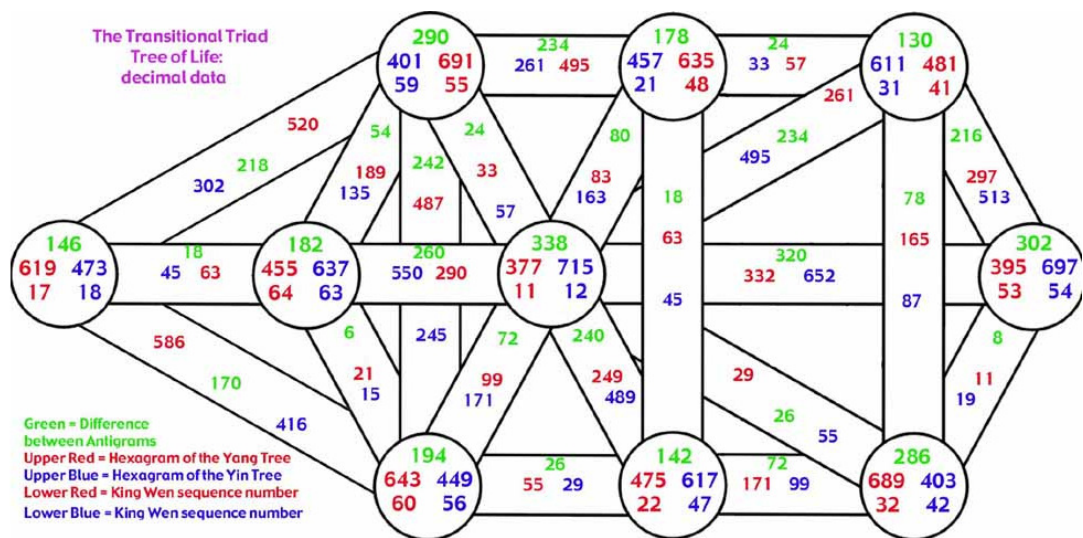
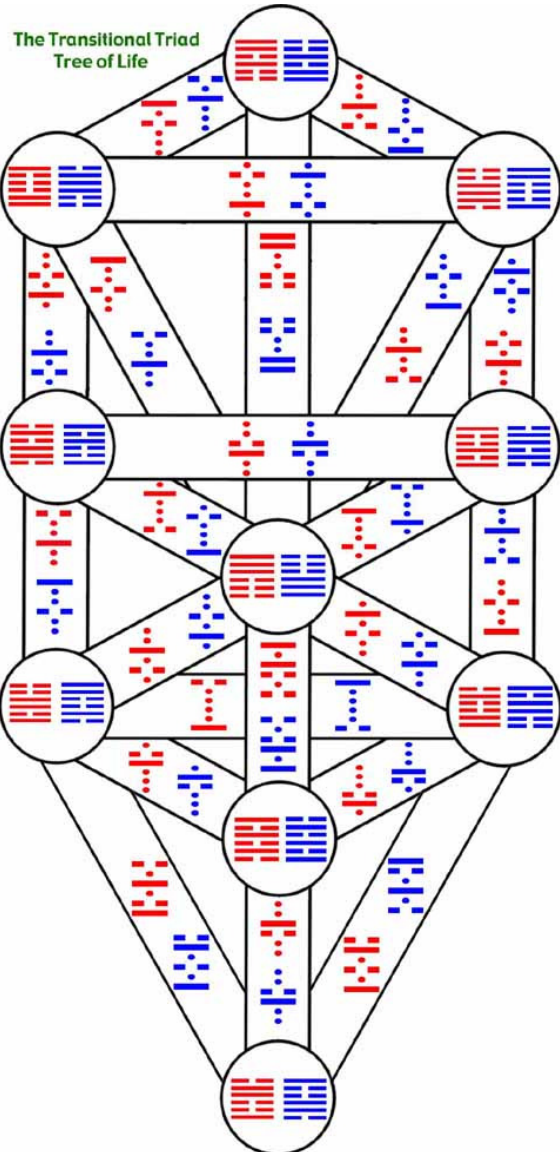
The sum of the differences is 338. This should also be familiar, as 338 is the difference-value of the antigram pair found in רַחֲמִים, Rachamim: 377 & 715.

So we have the same situation as before; the two *sums* of the hexagrams on each side of the Tree is a hexagram-pair of one of the sefirot, and the sum of the *differences* for this Triad is also a difference value for one of the sefirot. We might expect this trend to continue. In the lowest Triad of spheres we have:

7 to 9:	021 / 015	(6)
8 to 9:	189 / 135	(54)
7 to 8:	487 / 245	(242)

The sum of the hexagrams on the Yang side of the Tree is 697; and for the Yin side, 395. Again, these are the hexagram values of the *I Ching* pair found in רַצוֹן, Ratzon. The sum of the differences in this Triad is also **302**, the difference-value of the antigram pair in Ratzon. *Once again* the number **302** appears!

302 = *let there be a veiling of this shrine*



Thelema and the Tree of Life

In his book *The Wisdom of the Zohar*, Professor Isaiah Tishby translated an authoritative anthology of the Zohar into Hebrew in 1949. In his introduction to the section relating to the sefirot of the Tree of Life, he had this to say:

“The list of the names of the sefirot themselves is even more varied, as we shall see. However, we do find, even at the very beginning of the kabbalah's development, some more or less fixed terms that are accepted as the main designations of the sefirot. These are: Keter Elyon, Hokhmah, Binah, Hesed, Gevurah, Tiferet, Nezah, Hod, Yesod, Malkhut...

Most of these terms were not selected for their intrinsic worth, nor were they originally arranged in a unified systematic order to indicate the nature of the sefirot. This is particularly obvious in the choice of the names of the seven lower sefirot, six of which were based on *I Chronicles 29:11*: ‘yours, O Lord, is the greatness and the power, and the beauty, and the victory, and the majesty... Yours is the kingdom.’

That is to say, that the origin of these names was exegetical, and not intrinsic to the subject in hand. Therefore, in their original form they are basically terms of praise and glorification, which do not say a great deal about the nature of the individual sefirot...

But if we introduce certain specific variations, that is, if we change Keter into Razon (Will), and Tiferet into Rahamim (Mercy) – names frequently found in the Zohar – and if we use, as was customary, Hesed (Love) instead of Gedulah, then we have a much more useful arrangement...

From the designs in Binah emanate and are revealed the seven lower sefirot, which constitute the structure of the world of emanation, and whose main characteristics are comprised in the names of three attributes: Hesed (Love), Din (Judgment), and Rahamim (Mercy) – also known as the sefirot Gedulah, Gevurah, and Tiferet. The three following sefirot – Nezah, Hod, and Yesod – are, when looked at in this way, only branches or offshoots, of these attributes. And the least sefirah receives influence from these three, and acts under their direction.”

This lengthy quote is given to illustrate the reasoning behind the correct choice of names of the sefirot. Although Professor Tishby does not give them in a separate table, the list can be reconstructed from his text. The Hebrew names and their gematria values are given in the table below, along with their common English translations, and a special translation into classical Greek.

English Translation	Hebrew Name	Gematria	Greek Translation	Greek Gematria
1. Will	Ratzon - רצון	346	Thelema - ΘΕΛΗΜΑ	93
2. Wisdom	Hokhmah - חכמה	73	Sophia - ΣΟΦΙΑ	781
3. Understanding	Binah - בינה	67	Noema - ΝΟΗΜΑ	169
4. Love	Hesed - חסד	72	Agape – ΑΓΑΠΗ	93
5. Judgment	Din - דינ	64	Diakrisis - ΔΙΑΚΡΙΣΙΣ	555
6. Mercy	Rahamim - רחמים	298	Ilasterion - ΙΛΑΣΤΕΡΙΟΝ	779
7. Victory	Nezah - נצח	148	Nike - ΝΙΚΗ	88
8. Majesty	Hod - הוד	15	Pheggos - ΦΕΓΓΟΣ	781
9. Foundation	Yesod - יסוד	80	Katabole - ΚΑΤΑΒΟΛΗ	432
10. Kingdom	Malkhut - מלכות	496	Basileia - ΒΑΣΙΛΕΙΑ	259

One can see from this list that Hesed and Ratzon, or Love and Will, sum to **418**.

The total of these ten Hebrew names of the Sefirot is **1659**, which equals 21×79 .

21 = אדריה, EHIeH, "I Am", the name of God attributed to the Sefira Ratzon.

79 is the value of both Jachin and Boaz, יאחינ and בעז, the names of the pillars in the temple of Solomon, which are often attributed to the two side pillars of the Tree of Life.

The entire Hebrew Alef-bet equals **1495**. Adding this value of the 22 letters of the paths to the ten names of the sefirot, (1659), gives us the following result:

$$1659 + 1495 = 3154 = 2 \times 1577.$$

1577 = אֵין סוף, Ain Sof: (using final values for Nun and Peh).

Thus the entirety of the Hebrew words and letters applied to the Tree are exactly double the value of the name Ain Sof, which is the root of the Tree. The Zohar says that the Tree is an integrated whole, that those who would separate one sefira from another likewise cause a separation in the Ain Sof. The gematria proves this point thoroughly.

Translating the Hebrew names into Greek produces 10 words that sum to 4030. 4030 equals 10 times 403, which is the gematria value of the Greek word **Dekalogos**, meaning the Decalogue, the Ten Commandments. Thus the Greek for “ten words” is multiplied by 10 to create the value of the ten words that are the names of the spheres.

{Note that Rahamim is translated not as Mercy, but as the “Mercy Seat”, which rests atop the Ark of the Covenant, which in turn holds the Ten Commandments}.

The true qabalistic Hebrew names of the sefirot present a pair of interesting numbers:

1. Will - Ratzon = 346
2. Wisdom - Hokhmah = 73
3. Understanding - Binah = 67

The names of the Supernal Triad sum to **486** = 200000 in ternary

4. Love - Hesed = 72
5. Judgment – Din = 64
6. Mercy - Rahamim = 298

The names of the middle Triad sum to **434** = the Hebrew letter ד Dalet, spelled in full.

7. Victory - Nezah = 148
8. Majesty - Hod = 15
9. Foundation - Yesod = 80

The names of the lowest Triad sum to **243** = 100000 in ternary

Thus the names of the lowest Triad sum to the antigram of the names of the Supernals!

10. Kingdom - Malkhut = **496**

The name Malkhut is **496**, a very rare “perfect” number, the sum of all its natural divisors.

The upper and lower Triads have names that sum to a vital pair of antigrams, 486 & 243. We then pair the middle Triad with Malkut; these names total $434 + 496 = \mathbf{930} = 93 \times 10$.

But the most important point is that Keter is called Ratzon, meaning **WILL**. The entire Tree flows out from this concept of Will, and this is substantiated by the interpretation via the hexagrams. The fact that the first sefira of the Tree of Life is called Ratzon, or Will, allows for a *Thelemic* interpretation of this Tree:

By translating the Hebrew into Greek, we have the Word of the Law *Thelema*, and can thus include 93 among the numbers associated with this sefira.

By translating the Hebrew into English, we have **WILL** = 10, allowing the association of the number 10 with this sefira.

We can further take the Hebrew value of Ratzon, רצון = 346, and also use this for English gematria, getting the phrase: *There is no law beyond do what thou wilt* = 346.

Taking the Greek value of Thelema = 93, we get the English equivalent: **ENERGY** = 93.

By using *I Ching* antigrams, there are two hexagrams on this sphere; their value is 395 & 697. The difference between them, which is unique to this pair, is **302**. Using this for English gematria, we have the sentence:

302 = *Do what thou wilt shall be the whole of the Law.*

The direct outpouring of this WILL is through the Middle Pillar, on the path of the Creative and Receptive hexagrams. Pure Yang and Pure Yin represent Pure Will. Each is Pure. Each is Perfect. They are One insofar as they are a complementary pair of antigrams. They are None because they cancel each other out, creating the Zero Hexagram.

This helps explain why the numerical value of this primal pair of hexagrams is not counted in the balancing of the Tree. This pair is the Observer, the unchanging core around which all the events array themselves. Thus the path out of Ratzon feeds right into Rahamim/Mercy, the 6th Sefira, like the nuclear fuel feeding the Sun. That fuel is the Energy (93) of Θελημα (93).

We all stand at the intersection between the Divine, in Ratzon, and the “heart of man” in Rahamim. We may start our conscious progress “up” the Tree from Malkhut, but our true selves are in the Abyss. We may explore any and all paths of the Tree, but our own Pure Will is discovered at the end of this particular path. And of course the End is the Beginning.

It is helpful to look at the names of the Sefirot of the Tree, as given in *Liber 813, Cap. III*: The first verse, numbered 0, refers to the Ain, or Ain Sof. The rest refer to the 10 spheres.

0. Say thou that He God is one; God is the Everlasting One; nor hath He any Equal, or any Son, or any Companion. Nothing shall stand before His face.

1. Even for five hundred and eleven times nightly for one and forty days did I cry aloud unto the Lord the affirmation of His *Unity*.

2. Also did I glorify His *wisdom*, whereby He made the worlds.

3. Yea, I praised Him for His *intelligible essence*, whereby the universe became light.

4. I did thank Him for His manifold *mercy*; I did worship His magnificence and majesty.

5. I trembled before His *might*.

6. I delighted in the Harmony and *Beauty* of His Essence.

7. In His *Victory* I pursued His enemies; yea I drave them down the steep; I thundered after them into the utmost abyss; yea, therein I partook of the glory of my Lord.

8. His *Splendour* shone upon me; I adored His adorable splendour.

9. I rested myself, admiring the *Stability* of Him, how the shaking of His Universe, the dissolution of all things, should move Him not.

10. Yea, verily, I the Lord Viceregent of His *Kingdom*, I, Adonai, who speak unto my servant V.V.V.V.V. did rule and govern in His place.

So Liber Ararita provides the following titles of the Sefirot of the Tree of Life:

2. wisdom = 77
3. intelligible essence = $93 + 95 = 188$
4. mercy = 68
5. might = 44
6. Beauty = 90
7. Victory = 75
8. Splendour = 129
9. Stability = 77
10. Kingdom = 106

The total = **854** = Resolve me the wonder of it all into the figure of a gaunt swift camel striding over the sand. (*Liber Liberi vel Lapidis Lazuli sub figura VII, Cap.7, verse 22*)

This verse from *Liber VII* refers to the path of Gimel, going from the 6th Sefira to the 1st Sefira. This is the path across the Abyss, the only path that directly approaches Ratzon from below the Supernal Triad. The value of the English name of the 1st Sefira has been deliberately left out to show this result.

The name of the 1st Sefira, *Unity* = 76

The final total of the ten names is therefore $854 + 76 = 930 = 10 \times 93 = \text{Will} \times \Theta\epsilon\lambda\eta\mu\alpha$.

Once again the number 930 appears in relation to the names of the sefirot. By TQ gematria this number 930 represents the pure Will of the Ten Spheres.

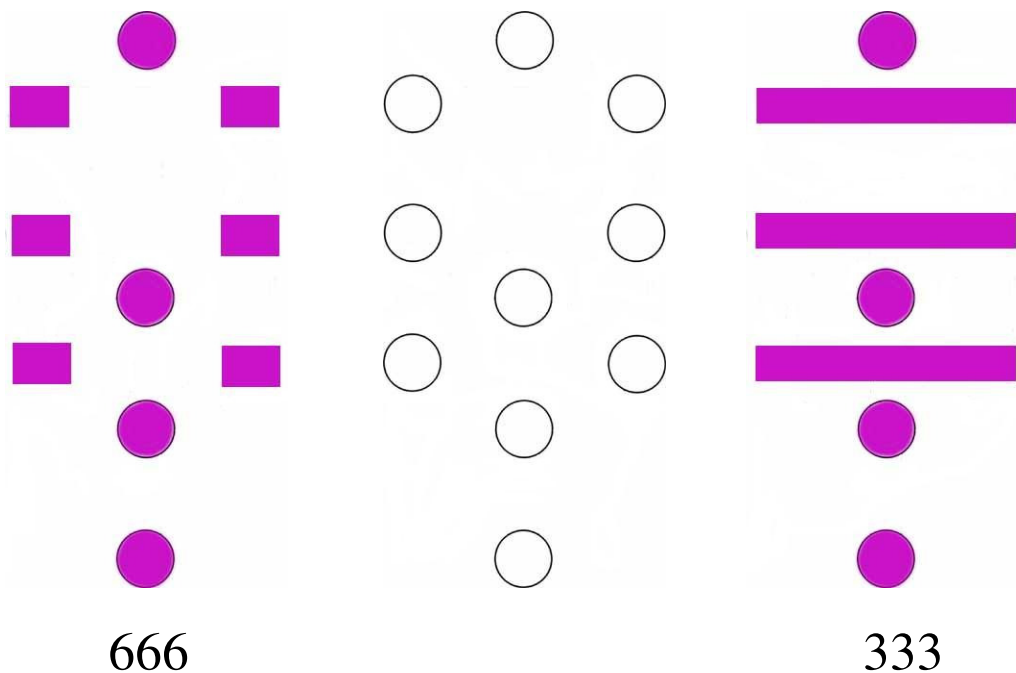
930 = *Nor let the fools mistake love; for there are love and love. There is the dove and there is the serpent.*

But beyond all the calculations of intricate gematria, there stands an undeniable fact. The very structure of the Tree of Life itself represents the most important numbers of the Trigrammaton Qabalah. Consider the diagrams below. In the center is the outline of the 10 Sefirot that is familiar to any student of the Holy Qabalah. This diagram has 7 levels.

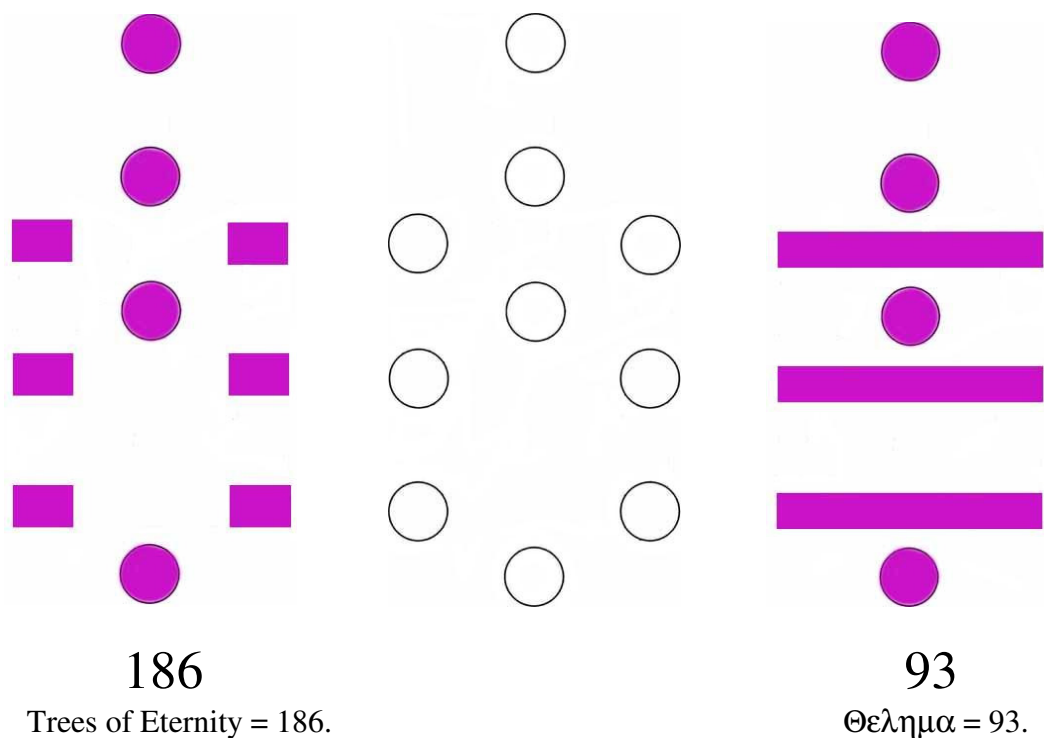
When the sefirot of the Middle Pillar are considered as Tao-lines, and the sefirot of the side pillars are considered as Yin, the diagram on the left is the result. This is none other than the Base 3 Septagram of the number 666.

666 = *Hail! Ye twin warriors about the pillars of the world! for your time is nigh at hand.*

When the side pillars are connected to each other via the horizontal paths of the Tree, these Yin lines become Yang, thus making the Base 3 Septagram of the number 333.



There is an old saying about the Tree of Life; that it has its roots in Heaven, and its branches on Earth. Inverting these diagrams, and placing the 1st Sefira, Ratzon, at the bottom, we now represent Will as the root of the Tree. The outline of this Tree then becomes two new Septagrams: 186 and 93. This shows conclusively that WILL is the origin of the Trees of Life.



The Tree of Life as a Multidimensional Template

The Tree of Life has 7 levels. Each level represents one line of a Septagram. The top level represents 3 to the 6th power. The bottom level represents 3 to the Zeroth power, which is the number 1. In every number base, the Zero exponent indicates the number 1. This is why a Yang line in the first position of a trigram equals the number 1. It doesn't matter what system you use to count, the “ones” place always represents a number to the Zeroth power.

The sefira Ratzon is also called Unity, because it is the first sefira, and represents the number 1. This means that it represents *any* number to the Zero power. To symbolize this properly, we need to flip the Tree upside down, and start it not from Malkhut at the bottom, but from Ratzon. Now the top line of the Septagram is in Malkhut. Because this represents 3 to the 6th power, it also represents the 6th dimension. The name of this 6th dimension is Malkhut, a word with a gematria value of **496**.

The number **496** has a key role in multidimensional geometry. It is the number of parts in a 6-dimensional Hypercube. Such a 6D Hypercube contains the following:

192 Edges
240 Square sides
64 Corners

It is surely an amazing coincidence that a 6-Dimensional Hypercube has 496 parts, exactly the same number as the gematria value of the name Malkhut in Hebrew.

496 = *seven abreast through the circus of Nothingness*.

There is an obvious symbolic correspondence between the Tree and the numbers of the 6D Hypercube. But the connection is more than symbolic.

The 64 Corners of the 6D Hypercube are none other than the 64 *I Ching* hexagrams. And these hexagrams occur as 32 pairs of antigrams on the 32 paths of the Tree of Life.

So in the Looking Glass Tree, what we're looking at is the corners of a 6D Hypercube. All the other hexagrams of Trigrammaton are connections between these corners, these paths of the Tree.

This means that the Tree of Life is a six-dimensional model.

The Alphabet of Liber AL on the Tree of Life

Creating a Tree of Life with the paths attributed to the 26 English letters has always been a great challenge to qabalists. The fact that there are 4 more letters than in Hebrew makes for *some* kind of tweaking, or else the creation of a Tree with more paths. While innovative, this throws out the baby with the bathwater, because one is no longer talking about the Tree of “**ten in the twenty two directions**”. This dilemma will be resolved.

In the TQ, the 26 letters of the alphabet are attributed to the numbers from 0 to 25, unlike in most serial systems. This means that the sum of the alphabet is *not* 351, but **325**. Every letter of this English alphabet is used in *Liber AL vel Legis*.

The remaining unique alphabet characters are the 6 Greek letters of Thelema, totaling **93**.

The 26 English letters, and the 6 Greek letters sum to: **325 + 93 = 418**.

These 32 letters are placed on the 32 paths of the Tree, making it equivalent to **418**, the value of Abrahadabra, the “key of the rituals”, and Makhashanah, the “Word of the Aeon”.

The only other letter used in *Liber AL vel Legis* is the Hebrew Tzaddi, **צ**. The Tzaddi will represent the Ain, the nought that is the source of the Tree.

This hijacks the classical Tree of Life, and makes it a Thelemic Tree of Letters.

Ten of the letters must have a unique status compared to the others. These are the vowels.

In Greek we have the letters E = Epsilon, H = Eta, and A = Alpha.

In English we have A,E,I,O,U, and the semi-vowels Y and W.

The Greek letters will be on the Supernal Triad, since they were the prototypes for our own letters, *and* it was the Greek innovation of vowel letters that brought the alphabet to its modern state of development.

Sphere	Letter	Value
01 =	Alpha	1
02 =	Eta	8
03 =	Epsilon	5
04 =	E	13
05 =	W	8
06 =	I	0
07 =	O	10
08 =	Y	18
09 =	U	25
10 =	A	5

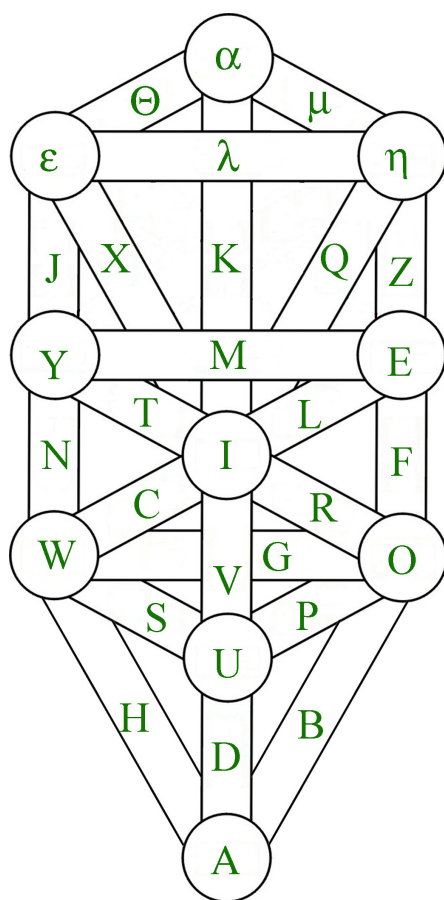
The sum of the letters on the 10 Spheres is therefore **93**.

The three columns each have letters that sum to 31.

Thus we have a *threefold 31* arrangement.

Combining the side pillars makes $31 + 31 = 62$.

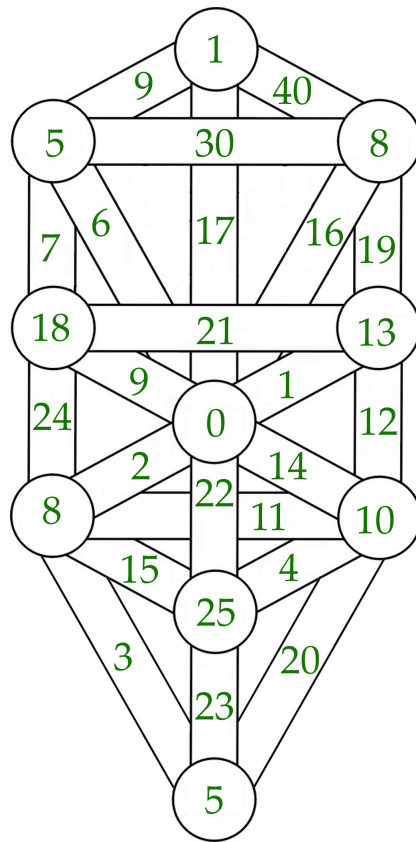
62 is the antigram of 31, the value of the remaining letters on the Middle Pillar.



In consultation with Fr. Adityanath, the vowels and semi-vowels used on the 10 spheres are arranged with phonetic considerations as well as mathematical. Thus, the Middle Pillar contains A, U, and I, the “fundamental” vowels of English. The Pillar of Mercy has O and E, which are “intermediate” vowels, The Pillar of Severity has Y and W, which are classified as “semi-vowels”. The Supernal triad has 3 different Greek vowel letters. The Middle Pillar has 3 letters whose trigrams are three different types: one Elemental, one Planetary, and one Zodiacal.

Also there are pronouns trapped between the A and the Alpha: A – **HE WE YOU I** - A.

The arrangement of consonant letters on the Tree of Life is primarily based on mathematical considerations, which were far more useful than any phonetic considerations when arranging these letters. In the event some enterprising cabalist wants to use a different set of letter-values, (such as MKG), below is a Tree with numbers only. There are a number of minor variations to the scheme presented here that still display the primary numerical characteristics of this Tree. This might be called the “Threefold 31 Tree” because of the numbers it displays, which are grounded upon the idea of using 31 whenever possible in the arrangement.



The 32 letters of the Tree total **418**. This splits into **93** and **325** in *three* different ways:

1. the 10 spheres sum to 93, and the 22 paths sum to 325.
2. the Supernal Triad sums to 93, and the lower paths sum to 325.
3. the Middle Pillar sums to 93, the remainder is 325.

If a Transitional Triad is made from these two numbers, the hidden number is 593.



93



325



593

93 = the Holy Graal **325** = the Chariot of the Sphinxes, black and white.
593 = contemplate each in turn, raising it to the ultimate power of Infinity.

The third member of the Transitional Triad, 593, is the *antigram* of **418**.

The Charioteer of the tarot is depicted holding the Holy Graal.

The Hebrew letter of the Chariot card is Chet, ח, which is **418** when “spelled in full”.

The 3 pillars of the Tree embody the main principle of this layout; using a “threefold” 31. The key is this: 31 and 62 are antigrams that sum to **93**.

The **spheres** of the Middle Pillar sum to **31**, (while the **paths** sum to **62**). The Pillars of Mercy and Severity also have **spheres** that sum to **31** each. Thus the three pillars of this Tree are each **31**, and sum to **93**.

The two **paths** of each side pillar also sum to **31**, meaning that each of the side pillars sums to **62** in total, (spheres + paths).

62 is the value of the three horizontal paths

62 is the value of the three vertical paths of the Middle Pillar.

62 is the value of the middle triad, (31 for the spheres and 31 for the paths)

The sum of the 10 non-diagonal paths, (seven vertical, three horizontal), is $186 = 2 \times 93$.

Of the 5 paths that join the Supernals with the lower spheres, the middle pillar is K, the 17 trigram, while the others are J, X, Q, Z. These four are by far the least-used letters of the English alphabet. They occur only 83 times in *Liber CCXX*, out of 23,085 letters.

The six letters of **Θελημα** each appear only once in the text. They are thus placed in the Supernal Triad.

Z appears 3 times, **Q** appears 15 times, **X** appears 28 times, **J** appears 37 times. These four letters connect the rarity of the Supernal Triad to the lower sefirot.

There is a surprising result of using these “rare” letters of *Liber CCXX* on the connecting paths from the Supernals to the lower spheres. Of all 83 instances of the letters J, Q, X, & Z, there are only 2 instances where one of these letters stands alone in the text; the letter X occurs alone, (sort of), in the Cipher of verse II:76, but much more importantly, X definitely stands alone in verse III:22 --

I am the visible object of worship, the others are secret, for the Beast and his bride are they: and for the winners of the ordeal X. What is this? Thou shalt know.

In this instance, the X may refer to quite a number of things, as many have speculated over the years. It might in fact simply mean that this Ordeal is the “unknown” X, like the term used for a variable in algebra.

This would then be a reference back to chapter one, where Nuit says “*The ordeals I write not...*” Each one of us “solves for X” by virtue of going through our own ordeals. But the *ordeal X* may also mean specifically the ordeal of the Abyss, which is unique to each individual.

J occurs 37 times, Q occurs 15 times, X occurs 28 times, Z occurs 3 times.
 $7 \times 37 = 259$; $16 \times 15 = 240$; $6 \times 28 = 168$; $19 \times 3 = 57$. $259 + 240 + 168 + 57 = 724$.

724 = the great mystery of the House of God. All these old letters of my Book are aright

Isolating one case of X from the rest of the group creates a perfect gematria result:
 Subtracting the X that occurs in “the ordeal X” phrase, we have **724 - 6 = 718**.
 Thus the other 82 instances of these rare letters have a gematria total of **718**.

So the one X that stands alone in *The Book of the Law* symbolizes the ordeal of the Abyss. The Stele is for the worshippers, but *not* the winners of this ordeal. All the other rare letters, whose paths cross this Abyss, sum to **718**, the value of the name of the Stele.

The rare letters J, X, Q, & Z occur 83 times in the Law. But the word Equinox appears once in each chapter and this word contains both Q and X. So there are only 80 words that have these letters in them. The sum of the 80 words that contain:

$$\begin{aligned} J &= 1966 \\ X &= 1626 \text{ (no Cipher or Equinox)} \\ Q &= 1561 \text{ (incl. Equinox)} \\ Z &= 0286 \\ \hline \text{Total} &= 5439 = 7 \times 777 \end{aligned}$$

The letter K occurs 220 times in Liber AL. This is the direct path across the abyss.
 To be complete, we can add the sum of its instances to the group: $220 \times 17 = 3740$.

$$3740 + 724 = 4464 = 4 \times 1116 = \mathbf{48 \times 93}.$$

$$48 = \text{Aiwass} = \text{עִיָּו} = 93$$

The name Aiwass equals 48 in the TQ gematria, and 93 in the Hebrew gematria.

The 220 occurrences of the letter K symbolize the 220 verses of *Liber CCXX*, (leading straight from Tiferet to Ratson). The other rare letters maintain their symbolism of the (ordeal) X, and the Stele of Revealing. By including the K, there are a total of 303 letters that cross the Abyss.

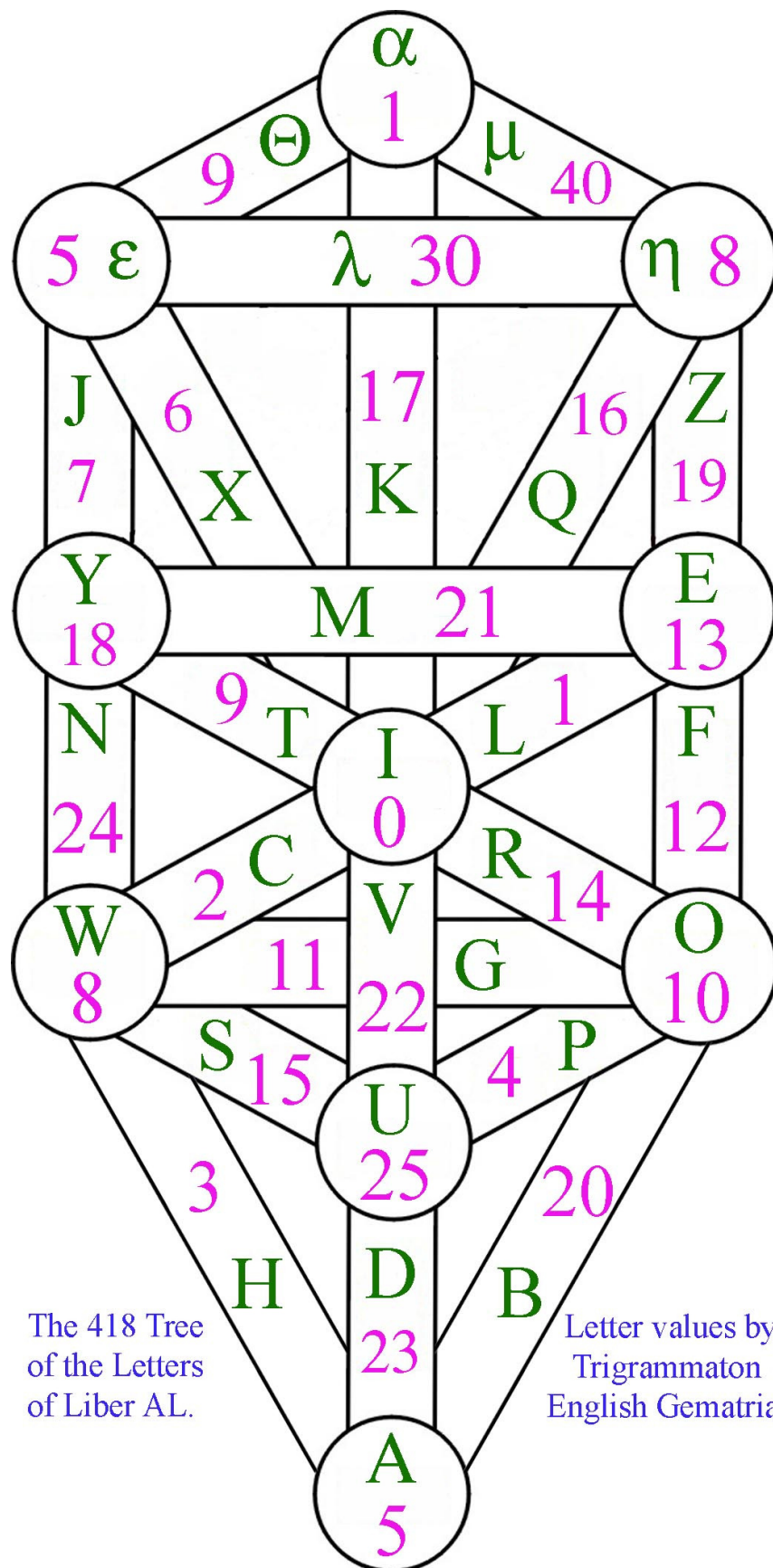
$$303 = \text{the Ordeal x. What is this? Thou shalt know.}$$

One of these letters is the X, for the ordeal itself, leaving 302 others.

$$302 = \text{Do what thou wilt shall be the whole of the law.}$$

There are 6 letters in the word Thelema, and one letter Tzaddi, representing the Ain, which is the origin of the Tree. Combining these with the other letters above the Abyss, we have: $303 + 6 + 1 = 310$ letters

$$310 = \mathbf{31 \times 10} = \text{the key number of the Tree times the number of spheres.}$$

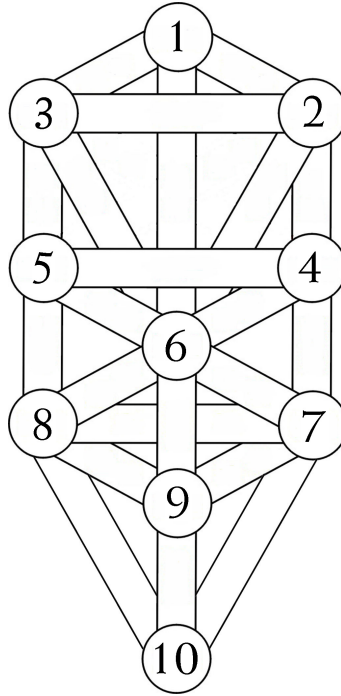


The 418 Tree
of the Letters
of Liber AL.

Letter values by
Trigrammaton
English Gematria

The New Naples Arrangement

The Tree of Life is the most important graphical symbol of the classical Qabalah. Many versions have appeared over the centuries, but the one below is the version used by Aleister Crowley that formed the basis of his “Naples Arrangement”.



The Naples Arrangement of Aleister Crowley:

61=0. {Ain}

61 +146=0 as Undefined (Space). {Ain Sof}

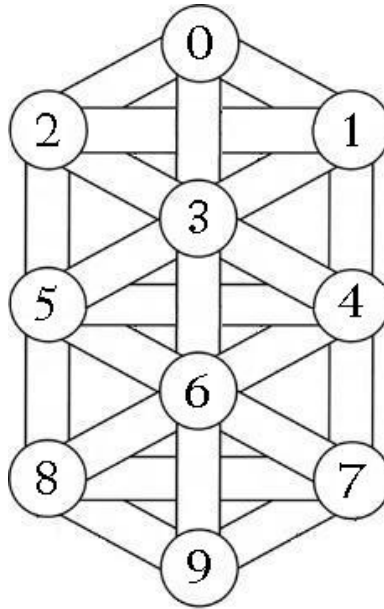
61 +146+207=0 as basis of Possible Vibration. {Ain Sof Aur}

1. The Point: Positive yet indefinable.
2. The Point: Distinguishable from 1 other.
3. The Point: Defined by relation to 2 others.

The Abyss—between Ideal and Actual. {Da'at}

4. The Point: Defined by 3 co-ordinates: Matter.
5. Motion (time)—He', the Womb; for only through Motion and in Time can events occur.
6. The Point: now self-conscious, because able to define itself in terms of above.
7. The Point's Idea of Bliss (Ananda).
8. The Point's Idea of Thought (Chit).
9. The Point's Idea of Being (Sat).
10. The Point's Idea of Itself fulfilled in its complement, as determined by 7, 8 and 9.

The New Naples Arrangement of R. Leo Gillis:



61 = אֵין = AIN = Nothing. *“Sixty-one the Jews call it... but they have the half.”*

61 + 146 = אֵין סוֹף = AIN SOF = No Limit. 207. The other half of the AIN.

There is no Ain Sof Aur. There is no Da’at.

0—**Time**—Unmanifest

1—**Space**—The Vector manifest, the String, Hadit as the Snake, Length.

2—**Angle**—Vectors defined by each other, two dimensions, the Triangle or Square.

3—**Matter**—The vector complementing 0, 1, 2. Third dimension, the Tetrahedron or Cube. Implies 3 other vectors.

4—**Gravity**—Mass impinging on itself, creating tension via compression, its complement. Insideness.

5—**Motion**—Objects in space-time are all in motion. Spin. Includes light-speed as the limit of all motion.

6—**Charge**—Positive and negative electric Charge. Magnetism. Electromagnetic radiation, Light.

7—**Resonance**—Note at which the entity vibrates. Bliss, harmony, one's Will.

8—**Measure**—Consciousness, awareness of otherness relative to an inertial frame, one's Thought.

9—**Existence**—One's Being, defined by all parameters, the ontological essence, reflection of Zero.

The fundamental feature of this schema is not the Point, but the Vector, in agreement with Buckminster Fuller's Synergetic Geometry.

The Zero and the First Triad constitute the four-dimensional TimeSpace continuum, in agreement with Albert Einstein.

Motion and the four fundamental forces of nature appear in the next Triad, (the Strong and Weak nuclear forces being hidden in Tiferet).

The three aspects of Brahman from the Vedanta school are incorporated in the third Triad, in agreement with Aleister Crowley.

{This Tree may also represent a version of String Theory, inasmuch as the six spheres numbered 4 through 9 can also represent the six “folded-up” spatial dimensions of one version of that theory.}

The spheres numbered from 3 to 9 also have the traditional planetary associations: Saturn, Jupiter, Mars, Sol, Venus, Mercury, Luna.

The New Naples Arrangement is so-called because it is a refinement of Aleister Crowley's famous “Naples Arrangement” of the qabalistic Tree of Life, and was first worked out by RLG while overlooking the city of Naples, Italy.

The fundamental *difference* between these two arrangements is that Crowley defines the series of whole numbers occurring on the Tree of Life in terms of a point-particle, while the NNA considers the vector, and not the point or vertex, to be primal, while also modifying the numbering of the Tree of Life to include a Zero.

The fundamental *similarity* between the two includes the use of the coordinates of three spatial dimensions, motion, and the three concepts of Sat, Chit and Ananda.

Both of these arrangements use the qabalistic Tree of Life to explain the sequence of whole numbers as symbolic of the necessary attributes of conscious substance, so as to create a sort of “numerical ontology”. As the whole numbers increase by 1 at each step, so these characteristics aggregate upon one another to reach fulfillment at the end of the Tree.

The overall structure of the Naples Arrangement is three Triads, and a Completion. The overall structure of the NNA reverses this, and has a Source and three Triads.

In the NNA, the first emanation, (or number), on the Tree of Life is Time. Every thing that exists and occurs takes place in Time. And Time is wedded to the emergent triad:

The first Triad establishes the 3 dimensions of space, thus Matter.

The next Triad establishes the qualities of Matter via the four forces of Universe, as well as Light and Motion.

The last Triad quantifies the attributes of Consciousness.

Thus the NNA creates a matrix for describing, through Number, the fundamental aspects of Universe: Substance, Attributes and Consciousness. This is essentially what Crowley attempted to do as well. The NNA seeks to update his arrangement, particularly by the inclusion of Zero as the beginning of the Tree, rather than unity.

In the original Naples Arrangement, Crowley never made a claim that his ontology was rooted in *The Holy Books of Thelema*. But one major reference in the Holy Books seems to have been ignored by Crowley in his formulation, and this is rectified in the NNA. The reference is to the AIN, the אִין, and is found in *Liber AL vel Legis*:

45. *The Perfect and the Perfect are one Perfect and not two; nay, are none!*

46. *Nothing is a secret key of this law. **Sixty-one** the Jews call it; I call it eight, eighty, four hundred & eighteen.*

47. *But they have the half: unite by thine art so that all disappear.*

The word “sixty-one” here refers to the Hebrew word Ain, meaning “not”, or nothing. The Ain is one half of the concept of Nothing. Its complement in Hebrew Qabalah is the Ain Sof. Its complement in Thelemic Qabalah is the mysterious reference to the numbers 8, 80, 400 & 18.

In a more subtle sense, AIN as 61 is complemented by the number 32, for in the ternary mathematics of *Liber Trigrammaton*, the numbers 61 and 32 are antigrams, and in this case, the 32 represents the 10 spheres and 22 paths of the Tree of Life. The other sense, that the Ain is complemented by 8, 80, 400 & 18, will be explored elsewhere.

The key point is that in light of the reference in *Liber CCXX*, the NNA eliminates the Ain Sof Aur, except in the sense that it is identical with the 0 that is the first sphere of the Tree of Life.

We might contrast these verses from *Liber CCXX* with the opening verses of *Liber XXVII*. After the 0 trigram appears, the very first word of the book is “Here”, implying space: “**Here is nothing under its three forms, it is not, yet informeth all things.**” This is a depiction of the 3 dimensions of space, indicated by the 3 lines of the trigram. This is the form that all spatial entities will take, and thus the 3 dimensions “**informeth all things**”.

The very next verse indicates the Line, the Yang, and says, “**Now cometh the Single One as an imperfection and stain.**” The first word of the second verse is “Now”, indicating Time. From this we might conclude that space precedes time, but these very words betray the fact that time must come first. Since Einstein and Minkowski formulated the mathematics of SpaceTime as a matrix that consists of 4 dimensions that cannot be separated, it may be a matter of choice as to whether we insist that space comes before time, or vice versa.

Liber XXVII seems to indicate that all 3 spatial dimensions are a given, and that these then proceed to manifest themselves in time. But *Liber XXVII* does not deal with the Tree of Life, and these 3 dimensions are only explained in the totality of *all* 27 trigrams, which cohere to make the Cube of Space. Thus it is no surprise that the first word is “Here”, indicating space. More importantly, the three types of line found in *Liber XXVII*, (the Tao, Yang and Yin), are the three digits of the Base 3 counting system, and are thus identical to the first three spheres of the NNA, whose numbers are 0, 1, & 2.

The three-layered form of “nothing” found in Liber XXVII echoes the “triple veil of the negative” of the classical qabalah, and thus the Ain Sof Aur. But it is important to note that two of these lines are superfluous; to indicate the number 0, we need only the single line of Tao. And it is this line that is the beginning of our Tree of Life; the other two lines indicate the Ain and Ain Sof, the Nothing and the Infinite that precede the Tree.

Another key reference in the *Holy Books of Thelema* is in *Liber B vel Magi*. In this work, we find the appearance of the term **Sat-chit-ananda**, which may have been a partial justification for Crowley’s inclusion of this trinity in his original Naples Arrangement.

15. Now the grade of a Magister teacheth the Mystery of Sorrow, and the grade of a Magus the Mystery of Change, and the grade of Ipsissimus the Mystery of Selflessness, which is called also the Mystery of Pan.

16. Let the Magus then contemplate each in turn, raising it to the ultimate power of Infinity. Wherein Sorrow is Joy, and Change is Stability, and Selflessness is Self. For the interplay of the parts hath no action upon the whole. ...

17. ... it shall be easy for Him to combine that trinity from its elements, and further to combine **Sat-Chit-Ananda**, and Light, Love, Life, three by three into nine that are one, in which meditation success shall be That which was first adumbrated to Him in the grade of Practicus (which reflecteth Mercury into the lowest world) in Liber XXVII, "Here is Nothing under its three forms.

These passages indicate that there are 3 triads to be incorporated with each other. These triads are: Sorrow, Change, Selflessness; Light, Life, Love; & Sat, Chit, Ananda

These must be combined, “three by three into nine that are one”. This indicates that these three triads constitute a unity, i.e., the coherence of the whole Tree of Life.

The use of Sat-Chit-Ananda, (or Being, Consciousness, and Bliss) in the NNA is thus taken directly from instructions in *Liber B*. This term is a description of Brahman taken from the Vedanta school of Hindu thought. It has been said that Brahman has no attributes, but is best described as “infinite Being, infinite Consciousness, infinite Bliss.”

Sat, Chit and Ananda are directly referenced in spheres 9, 8 and 7 of the NNA.

Light, Life and Love refer to spheres 6, 5, and 4.

Sorrow, Change and Selflessness refer to spheres 3, 2, and 1.

Sat is Being, the summation of the Tree in sphere 9.

Chit is Consciousness, referred to sphere 8, where Measurement occurs.

Ananda is Bliss, and refers to sphere 7, wherein is the Resonance of the Pure Will.

Light is electromagnetic Radiation, and refers to sphere 6, the home of Charge.

Life is defined at least in part by growth, metabolism, reproduction, adaptation, etc. There is no definition of life that does not include some aspect of Motion, and so it has its rightful place in sphere 5 of the NNA.

Love is the force of attraction between entities. Buckminster Fuller used it as an alternative name for Gravity, and thus it has its place in sphere 4 of the NNA.

The spheres of Sorrow, Change, and Selflessness have been established as relating to the numbers 3, 2, & 1 in Crowley's formulation, and so they are connected with the spheres of the same number in the NNA.

Thus the 3 triads mentioned in *Liber B vel Magi* all appear in connection with the NNA.

The purpose of the NNA is to describe the parameters of energy in the Universe, as well as its evolution, in terms of the 10 sefirot of the Tree of Life. These spheres are manifested as the decimal numbers from 0 to 9. The NNA is thus a description of the linear progression of the whole numbers as they indicate the attributes of the conscious substances that exist in the Universe.

To begin with, we must discard the notion of the Ain Sof Aur. This so-called "Triple Veil of the Negative" is no longer valid in its original form. The Absolute Zero, or Nothingness, or the Void, *does* have three forms, as stated in *Liber Trigrammaton*, but one of these forms is the Zero that begins the counting numbers on the Tree. The other two are beyond the Tree, and are known as the Ain Sof.

Regarding the enumeration of the Tree from 0 to 9, rather than the traditional 1 to 10, there are two compelling reasons for this; first of all, any counting system must begin with Zero. All number systems require the existence of a Zero, which is just as much a number as 1, 2, or any of the others.

The second reason is that by beginning the Tree with 0, we are following the lead of Crowley, who, in his diagram called *The Chinese Cosmos*, applied the Chinese Yin-Yang Theory to the Tree of Life. This Tree began with the first sphere as the Tao, the next sphere as Yang, and the third sphere as Yin. The closest numerical analogues of these three concepts are the numbers 0, 1, and 2. Thus, the NNA represents the three digits of Base 3 mathematics at the apex of the Tree of Life. They are the fundamental digits, of which all other numbers are an elaboration or complication.

So the first of three modifications of the original Naples Arrangement is that the Tree is numbered 0 to 9 instead of 1 to 10. The numbers 1 to 10 need not be discarded, however; they may still be considered the *ordinal* numbers of the sefirot.

The other modifications are that sphere 0 is identified with Time, which Crowley identified with sphere 5 despite the fact that Time and Motion are two different things entirely. Also, sphere 6 has been renamed Charge, in order to incorporate electricity into the fundamental attributes of substance.

Whereas Crowley dealt with the spheres as being fundamental point-particles, (and lines and planes arising from that), the NNA understands the vector as primal. This is in accord with Fuller's synergetic geometry, which dismisses the dimensionless point as being illusory. One might then understand this new Tree as symbolic of string theory, as opposed to the classical point-particle theories. The "string" is Hadit as the Snake; the center of the sphere need not be a point, and is *never* identified in *Liber CCXX* as such.

Einstein demonstrated that spacetime is a four-dimensional continuum, with one time dimension, and three space dimensions. The spheres 0, 1, 2 & 3 therefore represent the four dimensions of spacetime. They form the initial Tetrahedron of the Tree.

From this we might understand that although 0, 1, 2 is the “Supernal Triad”, (since it contains the three digits of Base 3 mathematics), another way of looking at this scheme makes the Zero a form of the Absolute, and the triad of 1, 2, 3, (the old “Supernal Triad”), remains the three common spatial dimensions. The grouping of spheres 1, 2, & 3 is therefore mainly to be considered as the first of three descending triads.

Once the 4 dimensions of spacetime are established, the next sphere, (number 4), represents Gravity, since the 4-D spacetime has established the foundation for an object to have Mass. While it is true that there are certain particles, like light, that are mass-less, it is still a requirement for a substance to have mass in order to have Gravity.

The next sphere, 5, represents Motion, since all objects in spacetime are moving; they have a velocity, which means they have momentum in a specific direction. Following this is sphere 6, representing Electric Charge, which is a fundamental property of substances in spacetime. This sphere includes magnetism as the complement to electricity, and also includes Light, being electromagnetic radiation.

While the first Triad gave us the dimensions of space, and the next Triad gave us three properties of objects in space, the final Triad is not concerned with physics. Rather, it represents the “Being, Consciousness, Bliss” of the Vedanta school. These are said to be the attributes of Brahman, the All-Mind.

And thus sphere 7 represents Bliss, and this is to be understood in the sense of Joseph Campbell's dictum, “follow your bliss”. This is identical in practice to the phrase “Do what thou wilt”. One's bliss is one's state of harmony, one's resonant frequency. Thus we incorporate the idea that all substances have a Will, which might be understood as velocity, i.e., motion in a specific direction. To fight this current, or attempt to vibrate at anything other than one's resonant frequency, is to expend energy ineffectively. Thus the essential dictum of *The Book of the Law*: “*Do thy will; do that and no other shall say nay.*”

As Schopenhauer put it, the World is Will and Idea, (or as Gillis put it, Thelema and Ennoia). So the counterpart to the Will of sphere 7 is the Thought of sphere 8, which is called Measurement, for it is here that Consciousness appears, and this is understood as “awareness of otherness”. Having a resonant frequency means that now there is a vantage point from which all that is the not-self can be understood and measured. One must be outside the boundaries of an object in order to measure it. Here is where Thought occurs.

The final sphere, number 9, is thus Being. The conscious substance must exist, or else nothing could be said of it. In a way this is really Crowley's sphere 6, for the conscious entity can now understand itself in terms of all the properties it contains, and its position relative to all other entities.

In his diagram of the syncretic Tree of Life called the *Chinese Cosmos*, Crowley of necessity had to put a trigram in the place of Da'at on the old Tree he learned in the Order of the Golden Dawn. In so doing, he actually revealed the structure of the New Naples Arrangement, for Da'at is a position on the Tree that must be filled and numbered. There may be an Abyss, but there is no Da'at in the NNA.

By placing the 13 trigram in the correct position, and attributing it to Saturn, the seven lowest spheres make the traditional hexagon-around-a-nucleus. And by attributing the planets to the spheres with the same numbers that they have always had, we have the traditional sequence of Saturn to Moon unchanged, and have the bonus of making an actual hexagon from these, encircling the Sun at the center. Such an arrangement is displayed on the Six of Disks tarot card in *The Book of Thoth*.

With these planetary associations in mind, one can see how well the new understanding of the Naples Arrangement resonates with the traditional astrological character of the planets, which is detailed below.

Once the third dimension is reached, a substance has volume, and therefore Mass. Mass can be understood crudely as weight, and there is no weightier planet than dull, grey, leaden Saturn.

From this we move on to sphere 4, called Gravity, as all matter has gravitational attraction to other matter. It is Gravity that keeps the planets spinning in their orbits, just as Juppiter represents the Wheel of Fortune tarot card in *The Book of Thoth*. Also Gravity is in a sense the ruler of all the forces in the Universe, (as Juppiter is ruler of the gods), for it shows no apparent spatial limit in its function, unlike the other three known forces.

Gravity is also set apart because it has yet to be unified with the other forces in a single, overarching formula, (in a manner analogous to the fact that the dimension of time is not exactly identical with the dimensions of space, and yet co-exists with them).

As Bucky Fuller put it, Gravity is Love, the attraction that objects have for each other. In this sense we see a relation to the old Tree of Life, where this sphere was called Chesed, which means 'loving kindness'. And just as Crowley considered law to be established here, so the Book of the Law proclaims that 'Love is the Law'.

Moving on to the sphere numbered 5, we already have Matter, and its inherent gravitational attraction to itself and other matter. Such attraction results in movement, and so this sphere is called Motion. The planetary aspect of this is Mars, symbol of dynamic movement. Its alchemical symbol is also apt; a circle, representing the omni-directionality of gravity, with an arrow coming out of it, representing the motion of matter on a line with its gravitational attraction to other matter.

In sphere 6, we continue to progress in the basic attributes of Matter, which include electrical charge. This is the sphere of the Sun, and thus includes Light, which is electromagnetic radiation. Such radiation exemplifies one of the other four forces of nature, namely electromagnetism.

The Sun is a star, generating power by nuclear fusion, so this sphere might also be said to include the Strong and Weak nuclear forces, as modern physics has been able to combine these with electromagnetism into a single unified theory. These forces control the particles of the atomic nucleus, and sphere 6 is the nucleus of the NNA.

With radiation now in existence, there is also radioactive decay of elements. This decay is omni-directional, but is blocked from proceeding back to the source by the lead of Saturn, in the sphere above it. Metaphorically, the lead of Saturn is in the “Abyss” that absorbs all of the disintegration of the consciousness of identity found in the lowest triad.

In sphere 7 is Resonance or Harmony, and this identifies it with Venus, the goddess of love, ruler of all that is beautiful and harmonious. The pentagram she creates in her orbit around the Sun is the number 5, the antigram of 7. Her alchemical symbol has a circle surmounting a cross. The hash mark on the cross represents the value of the key frequency that a substance vibrates at, like the mark of a ruler, or the line on a spectrograph.

So far there are entities in spacetime that are subject to the laws of motion and the four forces of the universe. But each such entity will have a particular frequency at which it vibrates. Note that the idea of vibration is already accounted for under Motion: here that vibration is moving at its optimum rate. The symbol of this is the planetary correlation with Venus, goddess of Love and Beauty. When all is in harmony, in perfect and thus beautiful proportion, then motion or activity occurs in conformity with the Will.

Such a Will is inherent and instinctual. No entity needs to calculate what this frequency will be in order to make it operative. Only when the next sphere is reached do we introduce the idea of Measure.

This measurement is symbolized by the planetary association with Mercury, and the process of intellection. Only here do we begin to have a conscious awareness of otherness. The entity exists in spacetime, is subject to the laws of motion and the four universal forces, and resonates at a particular frequency. Only from this position can any measurements of other such entities begin to occur, and thus Consciousness appears here to identify itself relative to the rest of its Universe.

Thus the sphere numbered 8 is the realm of Mercury, and is associated with the quicksilver thoughts of the mind. Mercury is the Logos, the Word, the left-brain, to compensate for the Sound of the right-brain. His caduceus is the DNA helix, the list of information that creates the living entity's form. This staff is also a symbol of the snake of Kundalini in the spine.

And finally in sphere 9 is the Moon, the receptor of the light from the Sun above, as Being is the receptacle of all the attributes that came before it. Being in existence, and measuring that existence through its awareness of otherness, consciousness now defines itself by all these parameters in the last sphere, called Being or Existence. In a certain sense, this End is a Beginning, for all along we have been talking about things that Exist.

Therefore this sphere can easily be the first sphere of another Tree in an infinite chain. The beginning is at an End, and the End is at the beginning. Existence is in Time, and Time is in Existence.

A further means of understanding the New Naples Arrangement is to consider the numbers of the spheres to be exponents, and thus to be describing spatial dimensions.

The initial sphere is numbered Zero. Any number to the Zeroth power equals 1, and thus in an esoteric sense, this sphere is numbered 1, which is appropriate since it is the first emanation of the Ain Sof.

Zero as an exponent will also indicate the Zeroth dimension. Thus the Zero sphere can be considered the “indivisible point, which hath no points nor parts nor magnitude.” In *Liber Ararita*, this point is further explained by saying “nor hath it existence in time, for it is beyond Time.”

And yet, as soon as we move out of this point, we will be involving Time, as all events occur in time, and space and time cannot be separated. So calling this sphere “Time” indicates that it precedes and yet gives birth to time. This sphere will have no meaning whatsoever until there is something that is related to it. Sphere 0 is meaningless in and of itself; it remains inscrutable or ineffable. This is the sense in which it is “beyond Time”. And yet time will occur as the flow of emanation proceeds from this “point”, a point that in itself is dimensionless.

Now we make the first step forward and go to the second sphere, and this sphere is numbered 1. This number 1, as an exponent, indicates the first (spatial) dimension. This is easily seen by the fact that from our Zero we have extended a vector in order to arrive at sphere 1. Thus we have generated a line, which is a 1-dimensional construct. So sphere 1 is the domain of the Line, the first dimension.

Also, 1 as an exponent indicates any number itself, i.e., a number raised to the first power is simply that number itself. $5^1 = 5$, etc. Any number could be represented here. Having created our first spatial dimension, we refer to this sphere as Space.

Moving on to sphere 2, again we consider the number 2 as an exponent, and thus we must be in the second dimension, the Plane. This is easily demonstrated by the fact that this is the third sphere to emanate, and thus to join all three we also have three paths, which make a triangle, which is the simplest two-dimensional figure.

Not only was a path generated from sphere 1 to sphere 2, but by necessity a path was *also* generated from sphere 2 back to sphere 0. We have a triangle, and thus a plane, and thus two dimensions. We call this sphere Angle, because we have vectors defined by their position relative to one another, and these positions are expressed as an angle.

Moving on to sphere 3. This is where the Abyss is sometimes attributed. But the New Naples Arrangement has no Abyss, because we are talking about the regular sequence of the integers. There is no break between them; they increase by 1 at each step. All paths between spheres are of equal length.

But there is, between 3 and 4, that mysterious number Pi, which goes on to infinity; such would be an example of the “**never-ending expansion of the Abyss**”. And since in the traditional Tree the abyss occurs between spheres numbered 3 and 4, we might consider the Abyss to be Pi. But in the NNA, this is not an essential feature.

Once again, considering the number of the sphere to be an exponent, the third dimension is the so-called “solids”. The simplest “solid” or polyhedron, is the tetrahedron, a figure made from four points and the vectors that connect them. This is exactly what we have here so far, and thus sphere 3 completes our 4-dimensional spacetime continuum.

For this reason, we call this sphere Matter, as the fabric of our everyday 4-D world is now created. And like the traditional Tree, we begin our planetary associations here, to supplement our understanding of the numbers. This is the sphere of Saturn, an apt symbol for Matter, as its metal is lead, the heaviest and most stable of the chemical elements. One might also consider the tarot card for Saturn, which is the Universe, the final trump major. This card indicates that the material world is completed as far as its basic matrix is concerned. This is very Kantian in the sense that the 4-D spacetime is a necessary prerequisite to all the experiences of consciousness.

The first 4 spheres of the NNA, are the 4-D Spacetime of Einstein. But we might also consider them the 4-D Spacetime of Fuller’s Synergetic Geometry. Fuller agreed that the world is a 4-D continuum, but he felt that time was not a separate dimension. For him, time was involved in *all* the dimensions of space.

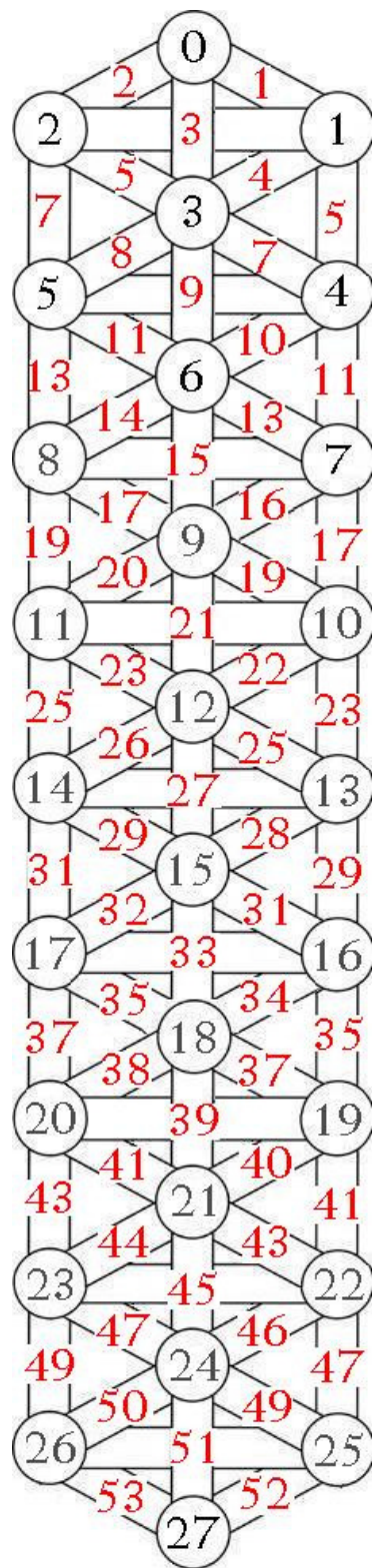
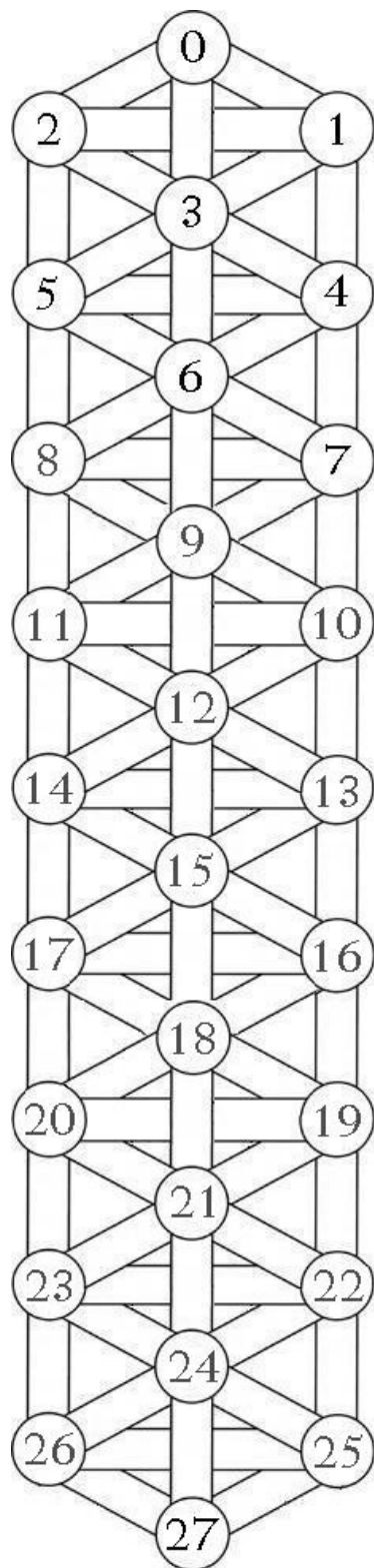
By using the 60-degree coordinates of the tetrahedron, (rather than the 90-degree coordinates of cubical Cartesian space), Fuller arrived at 4 spatial dimensions, each of which included time. Using this perspective, one might just as well call the first sphere, numbered 0, the first spatial dimension instead, and call it “Spacetime – Unmanifest”. But in either view, it requires 4 spheres and 4 dimensions to make up the basis of our physical universe, and these manifest as a tetrahedron. So this choice boils down mostly to a matter of aesthetics.

All of the six remaining spheres can have their numbers considered as exponents, which are then indicating spatial dimensions. But we may ignore these for the time being, as they are not experienced directly in human consciousness. (If one understands the Tree of Life in terms of string theory, then the remaining six spheres are spatial dimensions that are “folded up” into spacetime, and are not normally experienced. For this reason, there is little to say about these six hidden dimensions, other than to stipulate that they exist).

Although higher spatial dimensions are not normally experienced by human beings, we should at least mention that the components of a 6-dimensional hypercube have a resonance with the Looking-Glass version of the Tree of Life. See that section for details.

In summary, the numbering of the New Naples Arrangement can be applied to both the symmetrical and asymmetrical diagrams of the Tree of Life, to great advantage.

The Lecce Ladder



The Lecce Ladder is named after the city of Lecce, Italy, where this diagram was first worked out. This matrix is the ultimate expression of the pattern of Base 3 numbers used in the Trigrammaton Qabalah. It is also an extension of the pattern initially used in the New Naples Arrangement. This pattern can, of course, be extended to infinity.

When the numbers in each sphere are replaced with the Base 3 trigrams and hexagrams, certain features of the ternary system become clear. For example, all the numbers that occupy the middle pillar of this matrix are multiples of the number 3. Since all multiples of 3 have antigrams that are also multiples of 3, then any given number in a sphere on the middle pillar also has its antigram on the middle pillar.

The situation is reversed on the side pillars. Any number on the right-hand pillar will have its antigram somewhere on the left-hand pillar, and vice-versa. Thus, the two side pillars balance each other out, and the middle pillar is internally balanced.

Another pattern can be seen by treating the sets of numbers as Transitional Triads, beginning with 0, 1, 2, followed by 3, 4, 5; 6, 7, 8, and so on. Take any Triad and move it down a specific number of levels, then flip the numbers on the two side pillars; now all three spheres will line up with their antigrams.

For example, the Triad of 12, 13, & 14 can be moved down four levels, until the number 12 is aligned with its antigram, the number 24. Then flip the positions of 13 and 14, so that they align with their antigrams, 26 and 25.

Each Triad moves down a unique number of levels to the Triad that contains its three antigrams. In the example given, the Triad of 12, 13, & 14 moves down four levels. No other Triad will move down four levels. This is another way of expressing the basic rule of the antigrams: each pair differs by a unique number.

Since this diagram may be extended indefinitely, any place where it may be cut off is arbitrary. The version above stops at the number 27. This encompasses all the trigrams, (0 – 26), plus the number 27, which is the first Tetragram, and therefore has a Yang line over the Zero trigram, (thus recapitulating the beginning of the ladder). This creates a matrix with 28 spheres and 70 paths, for a total of **98** parts. By TEG, Threefold = **98**.

Using simple addition, the value of each of the paths is the sum of the values of the two spheres that each path connects, creating interesting patterns.

The sum of the **9** horizontal paths is 243, which is the ternary number 100000, or the **9** trigram over the Zero. The same is true of the 9 paths of the Middle Pillar.

The **16** paths of the right and left pillars sum to 432, which is the ternary number 121000, or the **16** trigram over the Zero trigram.

The **36** diagonal paths sum to 972, which is the ternary number 1100000, or the **36** Tetragram over the Zero trigram.

In each case listed, the sum of the values of the paths of a certain category is always 27 times the number of paths in that category.

The 28 spheres contain the numbers from 0 to 27, whose sum is 378. This is the TEG value of the second verse of *Liber AL*: *The unveiling of the company of heaven*.

The Book of Mutations

Part Six: The *I Ching* and Trigrammaton

Thelemic I Ching

As a subset of the 729 hexagrams of Trigrammaton, all of the *I Ching* hexagrams have a numerical value. These values are used as gematria totals to determine verses from *The Holy Books of Thelema* that are used to “translate” the text of *I Ching*. Every phrase used for this purpose has the same value as the hexagram, (except for the line-texts).

The “name” given to each of the hexagrams has been taken primarily from Greg Whincup’s *Rediscovering the I Ching*, among other sources. Where possible, and appropriate, many of these hexagram names have been supplemented by words or phrases having the value of the hexagram, in either TEG or Greek gematria.

The Judgment is the overall meaning of the hexagram, and is the default reading if there are no changing lines occurring. The Image is the actual structure of the hexagram based on how it looks and where the Yin and Yang lines occur. The Lines are loose “translations” made in the spirit of the original line texts of the Duke of Chou, but given a Thelemic cast. These verses are read for any changing lines in the cast hexagram. The resulting hexagram is then consulted for its Judgment.

The gematria value for each line-text is determined by considering that line as the sole changing line of the hexagram. Since the line changes from Yang to Yin, or vice-versa, it has to transition through the Tao. By considering that line as a Tao, or zero, a new number is determined by the Base 3 value of the hexagram thus created. Thus, every line-text value is also the value of a hexagram containing one Tao-line in it.

Using this work to determine the meanings of divinations veers into both the mystical and magickal aspects of each hexagram. The advice given can change from third person to first person and vice versa, as well as describe situations in abstract. The method of generating these hexagrams can be whatever the adept finds most suitable, although the Sixteen System is the most mathematically exact.

The line positions have a basic meaning that runs through most of the hexagrams:

Line 6 is the end of the situation, the head, or going so far that there is a “fall from grace”.

Line 5 is the place of the King.

Line 4 is the place of a Minister.

Line 3 is the place of danger.

Line 2 is the place of the king's subject, or a servant, or the common folk.

Line 1 is the beginning, or the foot, and is sometimes difficult.

Every pair of *I Ching* hexagrams that are antigrams has a sum of **1092**. As a preface to this work, the following is an appropriate equivalence from Crowley’s *Liber Porta Lucis, sub figura X*:

If only the zelator blow sufficiently upon his furnace all the systems of earth are consumed in the One Knowledge. = **1092**

Hexagram 1, The Creative = 364 = ΔΟΚΟΣ (a beam or wooden plank)



The Judgment:

the vault. There is one that shall avail to open it. = 364
eat rich foods and drink sweet wines = 364
Let thy flesh hang loose upon thy bones, = 364
and the name thereof shall be no more. = 364
Then was the Adept glad, and lifted his arm. = 364

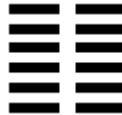
The Image:

God is one; God is the Everlasting One; = 364
a white heat like the heat of the midmost sun. = 364

The Lines:

6. 121 top to bottom:
5. 283 the Secretest Chamber of the Palace!
4. 337 Now cometh the glory of the Single One,
3. 355 the Stable Abode of the Kings of AEgypt.
2. 361 I am a boy before Thee, O Thou satyr God.
1. 363 atone for the wrong of the Beginning;

Hexagram 2, The Receptive = 728 = ΔΙΔΨΜΟΣ (Twofold)



The Judgment:

come before me in a single robe, and covered with a rich headdress. I love you! = 728
Before all let the Oath be taken firmly as thou raisest up the altar from the black earth.

The Image:

two in the supernal ecstasy of the stars. They did laugh and rejoice exceedingly, = 728
though the flower wave bright in the sunshine, the root is deep in the darkness = 728
wheeling in an abyss of infinite space. It is minute among a myriad vast ones = 728

The Lines:

6. 242 Towers of the Universe
5. 566 And the Lord of Silence was established upon the Lotus flower.
4. 674 there is none to answer Thee. Thou art like a lonely pillar in the midst of the sea
3. 710 Ah! Ah! Death! Death! thou shalt long for death. Death is forbidden, o man, unto thee.
2. 722 Hold! Hold! Bear up in thy rapture; fall not in swoon of the excellent kisses! Harder!
1. 726 But ill befall the folk of the grey land, my God! Let me smother them with my roses!

Hexagram 3, Gathering Support = 646 = ΑΛΥΣΕΙ (Chain,bond)



The Judgment:

We are not for the poor and sad: the lords of the earth are our kinsfolk. = 646
let the first strengthen the lower link, the last attach more firmly to the higher. = 646

The Image:

my darling, my lord, my master! O come to me, mix the fire and the water, = 646
Secretly and by stealth did we drink of the informing sacrament. = 646

The Lines:

6. 160 a crown of thorns
5. 565 I will give you of their flesh to eat! Sacrifice cattle little and big: after a child.
4. 592 coiled and ready to spring. I will give thee the kingdoms of the earth,
3. 628 And thou, O prophet, shalt see these things, and thou shalt heed them not.
2. 640 Heed naught! I love Thee! I love Thee! Therefore had I faith unto the end of all;
1. 645 the slow and dark One, the ancient one, the devourer of His children.

Hexagram 4, The Young Shoot = 482 = POMBOΣ (rhombus, whirling motion)



The Judgment:

fool! what bitterness thou didst crown thy days withal. = 482
I charge you that ye come unto me in the Beginning; = 482
for a thousand times a night for a thousand nights = 482

The Image:

the stable was shaken and the unstable became still. = 482
this harlot maiden, within the Secretest Chamber of the Palace! = 482

The Lines:

6. 239 the Magician and the Exorcist.
5. 320 may ye reach unto the Smooth Point.
4. 428 thou shalt be forgotten, dust lost in dust.
3. 464 the fangs of the hound Eternity in this my throat!
2. 479 Thou shalt have danger & trouble. Ra-Hoor-Khu is with thee.
1. 480 the sorrows are but as shadows; they pass & are done;

Hexagram 5, Getting Wet = 634 = ΒΑΠΤΙΣΜΑ (Baptism)



The Judgment:

Then I sought a Word for Myself; nay, for myself. And the Word came: = 634
but ye are my chosen ones. Obey my prophet! follow out the ordeals = 634

The Image:

a mighty angel appeared as a woman, pouring vials of woe upon the flames, = 634
O Thou satyr God. Thou wilt inflict the punishment of pleasure --- Now! Now! = 634

The Lines:

6. 148 a rich headdress.
5. 553 in the Naught of our Lady of the Body of the Milk of the Stars.
4. 580 the Holy Graal, that is the sacred vessel of our Lady the Scarlet Woman,
3. 625 secret, a fear to the world. Thou shalt be exalted, and none shall see thee;
2. 631 It is a lie, this folly against self. The exposure of innocence is a lie. Be strong,
1. 633 Let my servants be few & secret: they shall rule the many & the known.

Hexagram 6, Grievance = 374 = ΔΟΛΟΣ (Treachery)



The Judgment:

Let Him beware of abstinence from action. = 374
Against him the Brothers of the Left-hand Path, = 374
O cobbler! mend me this shoe, that I may walk. = 374
the circumference, is nowhere found. = 374
These gods came right quickly to mine aid. = 374
Deem not too eagerly to catch the promises; = 374

The Image:

I am the Master: thou art the Holy Chosen One. = 374
If I lift up my head, I and my Nuit are one. = 374

The Lines:

6. 131 all shall dissolve.
5. 293 the garden of immortal kisses,
4. 347 that which is to be trampled shall be trampled;
3. 356 this is the bitter water that becometh sweet.
2. 371 be obstinate, and be not obstinate.
1. 372 the Fool that heedeth not the Play of the Magician.

Hexagram 7, An Army = 725 = ΣΕΙΣΜΟΣ (Earthquake)



The Judgment:

destroy the traitors. I am Ra-Hoor-Khuit; and I am powerful to protect my servant. = 725
your armour; go on, go on, in my strength; & ye shall turn not back for any. = 725

The Image:

He must speak Truth, that the Falsehood thereof may enslave the souls of men. = 725
the just merchant shall behold thee, and plunging in his hand shall single thee out = 725

The Lines:

6. 239 I will dwell therein with my Lord
5. 563 my servant V.V.V.V.V. did rule and govern in His place.
4. 671 O my God, the breath of the Garden of Spices. All these have a savour averse.
3. 707 Why? Why? comes the sudden cackle of a million imps of hell. And the laughter 2. runs.
1. 722 the Law of the Battle of Conquest: thus shall my worship be about my secret house.
723 Help me, o warrior lord of Thebes, in my unveiling before the Children of men!

Hexagram 8, Alliance = 647 = ΘΗΛΥΣ (Female)



The Judgment:

Thou art Adonai the beloved one! Thou art my darling and my lord, = 647
love and love. There is the dove, and there is the serpent. Choose ye well! = 647

The Image:

the dimmest hollow! There we will feast upon mandrake and upon moly! = 647
in that formless abyss was I made a partaker of the Mysteries Averse. = 647

The Lines:

6. 161 Hail! ye twin warriors
5. 566 an huntress among Thy dogs, as a goddess virginal chaste,
4. 593 Then, O thou heart, will I the serpent eat thee wholly up; yea, I will eat thee wholly up.
3. 629 the slaying of the Warrior 418,
2. 641 My God! but I love Thee! Why hast Thou whispered so ambiguous things?
1. 645 That which established me is invisible and unknowable in its essence.

Hexagram 9, Small is Tamed = 391 = ΕΣΠΕΡΑ (Evening)



The Judgment:

one with the Eternal and Omnipotent God. = 391
we veil the brilliance of our Self. My darling! = 391
declare gentleness and quietness, = 391
I will kiss you, and bring you to the bridal: = 391

The Image:

the cold emptiness of the utmost heaven, = 391
the onrush of two galaxies, butting each other = 391

The Lines:

6. 148 Afloat in the aether,
5. 310 I am a white bird, and perch upon Thee.
4. 337 I will dwell therein with my Lord for ever.
3. 382 Seven Spirits of Unrighteousness;
2. 388 the secret Serpent coiled about to spring:
1. 390 all shall dissolve. I await Thee in sleeping, in waking.

Hexagram 10, Treading = 373 = ΛΟΓΟΣ (Reason)



The Judgment:

All words are sacred and all prophets true; = 373
Follow out these my words. Fear nothing. = 373
follow out the ordeals of my knowledge! = 373
bear thou the Word unto the mighty cities, = 373

The Image:

Up! The ruddy clouds hang over thee! = 373
a flake of snow falling in the pine-clad woods. = 373

The Lines:

6. 130 black and white.
5. 292 the darkly-splendid abodes.
4. 346 There is no law beyond Do what thou wilt.
3. 355 my words devour the spirit of man.
2. 370 Nu is your refuge as Hadit your light,
1. 372 He hath established His rule in His kingdom.

Hexagram 11, Flowing = 715 = ΣYNEIMI (To Have Intercourse)



The Judgment:

Long ages hast thou waited at the end of the city and the roads thereof. Awake Thou! 715
Come to me now! I love Thee! I love Thee! O my darling, my darling Kiss me! Kiss me!
slay thyself as I at the end am slain, in the death that is life, in the peace that is mother of
war, = 715

lay thy dust in the City of the Pyramids, and the name thereof shall be no more. = 715

The Image:

of a vast black brooding ocean of death and the central blaze of darkness, = 715
compassed about with the Infinite Circle of Emerald that encloseth the Universe. = 715

The Lines:

6. 229 reflections distorted.
5. 553 thou hast no right but to do thy will. Do that, and no other shall say
4. 661 All these I cast aside, crying: Begone! So that all these faded from my vision.
3. 706 the dawn of the utmost snows upon the burnt-up flats of the tiger's land.
2. 712 Stooping down, dipping my wings, I came unto the darkly-splendid abodes.
1. 714 their words shall illumine the worlds. They shall be masters of majesty and might;

Hexagram 12, Blocked = 377 = KATAΘEMA (Curse)



The Judgment:

I am like a wounded bird flapping in circles. = 377
Only the Destroyer shall devour Thee; = 377

The Image:

Supremely solitary in that heath of scrub. = 377
thou raisest up the altar from the black earth. = 377
the root is deep in the darkness of earth. = 377

The Lines:

6. 134 I lift up my head,
5. 296 in the temple of Ammon-Ra at Thebai.
4. 350 stand erect upon the high mountain;
3. 359 I ask you to sacrifice nothing at mine altar;
2. 371 I am alone: there is no God where I am. Behold!
1. 375 like a multitude of swans upon the lake.

Hexagram 13, With Others = 367 = ENAPΓHΣ (Visible)



The Judgment:

combine Sat-Chit-Ananda, and Light, Love, Life, = 367
the colours are many, but the light is one. = 367
These men and women rave and howl; = 367

The Image:

a crust of earth concealed the core of flame. = 367
I have made a secret door Into the House = 367

The Lines:

6. 124 Head of the Hawk,
5. 286 a love-sick courtesan of Corinth.
4. 340 like a garden of Roses of Macedonia.
3. 358 twin warriors about the pillars of the world!
2. 361 The inspired forth-speaker of Mentu;
1. 366 the first night of the Prophet and his Bride!

Hexagram 14, Great Wealth = 445 = ΔAIMONΟΣ (One's Genius)



The Judgment:

The guests dally upon couches of mother-of-pearl = 445
another shall privily cast a crown of violets over thee; = 445
and I will give you all that is desirable upon the earth. = 445
wealth and wisdom when thou art no longer thou. = 445

The Image:

God! Thou art a little white rabbit in the burrow Night. = 445
Thy kisses are like sunlight on the blue Aegean. = 445

The Lines:

6. 202 the God enthroned
5. 283 A, the heart of IAO, dwelleth in ecstasy
4. 418 man of Earth. Do what thou wilt shall be the whole of the Law.
3. 436 Yet there are masked ones my servants:
2. 442 for there are also of my friends who be hermits.
1. 444 Let him not seek to try: but one cometh after him

Hexagram 15, Modesty = 719 = KAΘAPIOTHE (Purity)



The Judgment:

Am not I the flying spark of light whirled away by the great wind of your perfection? 719
Nameless and imperceptible is the Tao; but it informeth and perfecteth all things. = 719
The best students, learning of the Tao, set to work earnestly to practice the Way. = 719
ye, o my people, rise up & awake! Let the rituals be rightly performed with joy & beauty!

The Image:

My adepts stand upright; their head above the heavens, their feet below the hells. = 719
the hair of the Great Goddess, flowers of the roses that are about her neck, Amen! = 719

The Lines:

6. 233 a secret fourfold word,
5. 557 Lurk! Withdraw! Upon them! this is the Law of the Battle of Conquest:
4. 665 (The scribe looketh upwards and crieth) Amen! Thou hast spoken it, Lord God!
3. 710 there is no thing at all, that is not altogether and perfectly fashioned for Thy delight.
2. 713 Therefore thou art mine, even now and for ever and for everlasting.
1. 717 Fear me not with my spearmen! They shall slay the demons with their petty prongs.

Hexagram 16, Contentment = 701 = ΣΤΕΡΚΤΟΣ (Beloved)



The Judgment:

The Sun, Strength & Sight, Light; these are for the servants of the Star & the Snake.= 701
in the supernal ecstasy of the stars. They did laugh and rejoice exceedingly, = 701
Nay! Who shall devour the infinite? who shall undo the Wrong of the Beginning? = 701
Only those who fear shall fail. Those who have bent their backs to the yoke of slavery

The Image:

I the serpent will coil close about thee. My coil shall never relax throughout the aeons.

The Lines:

6. 215 the crown of the pyramid
5. 539 Yea! all the world is split apart, as an old grey tree by the lightning!
4. 674 Then they shall chance to abide in this bliss or no; it is no odds. Do this quickly!
3. 683 I will make me a little boat of my tongue, and explore the unknown rivers.
2. 695 Refuse none, but thou shalt know & destroy the traitors. I am Ra-Hoor-Khuit;
1. 699 It is minute among a myriad vast ones, dark amid a myriad bright ones.

Hexagram 17, The Hunt = 619 = IΘΥΣ (Enterprise)



The Judgment:

He shall stretch himself upon the altar, and awake it into life, and into death. = 619
the flaming God may rage through the firmament with his fantastic spear. = 619
even as a snake that seizeth on a little singing-bird. I have caught Thee, = 619

The Image:

thou art dropt, O my child, my conqueror, my sword-girt captain, O Hoor!
Nor is there any rest, Sweet Heart, save in the cradle of royal Bacchus, = 619

The Lines:

6. 133 be righteous
5. 538 in the night watch one shall steal close, and grip thee with the secret grip;
4. 592 thou Who hast mastered the kingdoms of the East and of the West.
3. 601 Beware, beware, I say, lest ye seek after the one and lose the other!
2. 613 stamp down the wretched & the weak: this is the law of the strong: this is our law
1. 618 a soul of filth and of weakness, and it corrupted all the rule of the Tao.

Hexagram 18, Illness = 473 = ΓΕΝΕΣΙΣ (Origin)



The Judgment:

spirit of man. I shall not rest until I have dissolved it all. = 473
the abyss, annihilation. An end to loneliness, as to all. = 473
ever deeper. I fall, even as the whole Universe falls = 473
who shall lead me to the sight of the Rapture of my master? = 473

The Image:

the winds of pale water, thou shalt transmute the earth = 473
blown by the wind from the low sweet brows of Hathor = 473

The Lines:

6. 230 I want to go on to the holier place.
5. 311 Let my servants be few & secret:
4. 419 the prophet and slave of the beauteous one:
3. 464 the fangs of the hound Eternity in this my throat!
2. 470 the angels shall lay thy dust in the City of the Pyramids,
1. 471 First falls the silly world; the world of the old grey land.

Hexagram 19, Leadership = 724 = ΕΠΙΔΟΝΤΕΣ (Give)



The Judgment:

This Path is beyond Life and Death; it is also beyond Love; but that ye know not, = 724
remember, o chosen one, to be me; to follow the love of Nu in the star-lit heaven; = 724
The beat of my heart is the pendulum of love. The songs of me are the soft sighs: = 724
Them that seek to entrap thee, to overthrow thee, them attack without pity or quarter

The Image:

Thou shalt drain out thy blood that is thy life into the golden cup of her fornication. = 724
disciples; as fast as they acquire this balanced power and joy so faster will I push them.

The Lines:

6. 238 Raise the spell of Ra-Hoor-Khuit!
5. 562 I have burst the bonds of Love and of Power and of Worship.
4. 670 all these mysteries hidden therein. The child of thy bowels, he shall behold them.
3. 706 Thou art standing as it were upon a pinnacle at the edge of some fortified city.
2. 721 Lazily, hungrily, ardently, patiently; so will I work. There shall be an End. O God!
O God!
1. 723 I await the awaking! The summons on high From the Lord Adonai, from the Lord
Adonai!

Hexagram 20, Watching = 404 = ΕΝΔΕΞΙΟΣ (Favorable)



The Judgment:

the adept, seeing all these things from above, = 404
my God! Let the work be accomplished in silence. = 404
Behold! in my beauty how joyous Thou art, = 404

The Image:

and the Lord Tahuti stood forth. The Voice came = 404
as a messenger unto that small dark orb. = 404

The Lines:

6. 161 I am the axle of the wheel,
5. 323 and the Watchers shall drink thereof.
4. 350 stand erect upon the high mountain;
3. 386 Blue am I and gold in the light of my bride:
2. 398 I am the Fool that heedeth not the Play of the Magician.
1. 402 a pure heart, and the Serpent flame therein,

Hexagram 21, Biting Through = 457 = AMHHP (Reaper)



The Judgment:

the kisses of the stars rain hard upon thy body. = 457
deem not of change: ye shall be as ye are, & not other. = 457
O heart that art girt about with the coils of the old serpent, = 457
I am a man. Even a little child might not endure Thee. = 457

The Image:

Nuit! Hadit! Ra-Hoor-Khuit! The Sun, Strength & Sight, Light; = 457
the cradle of royal Bacchus, the thigh of the most Holy One. = 457

The Lines:

6. 214 the Court of the Profane
5. 295 a great fire and a devouring.
4. 430 Only Thy silence and Thy speech that worship me avail.
3. 439 I chide my beautiful lover with his sunray mane;
2. 451 learn the secret that hath not yet been revealed.
1. 456 This shall be your only proof. I forbid argument.

Hexagram 22, Adorned = 475 = EGEIPANTA (Rise)



The Judgment:

Now rejoice! now come in our splendour & rapture! = 475
in purple robes and drunken with purple wine, = 475
Then shall the master appear as He should appear --- in His glory. = 475
the crowned child, the golden rod of the golden God. = 475

The Image:

Let the rituals be rightly performed with joy & beauty! = 475
I the priest beheld a steady glitter in the heart of the pearl. = 475

The Lines:

6. 232 the touch of the Fire Qadosh
5. 313 a secret glory for them that love me.
4. 421 they shall stand upon the firm foundation;
3. 466 Then the joys of my love will redeem ye from all pain.
2. 469 Thou shalt inspire the proud ones with infinite pride,
1. 474 it is I that go. Who worshipped Heru-pa-kraath have worshipped me;

Hexagram 23, Destruction = 485 = Ο ΠΑΝΑΓΙΟΣ (The all-holy)



The Judgment:

Intoxicate the inmost, O my lover, not the outermost! = 485
prophet, though thou likest it not. Thou shalt have danger = 485
all is in vain; a man's life spilt for thy love upon My Altars. = 485

The Image:

Self-Luminous Image of the Unimaginable Naught, = 485
All things are sacred to me; no thing is sacred from me. = 485

The Lines:

6. 242 the winners of the Ordeal x.
5. 323 Yea, an angel troubled the waters.
4. 431 Yet in a little while a serpent struck him that he died.
3. 467 Then the Lord Khem arose, He who is holy among the highest,
2. 479 I am like a hawk of mother-of-emerald; I catch Thee by instinct,
1. 483 the ancient dragon that sat upon the stagnant water.

Hexagram 24, Return = 727 = ΑΠΑΥΓΑΣΜΑ (Brightness)



The Judgment:

The fool readeth this Book of the Law, and its comment; & he understandeth it not. = 727
ye shall know that the chosen priest & apostle of infinite space is the prince-priest the
Beast; = 727
for there be times of darkness, and this as a lamp therein. With the Wand createth He. 727

The Image:

a death and a birth. The priest of Isis lifted the veil of Isis, and was slain by the kisses 727
so do thou bind together the words and the deeds, so that in all is one Thought = 727

The Lines:

6. 241 the milky ocean of the stars!
5. 565 follow on the wings of the gale even unto the holy house of Hathor;
4. 673 it pains, it slays, it suffices. Let me go back into the world; yea, back into the world
3. 709 I saw these things averse and evil; and they were not, even as Thou art Not.
2. 721 Let him come through the first ordeal, & it will be to him as silver. Through the second, gold.
1. 726 the blood makes as it were a sunset on the lapis lazuli of the King's Bedchamber.

Hexagram 25, No Expectations = 376 = TEKNA (Child)



The Judgment:

To the false I am true; thus all become true. = 376
a wine whose savour thou knowest not. = 376
the humming-bird was afflicted in his spirit, = 376
Even a little child might not endure Thee. = 376

The Image:

in his heart I beheld the slow and dark One, = 376
Thy blood for an offering of intoxication. = 376

The Lines:

6. 133 flame of blue,
5. 295 a jocund and ruddy God,
4. 349 I laid my head against the Head of the Swan,
3. 358 Thus shall equilibrium become perfect.
2. 370 like a lover into the bed of his beautiful;
1. 375 Fear nothing. Fear nothing. Fear nothing.

Hexagram 26, Big is Tamed = 472 = TPIAINA (Trident)



The Judgment:

She hath burst in sunder with the weight of the waters; = 472
Deep into Thine eyes that are golden my soul leaps, = 472
let us attain to the Union with the Many! In the silence = 472
There is no more voice at all. So shall it be unto the end. = 472

The Image:

To me! The Manifestation of Nuit is at an end. Nu! = 472
it is revealed by Aiwass the minister of Hoor-paar-kraat. = 472

The Lines:

6. 229 balanced power and joy
5. 310 the omnipresence of my body.
4. 418 gnarl'd and crook'd and devilish strong.
3. 463 let us fill up the pillar of the Infinite with an infinite kiss!
2. 469 I am shed out like spilt blood upon the mountains;
1. 471 Let us sit awhile in the orchard, until the sun go down!

Hexagram 27, Bulging Cheeks = 484 = ΘΕΟΥ (Of God)



The Judgment:

my God! Thou art a little white rabbit in the burrow Night. = 484
I am a white bird, and perch upon Thee. Thou art My Lover: = 484
He shall await the sword of the Beloved and bare his throat = 484

The Image:

the wisdom of Ra-Hoor-Khu-it. Also the mantras and spells; = 484
my words. Fear nothing. Fear nothing. Fear nothing. = 484
no sound heard but this thy lion-roar of rapture; = 484

The Lines:

6. 241 the fang of the Exalted One.
5. 322 Be not animal; refine thy rapture!
4. 430 Adonai laughed, and played more languidly.
3. 466 again and again the Veil has fallen upon the Holy of Holies.
2. 478 Lord Adonai, I pray thee to loosen the coils of the serpent!
1. 483 I have aimed at the peeled wand of my God, and I have hit;

Hexagram 28, Big Gets By = 608 = ΝΕΦΕΛΗ (Cloud)



The Judgment:

one kiss is the key to the infinite sleep and lucid, the sleep of Shi-loh-am. = 608
I love you; I would sprinkle you with the divine dew of immortality. = 608
the kisses of the stars rain hard upon thy body. Thou art exhaust = 608
The Universe reels; Thou hast looked upon it. Twice, and all is done. = 608

The Image:

the Glory abideth within. Thou shalt comfort the heart of the secret stone = 608
a beautiful thing whiter than a woman in the column of this vibration. = 608

The Lines:

6. 122 Lift up thyself!
5. 527 I have filled thee with a wine whose savour thou knowest not.
4. 581 also the Pyramid was builded so that the Initiation might be complete.
3. 599 There is a strange pale God, a god of pain and deadly wickedness.
2. 605 Be strong, o man! lust, enjoy all things of sense and rapture:
1. 606 the altar shall fume before the master with incense that hath no smoke.

Hexagram 29, Pits = 644 = ΔΠΟΣΟΣ (Dewdrop)



The Judgment:

to the abyss, annihilation. An end to loneliness, as to all. Pan! Pan! Io Pan! Io Pan!
I pour out the libation on Thine altars; all night will I burn the sacrifice of blood; = 644
drain out thy blood that is thy life into the golden cup of her fornication. = 644
the Priest veiled himself, lest his glory be profaned, lest his word be lost = 644

The Image:

I am the Magician and the Exorcist. I am the axle of the wheel, and the cube in the circle.
the waters were cloven and the illusion of the towers was destroyed. = 644
little light. When Thou shall know me, O empty God, my flame shall utterly expire = 644

The Lines:

6. 158 the poor and sad:
5. 563 the yielding of the Yoni is one with the lengthening of the Lingam.
4. 590 the Lord Adonai delighteth in me, and I bear the Cup of His gladness
3. 626 A bed of flowers immortal, that we may take our pleasure thereupon.
2. 641 Thou didst bear away the Holy Graal beneath Thy Druid vestments.
1. 642 What meaneth this, o prophet? Thou knowest not; nor shalt thou know ever.

Hexagram 30, Shining Light = 448 = Ο ΑΛΗΘΙΝΟΣ (The True)



The Judgment:

Lord Adonai, in His garlands of roses and pearls = 448
silent, unique, apart. O lonely woods of the world! = 448
the winners of the Ordeal x. What is this? Thou shalt know. = 448.

The Image:

Not otherwise may you reach unto the Smooth Point. = 448
to Absolute Truth, Absolute Light, Absolute Bliss. = 448

The Lines:

6. transcendent heat;
5. the Mystery of Redemption.
4. a white ash be prepared by Hermes the Invisible.
3. The night fell, and the music of the lutes was stilled.
2. Let him enter in turn or at once the four gates;
1. Thou shalt manifest Thyself in the unmanifest;

Hexagram 31, Movement = 611 = METANAΣTHΣ (Wanderer)



The Judgment:

Behold! the rituals of the old time are black. Let the evil ones be cast away; = 611
seek me only! Then the joys of my love will redeem ye from all pain. = 611
ye have star & star, system & system; let not one know well the other! = 611
Only your mouths shall drink of a delicious wine --- the wine of Iacchus; = 611

The Image:

her lovely hands upon the black earth, & her lithe body arched for love, = 611
bathing his whole body in a sweet-smelling perfume of sweat: O Nuit, = 611

The Lines:

6. 125 Fear nothing.
5. 530 arouse the coiled splendour within you: come unto me!
4. 584 I am the strength, force, vigour of your arms. Mercy let be off:
3. 602 the faun became Pan in the midst of the primal forest of Eternity.
2. 605 This life is too full; it pains, it slays, it suffices. Let me go back into the world;
1. 609 The little dogs cannot correct him, for they can do naught but bark.

Hexagram 32, Constancy = 689 = ΕΙΔΟΥΣ (Shape)



The Judgment:

I sought a Word for Myself; nay, for myself. And the Word came: O Thou! it is well.
the stream of the stars floweth ever majestic unto the Abode; bear me away = 689
then beneath the winged Eros is youth, delighting in the one and the other. = 689
He that lives long & desires death much is ever the King among the Kings. Aye! = 689

The Image:

But I beheld the beautiful God at the back of the blizzard -- and Thou wast He! = 689
It moveth all continuously, without Expression, returning into Naught. = 689

The Lines:

6. They beheld not God;
5. Art thou sorry? Is fear in thine heart? Where I am these are not.
4. Farther and farther into the never-ending Expansion of the Abyss.
3. my whole body shall be like the milk of the stars. I will be lustrous and Greek,
2. I am clothed with the body of flesh; I am one with the Eternal and Omnipotent God.
1. the Seven might move indeed, yet ever point to the unchanging One.

Hexagram 33, The Piglet = 368 = ΗΠΙΟΣ (Gentle, kind)



The Judgment:

Also certain secret ones concealed the Light = 368

Thou art revealed by the darkness, = 368

Ye, even ye, know not this meaning all. = 368

Love one another with burning hearts; = 368

The Image:

blue-lidded daughter of Sunset; = 368

she is like a pearl, and seeketh Seventy = 368

The Lines:

6. 125 joy & beauty!

5. 287 unutterable splendour,

4. 341 a black pearl of infinite preciousness.

3. 359 There rest, under the canopy of night.

2. 362 I was Thy mate in the forests of the lowland;

1. 366 I am but a speck in the star-dust of ages;

Hexagram 34, Big Uses Force = 688 = ΠΙΟΤΗΠΙΟΝ (Wine Cup)



The Judgment:

Thou art like a cluster of maidens, like a multitude of swans upon the lake. = 688

Thou didst ride with Thy captains and Thy hosts; with Thy chariots and horsemen = 688

So thou bringest me tidings of the Beloved One, I shall not ask thy name. = 688

Intoxicate the inmost, O my lover, not the outermost! So was it --- ever the same! = 688

The Image:

they shall find thee as a black gnarl'd glittering stone, and they shall worship thee. = 688

Verbum fit Verbum. Also Vitriol and the Hierophant's name V.V.V.V.V. = 688

The Lines:

6. 202 Ye are against the people,

5. 526 the dissolving of the soul in that resounding abyss.

4. 661 Had! The manifestation of Nuit. The unveiling of the company of heaven.

3. 679 even in thy yielding thou strivest to yield --- and lo! thou yieldest not.

2. 685 Then the word of Adonai came unto me by the mouth of the Magister mine,

1. 687 But these thy prophets; they must cry aloud and scourge themselves;

Hexagram 35, Advancement = 458 = ΓΕΝΝΗΜΑΤΑ (Fruit, offspring)



The Judgment:

I, the force that have created all, am not to be despised. = 458
thou serpent-woman! Thou wast lithe and delicious = 458
the Sacrament of the Graal in the Chapel of Abominations. = 458
Let me fashion an image of gems and gold for Thee! = 458

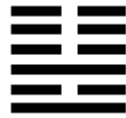
The Image:

God, my God! O Thou great hooded sun of glory, = 458
strange and mystic, like a yellow priest invoking = 458

The Lines:

6. 215 King among the Kings.
5. 296 the sorrows are but as shadows;
4. 431 Yet in a little while a serpent struck him that he died.
3. 440 Think not, o king, upon that lie: That Thou Must Die:
2. 452 be me; to follow the love of Nu in the star-lit heaven;
1. 456 The lightning came and licked up the little flock of sheep.

Hexagram 36, The Bright Pheasant = 718 = ΜΟΡΦΗ (Form)



The Judgment:

I am the Heart; and the Snake is entwined About the invisible core of the mind. = 718
if thou do aught joyous, let there be subtlety therein! But exceed! exceed! = 718
combine Sat-Chit-Ananda, and Light, Love, Life, three by three into nine that are one

The Image:

your Kiblah for ever. It shall not fade, but miraculous colour shall come back to it = 718
the darkness of earth. Praise to thee, O beautiful dark earth, thou art the mother = 718

The Lines:

6. 232 the secret Serpent coiled
5. 556 to him is the winged secret flame, and to her the stooping starlight.
4. 664 in these are mysteries that no Beast shall divine. Let him not seek to try:
3. 709 Deem not too eagerly to catch the promises; fear not to undergo the curses.
2. 712 the ordeals I write not: the rituals shall be half known and half concealed: the Law is for all.
1. 717 the Hermit, and the Lover, and the man of Earth. Do what thou wilt shall be the whole of the Law.

Hexagram 37, The Household = 394 = ΑΓΟΝΟΣ (Childless)



The Judgment:

Remember all ye that existence is pure joy; = 394
Let the woman be girt with a sword before me: = 394
Thus ye have star & star, system & system; = 394
Thou art the cool still water of the wizard fount. = 394

The Image:

anointed with the right sweet oil of the Magister; = 394
I invoke, I greet Thy presence, O Ra-Hoor-Khuit! = 394

The Lines:

6. 151 Lord of Initiation.
5. 313 the brilliance of our Lord the Sun.
4. 340 a purple plum upon a sunny tree.
3. 385 I console not: I hate the consoled & the consoler.
2. 388 ye are my chosen ones. Obey my prophet!
1. 393 Every man and every woman is a star.

Hexagram 38, Estrangement = 454 = ΜΗΤΕΡΑ (Mother)



The Judgment:

I have gone down, O my God, into the abyss of the all, = 454
I passed through the deep sea, and by the rivers = 454
I was caught up into the presence of my Lord Adonai, = 454
and there we abode and rejoiced. Exceedingly; = 454

The Image:

the blood of the heart that beareth me, that beareth me. = 454
I will give you a war-engine. With it ye shall smite the peoples; = 454

The Lines:

6. 211 the laughing face of Eros.
5. 292 the midst of the Delightful Ocean.
4. 427 lift up thine heart & rejoice! We are one; we are none.
3. 436 the bonds of Love and of Power and of Worship.
2. 451 Altogether I melted into her beauty and was glad.
1. 453 Is a God to live in a dog? No! but the highest are of us.

Hexagram 39, Stumbling = 638 = KATEBAPHΣA (Burden)



The Judgment:

take but one step in this Path, ye must arrive inevitably at the end = 638
Lord Adonai, that dalliest with the Magister in the Treasure-House of Pearls, = 638
for Thee, I wander very lonely among the mad folk, in the grey land = 638
I the Serpent clasp Thee; I drive home mine head into the central core of Thee, = 638

The Image:

the Word Abrahadabra. The Book of the Law is Written and Concealed. Aum. Ha. = 638
Be still, O my soul! that the spell may dissolve As the wands are upraised, = 638

The Lines:

6. 152 Selflessness
5. 557 a potent spell to exorcise the demons of the Five! Ah God, all is gone!
4. 584 an acid eats into steel, as a cancer that utterly corrupts the body;
3. 629 But your holy place shall be untouched throughout the centuries:
2. 632 my prophet, thy stature shall surpass the stars. They shall worship thy name,
1. 636 Also it straineth like a hound in the leash. It hath pride and great subtlety.

Hexagram 40, Getting Free = 698 = ΕΞΑΓΟΝΤΕΣ (Lead out)



The Judgment:

my chosen ones. Obey my prophet! follow out the ordeals of my knowledge! = 698
thou attain to the Sacrament of the Graal in the Chapel of Abominations. And behold!
I will overcome thee; the New Life shall illumine thee with the Light that is beyond the Stars. = 698

The Image:

God! I swim in Thy heart like a trout in the mountain torrent. I leap from pool to pool 698
knowing the law of the fortress, and the great mystery of the House of God. = 698

The Lines:

6. 212 Strive ever to more!
5. 536 I sailed over the sky of Nu in the car called Millions-of-Years,
4. 671 Thou hast burst me utterly in sunder. I am shed out like spilt blood
3. 680 certainty, not faith, while in life, upon death; peace unutterable, rest, ecstasy;
2. 695 I will bring you to victory & joy: I will be at your arms in battle & ye shall delight to slay.
1. 696 Thou shalt assure thyself of the stability of the altar. In this rite thou shalt be alone.

Hexagram 41, Reduction = 481 = ΑΣΘΕΝΕΙΑΣ (Infirmity)



The Judgment:

They say that while this Tao of mine is great, yet it is inferior. = 481
It is beyond Sense, yet all Being is hidden within it. = 481
Thou shalt replenish thy veins from the chalice of heaven. = 481
Thou shalt dwell among the people as a precious diamond = 481
your salvation is at hand. The end of sorrow is come; = 481

The Image:

a trout in the mountain torrent. I leap from pool to pool = 481
The prophet cried against the mountain; come thou hither, = 481

The Lines:

6. 238 the Heart and the Serpent;
5. 319 whoso availeth in this, let him be the chief of all!
4. 427 I was pierced as the thief by the Lord of the Garden.
3. 463 Travelling through space, I saw the onrush of two galaxies,
2. 478 chosen ones. Obey my prophet! follow out the ordeals
1. 480 They shall rejoice, our chosen: who sorroweth is not of us.

Hexagram 42, Increase = 403 = ΚΑΗΡΟΝΟΜΕΙ (Inherit)



The Judgment:

Burn to me perfumes! Wear to me jewels! = 403
my whole body shall be like the milk of the stars. = 403
to the wise. I give unimaginable joys on earth: = 403

The Image:

master! O come to me, mix the fire and the water, = 403
for the colours are many, but the light is one. = 403

The Lines:

6. 160 no difference.
5. 322 a steady glitter in the heart of the pearl.
4. 349 Thou art harder than tempered steel;
3. 385 Then shall every gain be a new sacrament,
2. 397 making her beauty into a thunderbolt.
1. 402 This chain reaches from Eternity to Eternity,

Hexagram 43, Flight = 607 = APETAΣ (Virtue)



The Judgment:

God! O my devourer! Let me fall, fall down, fall away, afar, alone! Let me fall! = 607
in thy yielding thou strivest to yield --- and lo! thou yieldest not. = 607
Only the Destroyer shall devour Thee; Thou shalt blacken his throat, = 607

The Image:

I am the Lord of Thebes, and I The inspired forth-speaker of Mentu; = 607
The winged globe, the starry blue, Are mine, O Ankh-af-na-khonsu! = 607

The Lines:

6. 121 the foolish people,
5. 526 O man! refuse not thy wife, if she will! O lover, if thou wilt, depart!
4. 580 Success is your proof; courage is your armour; go on, go on,
3. 598 I have anointed Thee and Thy Staff with oil and blood and kisses.
2. 604 certain holy nuns concealed the secret in songs upon the lyre.
1. 606 I saw the ravens of death, that flew with hoarse cries upon the carrion earth.

Hexagram 44, Subjugated = 365 = ΣΠΙΟΔΙΑ (Pile of dust)



The Judgment:

Behold! the rituals of the old time are black. = 365
If Power asks why, then is Power weakness. = 365
deem not of change: ye shall be as ye are, = 365

The Image:

Let the magus act thus in his conjuration. = 365
under the night-stars in the desert = 365
thy vow is but the rustling of the wind = 365

The Lines:

6. 122 I await the awaking!
5. 284 the milk of the stars from her paps;
4. 338 For there is no holiness where I am not.
3. 356 I have a secret glory for them that love me.
2. 362 in the Abodes that are beyond Decay.
1. 363 I pray thee to loosen the coils of the serpent!

Hexagram 45, Gathering Around = 620 = ΘΥΣΙΑ (Sacrifice)



The Judgment:

extending beyond the permitted end of the endless One. = 620
into a land of pestilence and evil; ye shall encamp in the river of a foolish = 620
city forgotten; there shall ye meet with Me. There will I make Mine habitation; = 620

The Image:

ablution, the dissolving of the soul in that resounding abyss. = 620
The temple shall be darkened, save for the fire and the lamp of the altar. = 620

The Lines:

6. 134 One is Thy Spirit,
5. 539 Worship then the Khabs, and behold my light shed over you!
4. 593 with my force shall she see & strike at the worship of Nu: she shall achieve Hadit.
3. 602 O thou Who hast mastered the kingdoms of the East and of the West.
2. 614 Let all things drop into this ocean of love! Be this devotion a potent spell
1. 618 let us sing to thee, Iacchus invisible, Iacchus triumphant, Iacchus indicible!

Hexagram 46, Rising = 716 = ΛΟΧΕΙΑ (Childbirth)



The Judgment:

Rise, O my snake, into brilliance of bloom On the corpse of Osiris afloat in the tomb! 716
There is joy in the setting-out; there is joy in the journey; there is joy in the goal. = 716
glory in the End and the Beginning; yea, in the End and the Beginning. = 716
O my God! Thou art my little pet tortoise! Yet Thou sustainest the World-Elephant = 716

The Image:

Hadit the invisible glory. Now riseth Ra-Hoor-Khuit, and dominion is established = 716
in the Star of the Flame. Also is the Star of the Flame exalted, bringing benediction = 716

The Lines:

6. 230 I am the Fool that heedeth not
5. 554 For our red powder of projection is beyond all possibilities.
4. 662 I am like a love-sick courtesan of Corinth. I have toyed with kings and captains,
3. 707 thou waited at the end of the city and the roads thereof. Awake Thou! wait no more!
2. 713 Also I give you power earthly and joy earthly; wealth, and health, and length of days
1. 714 My incense is of resinous woods & gums; and there is no blood therein:

Hexagram 47, Burdened = 617 = ΕΥΑΓΓΗΣ (Purifying)



The Judgment:

For me unveils the veiled sky, The self-slain Ankh-af-na-khonsu = 617
who saw the Nile flow by for many moons, for many, many moons, = 617
these many aeons have passed; whence camest thou? Whither wilt thou go? = 617
To-day I am the slave of the little asp of death; and who shall loosen our love? = 617

The Image:

the world of the waters of Maim; this is the bitter water that becometh sweet. = 617
the fresh springs were unloosed, that the folk athirst might be at ease. = 617

The Lines:

6. 131 vine-clad girls,
5. 536 I sailed over the sky of Nu in the car called Millions-of-Years,
4. 590 Adonai, that dalliest with the Magister in the Treasure-House of Pearls,
3. 599 These are fools that men adore; both their Gods & their men are fools.
2. 614 my prophet! follow out the ordeals of my knowledge! seek me only!
1. 615 a figure that draweth with her hands small images of men down into hell.

Hexagram 48, The Well = 635 = ΣΘΕΝΑΠΟΣ (Mighty)



The Judgment:

I beheld the beautiful God at the back of the blizzard --- and Thou wast He! = 635
Thou art blasted and black! Supremely solitary in that heath of scrub. = 635
in the secret places men shall meet with thee, and Thou shalt overcome them. = 635
and I have found Thee in the midst under the guise of No Thing. = 635

The Image:

Come! let us irritate the vessels of the earth: they shall distil strange wine. = 635
the wine of the earth which is blood. Thou shalt replenish thy veins from the chalice 635

The Lines:

6. 149 I leap from pool to pool
5. 554 Now is the Pillar established in the Void; now is Asi fulfilled of Asar;
4. 581 in our honeycomb of happiness, let us drink, let us drink!
3. 626 And the Cross was formulated in the Universe that as yet was not.
2. 632 Light cleaveth unto Light, and filth to filth; with pride one contemneth another.
1. 633 The world is all grey before mine eyes; it is like an old worn wine-skin.

Hexagram 49, Revolution = 610 = ΘΕΛΗΜΙΤΗΣ (Thelemite)



The Judgment:

Who calls us Thelemites will do no wrong, if he look but close into the word. = 610
my servants be few & secret: they shall rule the many & the known. = 610
But to him is the winged secret flame, and to her the stooping starlight. = 610
Nuit; She bends in ecstasy to kiss The secret ardours of Hadit. = 610

The Image:

Thou art Not. I saw the twin heads that ever battle against one another, = 610
away beyond the Assembly and the Law and the Enlightenment = 610

The Lines:

6. 124 Lord of Glory,
5. 529 A King may choose his garment as he will: there is no certain test:
4. 583 I have mastered Her, I have possessed Her, and Her life is within me.
3. 601 But I beheld in thee a certain taint, even in that wherein I delighted.
2. 604 the company of heaven. Every man and every woman is a star.
1. 609 a deep taint beneath the ineffable bliss; it is the taint of generation.

Hexagram 50, The Ritual Cauldron = 446 = ΤΕΡΜΑ (End, goal)



The Judgment:

Hold! Hold! Bear up in thy rapture; fall not in swoon = 446
transcend the Known and the Unknown = 446
glare with thy quenchless lust unto the Infinite, = 446
the sacred vessel of our Lady the Scarlet Woman, = 446
poured out for them that never tasted wine. = 446

The Image:

to the higher. Thus shall equilibrium become perfect. = 446
if only that furnace be of transcendent heat; = 446

The Lines:

6. 203 the Cup of His gladness
5. 284 Then shall this Knowledge go aright.
4. 419 And a crust of earth concealed the core of flame.
3. 437 so that he alone did escape from the ruin thereof.
2. 443 let her be covered with jewels, and rich garments,
1. 444 the Right and the Averse. These are alike unto me.

Hexagram 51, Thunderbolts = 700 = ΦΟΙΝΙΣ (Purple-red)



The Judgment:

I slipped from the embrace as a stone from the sling of a boy of the woodlands. = 700
Thou beloved One! is there not an end? Nay, but there is an end. Awake! = 700
rejoice exceedingly; for your salvation is at hand. The end of sorrow is come; = 700
and if thou do aught joyous, let there be subtlety therein! But exceed! = 700

The Image:

she hideth me from My destruction, O Thou open eye. O ever-weeping One!
Thy marvellous spear. I was stricken as a bird by the bolt of the thunderer; = 700

The Lines:

6. 214 thy lion-roar of rapture.
5. 538 He is Asar between Asi and Nephthi; he cometh forth from the veil.
4. 673 Even to the abyss, annihilation. An end to loneliness, as to all. Pan! Pan! Io Pan!
3. 682 In thy branches is the lightning nested! Above thee hangs the Eyeless Hawk.
2. 694 Death! Death! thou shalt long for death. Death is forbidden, o man, unto thee.
1. 699 the voice of Adonai the Lord the desirable one concerning that which is beyond.

Hexagram 52, Keep Still = 476 = ΑΝΑΘΕΣΙΣ (Dedication)



The Judgment:

I am the Eye in the Triangle, the Silver Star that ye adore. = 476
set up the abominable lonely Thing of wickedness. = 476
there is joy. If I lift up my head, I and my Nuit are one. = 476
To me! To me! The Manifestation of Nuit is at an end. = 476

The Image:

Double Wand of Power; the wand of the Force of Coph Nia = 476
the blade of the thunderbolt, the blade of the Pylon, = 476

The Lines:

6. 233 Woman of the Mysteries
5. 314 the original in the writing of the Beast;
4. 422 I am the Hawk-Headed Lord of Silence & of Strength;
3. 467 I have crushed an Universe; & nought remains.
2. 470 From gold forge steel! Be ready to fly or to smite!
1. 474 a young god in his strength, playing upon the lyre.

Hexagram 53, Gradual Advance = 395 = ΕΠΙΕΙΚΕΣΙΝ (Gentle)



The Judgment:

progress is rapture, constant, dazzling, = 395
I love you! I am the blue-lidded daughter = 395
the Woman that jetteth out the milk of the stars = 395

The Image:

flights of great grey birds from the North, = 395
the Inverted Palace. There is the Heart of Blood, = 395

The Lines:

6. 152 the Wheel of the Spirit.
5. 314 we beheld the White Horse of the Saxon
4. 341 He that is righteous shall be righteous still;
3. 386 Here is Nothing under its three forms.
2. 389 I Am She that should come, the Virgin of all men.
1. 393 go back into the world; yea, back into the world.

Hexagram 54, A Maiden Marries = 697 = ΑΝΑΛΥΣΕΙ (Return)



The Judgment:

Let her follow me in my way! Let her work the work of wickedness! Let her kill her heart!
the great ablution, the dissolving of the soul in that resounding abyss. = 697
uncover the nakedness of Nuit, for every step is a death and a birth. = 697
I love thee with surpassing love; therefore they that despise thee shall adore thee. = 697

The Image:

Lord the Beast. Thou shalt drain out thy blood that is thy life into the golden cup = 697
with victory and splendour; they shall stand upon the firm foundation; = 697

The Lines:

6. 211 the Sacrifice of Maidens.
5. 535 There is no bond that can unite the divided but love:
4. 670 all these mysteries hidden therein. The child of thy bowels, he shall behold them.
3. 679 I was pernicious drunk, O my God! Yet Pertinax brought me to the bridal.
2. 694 Rise, O my snake! It is now is the hour Of the hooded and holy ineffable flower.
1. 696 I wander very lonely among the mad folk, in the grey land of desolation.

Hexagram 55, Abundance = 691 = KPATOS (Force)



The Judgment:

It is a lie, this folly against self. The exposure of innocence is a lie. Be strong, o man! 691
First falls the silly world; the world of the old grey land. Falls it unthinkably far, = 691
The end of sorrow is come; I will ravish you away into mine unutterable joy. 691

The Image:

there be times of darkness, and this as a lamp therein. With the Wand createth He. = 691
ye are brothers! As brothers fight ye! There is no law beyond Do what thou wilt. = 691

The Lines:

6. 205 Osiris afloat in the tomb!
5. 529 his stature was above the Heaven and below Earth and Hell.
4. 664 therein I partook of the glory of my Lord. His Splendour shone upon me;
3. 682 The night falls like a spangled cloak from the shoulders of a prince upon a slave.
2. 685 Thou shall know me, O empty God, my flame shall utterly expire in Thy great N.O.X.
1. 690 O Lord God of the Universe, O Vast One, O Minute One! I am Thy beloved.

Hexagram 56, The Wanderer = 449 = ΘΟΠΟΣ (Semen)



The Judgment:

Thou hast come hither, O my prophet, through grave paths. = 449
I guide you to the heart of the groves of Eleusis. = 449
I offer you the certain consciousness of bliss. = 449
be nothing! Let all things drop into this ocean of love! = 449
the first kiss of love shall be radiant on your lips; = 449
be with Me in the Abodes that are beyond Decay. = 449

The Image:

I who was the priestess of Athathoor rejoice in your love. = 449
my God! I am but a speck in the star-dust of ages; = 449

The Lines:

6. 206 the secret Place of Silence.
5. 287 the celestial waters flow at my word.
4. 422 I was anointed with the right sweet oil of the Magister;
3. 440 expect the direful judgments of Ra Hoor Khuit!
2. 443 a single robe, and covered with a rich headdress.
1. 447 stand on the floor of the palace. Will he not sink? Amn. Ho!

Hexagram 57, Kneeling In Submission = 392 = ΠΑΛΑΙΟΣ (Ancient)



The Judgment:

Cast thou, O prophet, the cloak upon these slaves. = 392
beloved One, let Thy shadow be over me! = 392
For even thus must we veil the brilliance = 392
the stars of the mother Supernal, begone! = 392

The Image:

into the desolate land of Barren Words. = 392
I woo thee with a dagger drawn across my throat. = 392

The Lines:

6. 149 sacrifice of blood;
5. 311 I am the heart, and Thou the serpent.
4. 338 I shall be waiting for you with my kisses.
3. 383 Spelling is defunct; all is not aught. Beware!
2. 389 Therefore thou art wholly pure before Me;
1. 390 Thou shalt rejoice in the pools of adorable water;

Hexagram 58, Stand Straight = 616 = ΕΠΑΥΝΑΝ (Wash)



The Judgment:

We shall bring you to Absolute Truth, Absolute Light, Absolute Bliss. = 616
Tear down that lying spectre of the centuries: veil not your vices = 616
my God! There is a beauty unspeakable in this heart of corruption, = 616
Thou art no dream, O Thou too beautiful alike for sleep and waking! = 616
we float; yet we are still. It is the chain of systems that is falling away from us. = 616

The Image:

the bitter water that becometh sweet. Thou art beautiful and bitter, = 616
One is Thy Beginning! One is Thy Spirit, and Thy Permutation One! = 616

The Lines:

6. 130 the wrath of God,
5. 535 Thou camest, O my flaming God, and pierced me with Thy spear.
4. 589 Thou shalt slay thyself upon mine altar: I will have thy blood to drink.
3. 598 in the byways of thy being I inflamed, and dispelled the illusion.
2. 613 therefore were they arisen to the Palace of the Splendour Ineffable.
1. 615 Let us make ourselves into a pleasant bait, into a seductive shape!

Hexagram 59, The Flood = 401= KAIPΟΣ (Season)



The Judgment:

I came unto the darkly-splendid abodes. = 401
And I laid my head against the Head of the Swan, = 401
the Me and the Thee; there is no difference, = 401
to me, mix the fire and the water, all shall dissolve. = 401
my flame shall utterly expire in Thy great N.O.X. = 401

The Image:

rapt away in bliss, and the beyond of bliss, = 401
replenish thy veins from the chalice of heaven. = 401

The Lines:

6. 158 the waters of Maim;
5. 320 may ye reach unto the Smooth Point.
4. 347 Oh! thou art overcome: we are upon thee;
3. 383 and the archangels swept over the heaven.
2. 398 thou art the beloved of the Beloved One;
1. 399 Come up through the creeks to the fresh water;

Hexagram 60, Restraint = 643 = ΚΛΕΙΠΤΗΣ (Thief)



The Judgment:

He who attracteth to himself all that is under Heaven doeth so without effort. = 643
There are four gates to one palace; the floor of that palace is of silver and gold; = 643
O my soft thrush; I am like a hawk of mother-of-emerald; I catch Thee by instinct, = 643
My head is jewelled with twelve stars; My body is white as milk of the stars; = 643

The Image:

it is as the abyss of the Arcanum that is opened in the secret Place of Silence.
I did worship His magnificence and majesty. I trembled before His might. = 643

The Lines:

6. 157 melancholy eyes.
5. 562 I creep in, and sit in Thine heart, as cubby and cosy as may be.
4. 589 the swan was ever silent. Ah! but we floated in the infinite Abyss.
3. 625 They did laugh and rejoice exceedingly, being clad in purple robes
2. 640 yet the Word is falsehood, and the Understanding darkness.
1. 642 I am like the little red dog that sitteth upon the knees of the Unknown.

Hexagram 61, Wholehearted Allegiance = 400 = OINOΣ (Wine)



The Judgment:

Thou art like a lonely pillar in the midst of the sea; = 400
we are upon thee; our delight is all over thee: hail! hail: = 400
beautiful child of the Pregnant Goddess! = 400
fill up the pillar of the Infinite with an infinite kiss! = 400
there shall the Consummation be accomplished. = 400

The Image:

Adonai, in His garlands of roses and pearls = 400
split apart, as an old grey tree by the lightning! = 400

The Lines:

6. 157 a little heap of dust
5. 319 I trembled at Thy coming, O my God,
4. 346 But there are means and means.
3. 382 My disciples are proud and beautiful;
2. 397 I have possessed Her, and Her life is within me.
1. 399 Over the plain came the atrocious cry of wolves.

Hexagram 62, Small Gets By = 692 = AKPATOS (Perfect)



The Judgment:

I the Serpent clasp Thee; I drive home mine head into the central core of Thee, O God
my adorable, my delicious one, all night will I pour out the libation on Thine altars; = 692
Thou art drunken, O my God, upon my kisses. The Universe reels; = 692

The Image:

the little world my sister, my heart & my tongue, unto whom I send this kiss. = 692
Then this line drawn is a key: then this circle squared in its failure is a key also. = 692

The Lines:

6. 206 Ye shall be sad thereof.
5. 530 arouse the coiled splendour within you: come unto me!
4. 665 thou raisest up the altar from the black earth. In the words that Thou knowest.
3. 683 both their Gods & their men are fools. Come forth, o children, under the stars,
2. 686 So was it - ever the same! I have aimed at the peeled wand of my God, and I have hit;
1. 690 the bars of the prison that the old Slime of Khem set up in the Gates of Amennti.

Hexagram 63, Already Across = 637 = ΑΓΕΝΗΤΟΣ (Unborn)



The Judgment:

Fear not at all; fear neither men, nor Fates, nor gods, nor anything. = 637

the merchants bend their knees and bring thee gold and spices. = 637

Yet from these we will distil ye a liquor beyond the nectar of the Gods. = 637

The Image:

brighter than the moon; in the daytime I exceeded utterly the sun; = 637

Also the purity was divided by Strength, the force of the Demiurge. = 637

The Lines:

6. 151 stagnant water.

5. 556 Come in our passionate peace, & write sweet words for the Kings!

4. 583 I have found Thee in the midst under the guise of No Thing.

3. 628 I was deceived by none of these. All these I cast aside, crying: Begone!

2. 631 Think not, o king, upon that lie: That Thou Must Die: verily thou shalt not

1. 636 disguise Thy glory! Come as a thief, and let us steal away the Sacraments

Hexagram 64, Not Yet Across = 455 = ΔΑΙΜΟΝΙΟΣ (Godlike)



The Judgment:

A rooting-out of the weeds: a watering of the flowers. = 455

I am the God who giveth all. Light, Life, Love; Force, Fantasy, Fire; = 455

Ye, even ye, know not this meaning all. Fear not = 455

Eternity. Eternity is the storm that covereth me. = 455

The Image:

consciousness of the continuity of existence, = 455

on the Cubic Stone, on the Path, and among the Shells. = 455

two; nay, are none! Nothing is a secret key of this law. = 455

The Lines:

6. 212 at last the harper was silent,

5. 293 Success is thy proof: argue not;

4. 428 a blood-red rose upon a rood of glowing gold!

3. 437 I am like a maiden bathing in a clear pool of fresh water.

2. 452 the flame of the pyre. Ascend in the flame of the pyre,

1. 453 Will he not sink? Amn. Ho! warrior, if thy servant sink?

The Gematria of the King Wen Sequence of Hexagrams

The following prayer was created using the values of the 64 *I Ching* hexagrams as gematria totals. Many have been frustrated to find a mathematical logic behind the ordering of the famous King Wen sequence of hexagrams. Perhaps none such will ever be found, but one *can* interpret the received sequence as a description of a nobleman's journey through the hierarchy of feudal China. In that spirit, this prayer is a sequence of linked verses describing the path of a Thelemite doing the Great Work.

I am Infinite Space, and the Infinite Stars
come before me in a single robe, and covered with a rich headdress. I love you!
We are not for the poor and sad: the lords of the earth are our kinsfolk.
ye shall exceed the nations of the earth in splendour
but ye are my chosen ones. Obey my prophet! follow out the ordeals
Deem not too eagerly to catch the promises;
destroy the traitors. I am Ra-Hoor-Khuit; and I am powerful to protect my servant.
o scribe and prophet, though thou be of the princes, it shall not assuage thee
thou art truly mine - and doubt it not,
follow out the ordeals of my knowledge!
ye shall turn not back for any. This book shall be translated into all tongues:
do thy will. Do that, and no other shall say nay.
But the work of the comment? That is easy;
I see thee hate the hand & the pen; but I am stronger.
My adepts stand upright; their head above the heavens, their feet below the hells.
The Sun, Strength & Sight, Light; these are for the servants of the Star & the Snake.
Sacrifice cattle little and big: after a child. But not now. Ye shall see that hour,
my heart & my tongue, unto whom I send this kiss.
remember, o chosen one, to be me; to follow the love of Nu in the star-lit heaven;
Sing the rapturous love-song unto me!
the kisses of the stars rain hard upon thy body.
Let the rituals be rightly performed with joy & beauty!
Intoxicate the inmost, O my lover, not the outermost!
thus shall my worship be about my secret house. Get the stele of revealing itself;
This shall regenerate the world, the little world
it is revealed by Aiwass the minister of Hoor-paar-kraat.
the wisdom of Ra-Hoor-Khu-it. Also the mantras and spells;
let blood flow to my name. Trample down the Heathen; be upon them,
let the fine be tried in intellect, and the lofty chosen ones in the highest.
Not otherwise may you reach unto the Smooth Point.
seek me only! Then the joys of my love will redeem ye from all pain.
He that lives long & desires death much is ever the King among the Kings. Aye!

Love one another with burning hearts;
 Behold! there are three ordeals in one, and it may be given in three ways.
 Then the priest fell into a deep trance or swoon, & said
 I am the Heart; and the Snake is entwined About the invisible core of the mind.
 I invoke, I greet Thy presence, O Ra-Hoor-Khuit!
 this be not aright; if ye confound the space-marks,
 letters? change them not in style or value! Thou shalt obtain the order
 knowing the law of the fortress, and the great mystery of the House of God.
 let him stand on the floor of the palace. Will he not sink? Amn.
 thou availest: they are the slaves of because:
 Thus did V.V.V.V.V. become mad, and wend about naked.
 Let the magus act thus in his conjuration.
 The temple shall be darkened, save for the fire and the lamp of the altar.
 Lift up thyself! for there is none like unto thee among men or among Gods!
 who doth not understand these runes shall make a great miss.
 words are skew-wise. Enough of Because! Be he damned for a dog!
 my servants be few & secret: they shall rule the many & the known.
 Hold! Hold! Bear up in thy rapture; fall not in swoon
 and if thou do aught joyous, let there be subtlety therein! But exceed!
 To me! To me! The Manifestation of Nuit is at an end.
 I love you! I am the blue-lidded daughter
 I love thee with surpassing love; therefore they that despise thee shall adore thee.
 The end of sorrow is come; I will ravish you away into mine unutterable joy.
 the ordeals I write not: the rituals shall be half known
 Cast thou, O prophet, the cloak upon these slaves.
 Tear down that lying spectre of the centuries: veil not your vices
 readeth this Book of the Law, and its comment;
 this line drawn is a key: then this circle squared in its failure is a key also.
 whence I say not, who shall discover the key of it all.
 Lighten the ways of the Ka! The ways of the Khabs run through To stir me or still me!
 Fear not at all; fear neither men, nor Fates, nor gods, nor anything.
 Ye, even ye, know not this meaning all. Fear not

1>8	9>16	17>24	25>32	33>40	41>48	49>56	57>64
364	391	619	376	368	481	610	392
728	373	473	472	688	403	446	616
646	715	724	484	458	607	700	401
482	377	404	608	718	365	476	643
634	367	457	644	394	620	395	400
374	445	475	448	454	716	697	692
725	719	485	611	638	617	691	637
647	701	727	689	698	635	449	455

The Lama Govinda Sequence of the I Ching as a Book

In his book *The Inner Structure of the I Ching*, Lama Anagarika Govinda gives a slightly different sequence of 64 hexagrams than the King Wen sequence. He has sound geometric reasons for this adjustment, and the math of Trigrammaton backs him up on it.

“The textus receptus of *Yijing* has been handed down with the King Wen Sequence (KWS), which has long been the object of study for those wishing to break its code. There seems to be no appreciable algorithm used in its development beyond the simple pairing of reversals. Aside from that, it is not possible to predict the sequence ahead of time. In other words, there's no Pattern involved.”

So there's a mystery about this King Wen sequence, in terms of mathematics. Perhaps this should not be surprising considering that it may not be meant as a mathematical sequence at all. It certainly is not one that lends itself to memorization.

If one wanted a textbook of learning about the hexagrams, the Ma-Wang-Dui sequence is far superior. It is laid out with mathematical rigor, with sets of 8 hexagrams always having the same upper trigram, and the same sequence of lower trigrams. One after the other these eights rows of eight develop, and it is much easier to understand the workings of the whole using such a pattern.

Knowing this, and knowing the Chinese were pretty sophisticated with patterns, we can only surmise that the KWS was devised with a different agenda. Greg Whincup interpreted it as the story of the rise of a nobleman through the ranks of feudal Chinese society. In that light, one can easily see the KWS as the path of a Thelemite, (or any adept), through the grades/ordeals of realizing their enlightenment.

When the *Yijing* is used for divination, we cast a hexagram. It may or may not become another hexagram in the bargain. To do this, and then select the answer from the book wherever it is found, one doesn't really care if they picked hexagram 53 or hexagram 42. Give them whatever number you like, just tell us what they mean.

So in most cases, the KWS doesn't even enter into the use of the *Yijing*. We might then say that the only usefulness of the KWS, or an alteration thereof, is to treat the *Yijing* as one long connected piece of literature. So the sequence of the hexagrams only becomes important if one is reading the *Yijing* as a sequential book.

The following work approaches the Book of Changes as a linear document, “reading” its hexagrams one after the other in sequence, including all the line changes needed to transition from one hexagram to the other.

The hexagrams are “read” by their numerical value, which is then translated into English gematria. Each hexagram-value is followed by as many line-texts as are necessary to change that hexagram to the one that follows it. In the cases where there are antigrams involved, then all six line texts are used, since every line changes to its opposite.

In the end one must admit the uphill battle of playing with a new sequence. Although the Lama govinda Sequence (LGS) is better theoretically, and perfectly good practically, it's hard to dislodge the monumental weight of tradition that comes attached to the King Wen sequence. So the KWS is not dead by any means, but the LGS provides a viable alternative.

The book that follows pays homage to both the *Yijing* and Lama Govinda.

The Lama Govinda Sequence of the I Ching

A Trigrammaton English Qabalah Interpretation

Prologue:

If only the zelator blow sufficiently upon his furnace all the systems of earth are consumed in the One Knowledge. = 1092

364 = God is one; God is the Everlasting One;

363 the purity was divided by Strength,
361 O Nuit, continuous one of Heaven,
355 let us attain to the Union with the Many!
337 Now cometh the glory of the Single One,
283 Had! The manifestation of Nuit.
121 Infinite Space

728 = Before all let the Oath be taken firmly as thou raisest up the altar from the black earth.

674 there is none to answer Thee. Thou art like a lonely pillar in the midst of the sea;
242 The many change and pass;

458 = To you who yet wander in the Court of the Profane

456 The lightning came and licked up the little flock of sheep.
440 Think not, o king, upon that lie: That Thou Must Die:
431 Yet in a little while a serpent struck him that he died.
215 thou shalt long for death.

718 = I am the Heart; and the Snake is entwined About the invisible core of the mind.

712 the ordeals I write not: the rituals shall be half known and half concealed: the Law is for all.
556 to him is the winged secret flame, and to her the stooping starlight.

634 = but ye are my chosen ones. Obey my prophet! follow out the ordeals

633 Let my servants be few & secret: they shall rule the many & the known.

625 secret, a fear to the world. Thou shalt be exalted, and none shall see thee;

580 There is no act or passion that shall not be a hymn in mine honour.

148 Bind nothing!

374 = Deem not too eagerly to catch the promises;

347 that which is to be trampled shall be trampled;

293 I have crushed an Universe;

131 all shall dissolve.

725 = the just merchant shall behold thee, and plunging in his hand shall single thee out

722 the snake in the spine! Mightier than God or man, I am in them, and pervade them.

563 the yielding of the Yoni is one with the lengthening of the Lingam.

647 = love and love. There is the dove, and there is the serpent. Choose ye well!

645 That which established me is invisible and unknowable in its essence.

641 And the swan was ever silent. Ah! but we floated in the infinite Abyss.

629 I am the Master of the Secret of Things. I am the Revealer and the Preparer.

161 I am the axle of the wheel

391 = we veil the brilliance of our Self. My darling!

382 My disciples are proud and beautiful;

337 clothed with victory and splendour;

373 = Follow out these my words. Fear nothing.

355 my words devour the spirit of man.
346 There is no law beyond Do what thou wilt.
292 there are means and means.
130 black and white.

715 = Long ages hast thou waited at the end of the city and the roads thereof. Awake Thou!

714 their words shall illumine the worlds. They shall be masters of
majesty and might;
712 Stooping down, dipping my wings, I came unto the darkly-
splendid abodes.
706 the dawn of the utmost snows upon the burnt-up flats of the
tiger's land.
661 All these I cast aside, crying: Begone! So that all these faded
from my vision.
553 There is division hither homeward; there is a word not known.
229 reflections distorted.

377 = do thy will. Do that, and no other shall say nay.

375 Fear nothing. Fear nothing. Fear nothing.
359 I ask you to sacrifice nothing at mine altar;

367 = the colours are many, but the light is one.

361 The inspired forth-speaker of Mentu;
286 a love-sick courtesan of Corinth.

445 = Thy kisses are like sunlight on the blue Aegean.

444 Then only was Heaven established to bear sway;
442 the holy one appeared in the great water of the North;
418 the Lord Khem arose, He who is holy among the highest,
202 the God enthroned

719 = Nameless and imperceptible is the Tao; but it informeth and perfecteth all things.

710 there is no thing at all, that is not altogether and perfectly
fashioned for Thy delight.
665 It is the wine that tinges everything with the true tincture of
infallible gold.

701 = The Sun, Strength & Sight, Light; these are for the servants of the Star & the Snake.

699 my beautiful, my boy, let us fill up the pillar of the Infinite with an infinite kiss!

539 Yea! all the world is split apart, as an old grey tree by the lightning!

619 = One mounteth unto the Crown by the moon and by the Sun,

618 there are three ordeals in one, and it may be given in three ways.

613 Now cometh the glory of the Single One, as an imperfection and stain.

601 Our loves have brought to birth the Father and Creator of all things.

592 thou Who hast mastered the kingdoms of the East and of the West.

538 in the night watch one shall steal close, and grip thee with the secret grip;

133 be righteous

473 = ever deeper. I fall, even as the whole Universe falls

471 First falls the silly world; the world of the old grey land.

464 the Overworld calls; the world of the Word is awaiting us.

230 I want to go on to the holier place.

724 = Thou shalt drain out thy blood that is thy life into the golden cup of her fornication.

723 I await the awaking! The summons on high From the Lord Adonai, from the Lord Adonai!

721 Lazily, hungrily, ardently, patiently; so will I work. There shall be an End. O God! O God!

562 I have burst the bonds of Love and of Power and of Worship.

238 Also did I glorify His wisdom,

404 = my God! Let the work be accomplished in silence.

323 I pour out the libation on Thine altars;

485 = Self-Luminous Image of the Unimaginable Naught,

483 the ancient dragon that sat upon the stagnant water.
242 the winners of the Ordeal x.

**727 = for there be times of darkness, and this as a lamp therein.
With the Wand createth He.**

673 There is no bond that can unite the divided but love: all else is a
curse.
565 follow on the wings of the gale even unto the holy house of
Hathor;
241 the milky ocean of the stars!

376 = To the false I am true; thus all become true.

370 There are deep secrets in these songs.
358 all rituals, all ordeals, all words and signs.
349 The thoughts of me are very rapture:
295 the rituals of the old time are black.

472 = Do what thou wilt. There is an end of the word of the God

469 I am shed out like spilt blood upon the mountains;
463 let us fill up the pillar of the Infinite with an infinite kiss!

484 = no sound heard but this thy lion-roar of rapture;

483 I have aimed at the peeled wand of my God, and I have hit;
478 Lord Adonai, I pray thee to loosen the coils of the serpent!
466 again and again the Veil has fallen upon the Holy of Holies.
430 Adonai laughed, and played more languidly.
322 a steady glitter in the heart of the pearl.
241 the milky ocean of the stars!

**608 = The Universe reels; Thou hast looked upon it. Twice, and
all is done.**

599 These are fools that men adore; both their Gods & their men are
fools.
581 But all is in vain. Only Thy silence and Thy speech that worship
me avail.

644 = drain out thy blood that is thy life into the golden cup of her fornication.

642 make a subtle decoction of delight, and the Watchers shall drink thereof.

641 Thou didst bear away the Holy Graal beneath Thy Druid vestments.

626 Then at the end appointed her body was whiter than the milk of the stars,

590 the Lord Adonai delighteth in me, and I bear the Cup of His gladness

563 the yielding of the Yoni is one with the lengthening of the Lingam.

158 a new sacrament,

448 = Not otherwise may you reach unto the Smooth Point.

447 Thou shalt manifest Thyself in the unmanifest;

286 unto Hadit and unto Nuit

205 supreme realization,

611 = seek me only! Then the joys of my love will redeem ye from all pain.

605 Be strong, o man! lust, enjoy all things of sense and rapture:

530 arouse the coiled splendour within you: come unto me!

689 = He that lives long & desires death much is ever the King among the Kings. Aye!

686 I am clothed with the body of flesh; I am one with the Eternal and Omnipotent God.

527 O Snake of Emerald, Thou hast no time Past, no time To Come.

203 the Source of Creation;

368 = Also certain secret ones concealed the Light

366 I am but a speck in the star-dust of ages;

362 in the Abodes that are beyond Decay.

287 I was anointed with the right sweet oil

125 a secret glory

688 = Thou didst ride with Thy captains and Thy hosts; with Thy chariots and horsemen

685 Thou shall know me, O empty God, my flame shall utterly expire
in Thy great N.O.X.

679 If the body of the King dissolve, he shall remain in pure ecstasy
for ever.

202 the God enthroned

457 = the kisses of the stars rain hard upon thy body.

439 I chid my beautiful lover with his sunray mane;

430 Ah! but we floated in the infinite Abyss. Joy! Joy!

475 = Then shall the master appear as He should appear --- in His glory.

313 the majesty of dread Ammon-Ra.

394 = Thus ye have star & star, system & system;

388 swallow up Asi and Asar, and the children of Ptah.

385 the aether, the air, the water, the earth, and the fire.

340 all these mysteries hidden therein.

313 one picture, beautiful to behold.

454 = I will give you a war-engine. With it ye shall smite the peoples;

453 Is a God to live in a dog? No! but the highest are of us.

451 transmute the earth into a blue abyss of wine.

436 the Waters beyond Death and beyond Life.

427 the never-ending Expansion of the Abyss.

292 the midst of the Delightful Ocean.

211 a single invisible point

638 = take but one step in this Path, ye must arrive inevitably at the end

632 let it be first understood that I am a god of War and of Vengeance.

629 The other images group around me to support me: let all be worshipped,

584 I am the strength, force, vigour of your arms. Mercy let be off:

557 Lurk! Withdraw! Upon them! this is the Law of the Battle of Conquest:

698 = thou attain to the Sacrament of the Graal in the Chapel of Abominations. And behold!

696 the golden cup of her fornication. Thou shalt mingle thy life with the universal life.

671 Thou hast burst me utterly in sunder. I am shed out like spilt blood

212 Strive ever to more!

481 = Thou shalt replenish thy veins from the chalice of heaven.

478 the White Horse of the Saxon engraven upon the earth;

319 the Lord of Time, bearing a sharp sickle.

403 = to the wise. I give unimaginable joys on earth:

397 making her beauty into a thunderbolt.

385 So that thou attain to the Sacrament of the Graal

349 the lapis lazuli of the King's Bedchamber.

160 Queen of Night.

607 = Worshipful are ye o my lovers; let us forward to the dimmest hollow

606 the altar shall fume before the master with incense that hath no smoke.

121 fire into fire,

365 = under the night-stars in the desert

362 I lift up my head, I and my Nuit are one.

356 Therefore lift up thyself as I am lifted up.

122 Lift up thyself!

620 = Long ages hast thou waited at the end of the city and the roads thereof.

614 Let all things drop into this ocean of love! Be this devotion a potent spell

602 O thou Who hast mastered the kingdoms of the East and of the West.

593 o blessed Beast, and thou the Scarlet Concubine of his desire!

539 Worship then the Khabs, and behold my light shed over you!

716 = Rise, O my snake, into brilliance of bloom On the corpse of Osiris afloat in the tomb!

707 I turned me about thrice in every way; and always I came at the last unto Thee.

662 in the End and the Beginning; yea, in the End and the Beginning.

554 Now is the Pillar established in the Void; now is Asi fulfilled of Asar;

617 = O thou darling fool! What bitterness thou didst crown thy days withal.

599 I have caught Thee, O my soft thrush; I am like a hawk of mother-of-emerald;

590 I am the soft sinuous one entwined about thee, heart of gold!

635 = Come! let us irritate the vessels of the earth: they shall distil strange wine.

633 If I say Come up upon the mountains! the celestial waters flow at my word.

632 Light cleaveth unto Light, and filth to filth; with pride one contemneth another.

581 in our honeycomb of happiness, let us drink, let us drink!

610 = Who calls us Thelemites will do no wrong, if he look but close into the word.

609 The little dogs cannot correct him, for they can do naught but bark.

604 the kings of the earth shall be Kings for ever: the slaves shall serve.

529 A King may choose his garment as he will: there is no certain test:

124 o chosen one,

446 = the sacred vessel of our Lady the Scarlet Woman,

444 a lambent flame of blue, all-touching, all penetrant,

443 All day I sing of Thy delight; all night I delight in Thy song.

437 I am like a maiden bathing in a clear pool of fresh water.

203 the Cup of His gladness

700 = He expandeth it all into twelve rays of the Crown. And these twelve rays are One.

699 the voice of Adonai the Lord the desirable one concerning that which is beyond.

682 In thy branches is the lightning nested! Above thee hangs the Eyeless Hawk.

673 I worship Thee. But all is in vain. Only Thy silence and Thy speech that worship me avail.

214 thy lion-roar of rapture.

476 = To me! To me! The Manifestation of Nuit is at an end.

314 I am Baphomet, that is the Eightfold Word

395 = progress is rapture, constant, dazzling,

393 go bask into the world; yea, back into the world.

389 Therefore thou art wholly pure before me;

386 of a white heat like the heat of the midmost sun.

341 a black pearl of infinite preciousness,

314 we beheld the White Horse of the Saxon

152 the Wheel of the spirit

697 = uncover the nakedness of Nuit, for every step is a death and a birth.

694 Rise, O my snake! It is now is the hour Of the hooded and holy ineffable flower.

679 I was pernicious drunk, O my God! Yet Pertinax brought me to the bridal.

691 = The end of sorrow is come; I will ravish you away into mine unutterable joy.

690 O Lord God of the Universe, O Vast One, O Minute One! I am Thy beloved.

205 lover, if thou wilt, depart!

449 = I guide you to the heart of the groves of Eleusis.

447 Thou shalt manifest Thyself in the unmanifest;

440 Think not, o king, upon that lie: That Thou Must Die:

422 I am the Hawk-Headed Lord of Silence & of Strength;

287 the celestial waters flow at my word.

206 the secret of the Holy Graal,

646 = We are not for the poor and sad: the lords of the earth are our kinsfolk.

645 My Lover: I see Thee as a nymph with her white limbs stretched by the spring.

640 Heed naught! I love Thee! I love Thee! Therefore had I faith unto the end of all;

565 all my thoughts were clad in green; most beautiful were they.

160 a crown of thorns

482 = fool! what bitterness thou didst crown thy days withal.

464 the Overworld calls; the world of the Word is awaiting us.

320 Ah! Ah! What do I feel? Is the word exhausted?

392 = I woo thee with a dagger drawn across my throat.

390 Thou shalt rejoice in the pools of adorable water;

383 thou hast darkened thine eyepits with Kohl;

338 thou art not greater than thy mother!

149 my beautiful,

616 = We shall bring you to Absolute Truth, Absolute Light, Absolute Bliss.

615 And All and One and Naught were slain in the slaying of the Warrior

589 Thou shalt slay thyself upon mine altar: I will have thy blood to drink.

130 the Great Deep.

401 = Thou art a little white rabbit in the burrow Night.

399 Come up through the creeks to the fresh water;

158 the waters of Maim;

643 = There are four gates to one palace; the floor of that palace is of silver and gold;

157 the House of God.

400 = there shall the Consummation be accomplished.

399 They shall be masters of majesty and might;
397 the Harmony and Beauty of His Essence.
382 O my darling, O my ceaseless Sparrow-God,
346 There is no law beyond Do what thou wilt.
319 understand these runes
157 O blessed One!

**692 = My adorable, my delicious one, all night will I pour out
the libation upon thine altars**

690 let us pass on to the Otherworld. Let us make ourselves into a
pleasant bait,
665 Thou art like a lonely pillar in the midst of the sea; there is none
to behold Thee,
530 O my chosen! I am the secret Serpent coiled about to spring:

**637 = Fear not at all; fear neither men, nor Fates, nor gods, nor
anything.**

636 disguise Thy glory! Come as a thief, and let us steal away the
Sacraments
631 It is a lie, this folly against self. The exposure of innocence is a
lie. Be strong,
628 I was deceived by none of these. All these I cast aside, crying:
Begone!
583 Sorrow is Joy, and Change is Stability, and Selflessness is Self.
556 the veil of the modest woman; it is the veil of sorrow, & the pall
of death:
151 stagnant water.

**455 = I am the God who giveth all. Light, Life, Love; Force,
Fantasy, Fire;**

453 Is a God to live in a dog? No! but the highest are of us.
437 Thou didst bear the sceptre of the Universe,
293 The cone is cut with an infinite ray;

	KWS		LGS		KWS		LGS
1	364		364	33	368		457
2	728		728	34	688		475
3	646		458	35	458		394
4	482		718	36	718		454
5	634		634	37	394		638
6	374		374	38	454		698
7	725		725	39	638		481
8	647		647	40	698		403
9	391		391	41	481		607
10	373		373	42	403		365
11	715		715	43	607		620
12	377		377	44	365		716
13	367		367	45	620		617
14	445		445	46	716		635
15	719		719	47	617		610
16	701		701	48	635		446
17	619		619	49	610		700
18	473		473	50	446		476
19	724		724	51	700		395
20	404		404	52	476		697
21	457		485	53	395		691
22	475		727	54	697		449
23	485		376	55	691		646
24	727		472	56	449		482
25	376		484	57	392		392
26	472		608	58	616		616
27	484		644	59	401		401
28	608		448	60	643		643
29	644		611	61	400		400
30	448		689	62	692		692
31	611		368	63	637		637
32	689		688	64	455		455

KWS on the left; LGS on the right. Shaded values are hexagrams that change positions.

I Ching Divination

In his book *New Directions in the I Ching*, author Larry Schoenholtz first described a divination that he calls the Sixteen System. This originates in the idea of the classic yarrow-stalk procedure for divination, which creates the four types of lines in the ratio of 1/16, 3/16, 5/16, 7/16, as mentioned above. His idea is to take 16 items and differentiate them, (by color or some other method), in these four ratios. Elsewhere in the text he discusses in depth the probability of casting various hexagrams due to how many Yang or Yin lines they contain, and groups these accordingly.

It is possible to connect these two ideas in order to use the 64 hexagrams to generate further hexagrams. The method is to use the given ratios, but multiply them by 4, so that a total of 64 items may be used, to correspond to the 64 hexagrams.

4/64	Yin Changing to Yang
12/64	Yang Changing to Yin
20/64	Yang Remaining Yang
28/64	Yin Remaining Yin

Among the 64 *I Ching* hexagrams there are the following groups:

<u>Total Lines</u>	<u>Textual Sequence Number</u>
0	Yang 2
1	Yang 7, 8, 15, 16, 23, 24
2	Yang 3, 4, 19, 20, 27, 29, 35, 36, 39, 40, 45, 46, 51, 52, 62,
3	Yang 11, 12, 17, 18, 21, 22, 31, 32, 41, 42, 47, 48, 53, 54, 55, 56, 59, 60, 63, 64
4	Yang 5, 6, 25, 26, 28, 30, 33, 34, 37, 38, 49, 50, 57, 58, 61
5	Yang 9, 10, 13, 14, 43, 44
6	Yang 1

As the chart shows, there are 6 hexagrams having only 1 Yang line, and 6 having only 1 Yin line. These two groups combine to represent the **12** probabilities of casting a Yang Changing line. There are **20** hexagrams that have 3 Yang and 3 Yin lines. These are the **20** probabilities of casting a Yang Static line. The groups having either 2 Yang or 2 Yin lines have 15 members each, for a total of 30 hexagrams. If one is removed from each group, what remains are the **28** probabilities of casting a Yin Static line.

The best candidates for this removal seem to be hexagrams 29 and 30. These consist of the doubled Water and Fire trigrams, and they are the same when reversed. This matches them closely with the two remaining hexagrams, 1 and 2, which are the doubled Heaven and Earth trigrams, and are also the same when reversed. These four hexagrams comprise the first and last pair of Section One of *I Ching*, and can also comprise the **4** probabilities of casting a Yin Changing line.

A simple method to employ this divination technique is to use a deck of 64 *I Ching* cards, either marked or memorized, and select one from among them at random, noting the type of line, and returning it to the deck to be reshuffled before the next draw.

The Book of Mutations

Part Seven: The Triform Energy Cascade

Charged Sets of the Trinity

The Triform Energy Cascade (TEC), is a theoretical structure first postulated by Fr. RIKB, which uses a trinity to create 26 sets that align with the major categories of an English Qabalah.

Suppose that there are 3 entities, which we might call ‘charges’. These charges are represented by a positive, negative, and neutral, or +, -, and 0. Such a trinity may be symbolized in a multitude of ways, such as Sulfur, Salt, and Mercury, or Thesis, Antithesis, and Synthesis. In order to align these charges with the ternary system of Trigrammaton, they are symbolized with the numerals 1, 2, and 0.

The idea behind the TEC is the grouping of these charges in sets of 1, 2, 3, or 4 members. These groupings are done without regard to permutation, such that the set with members {1, 2, 0} is the same thing as the set {0, 2, 1}. There are 35 such sets, including the Empty Set:

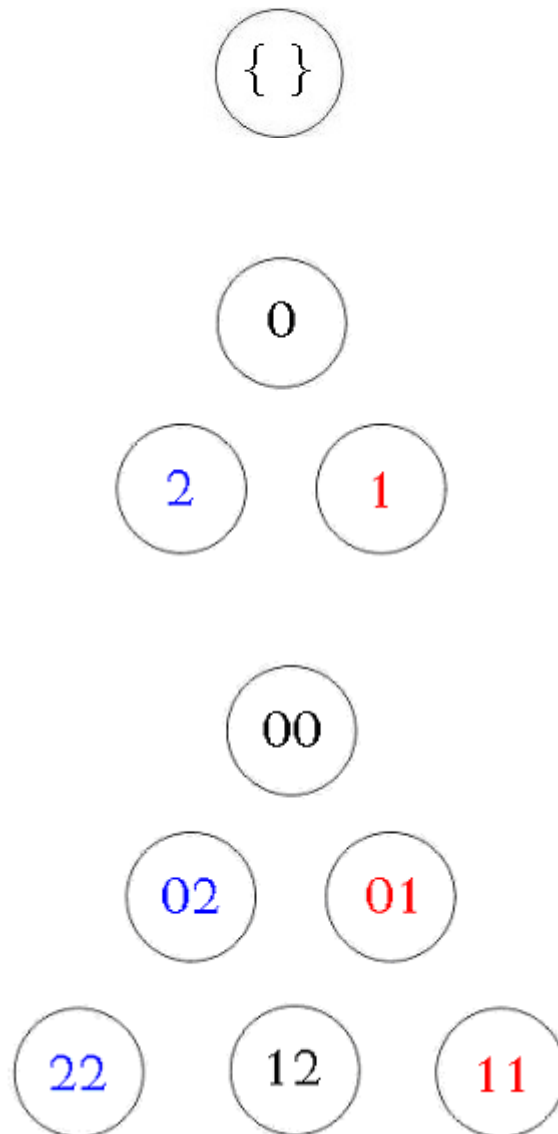
{ }	0	0, 0	0, 0, 0	0, 0, 0, 0
	1	0, 1	0, 0, 1	0, 0, 0, 1
	2	0, 2	0, 0, 2	0, 0, 0, 2
		1, 1	0, 1, 1	0, 0, 1, 1
		1, 2	0, 1, 2	0, 0, 1, 2
		2, 2	0, 2, 2	0, 0, 2, 2
			1, 1, 1	0, 1, 1, 1
			1, 1, 2	0, 1, 1, 2
			2, 2, 1	0, 2, 2, 1
			2, 2, 2	0, 2, 2, 2
				1, 1, 1, 1
				1, 1, 1, 2
				1, 1, 2, 2
				2, 2, 2, 1
				2, 2, 2, 2

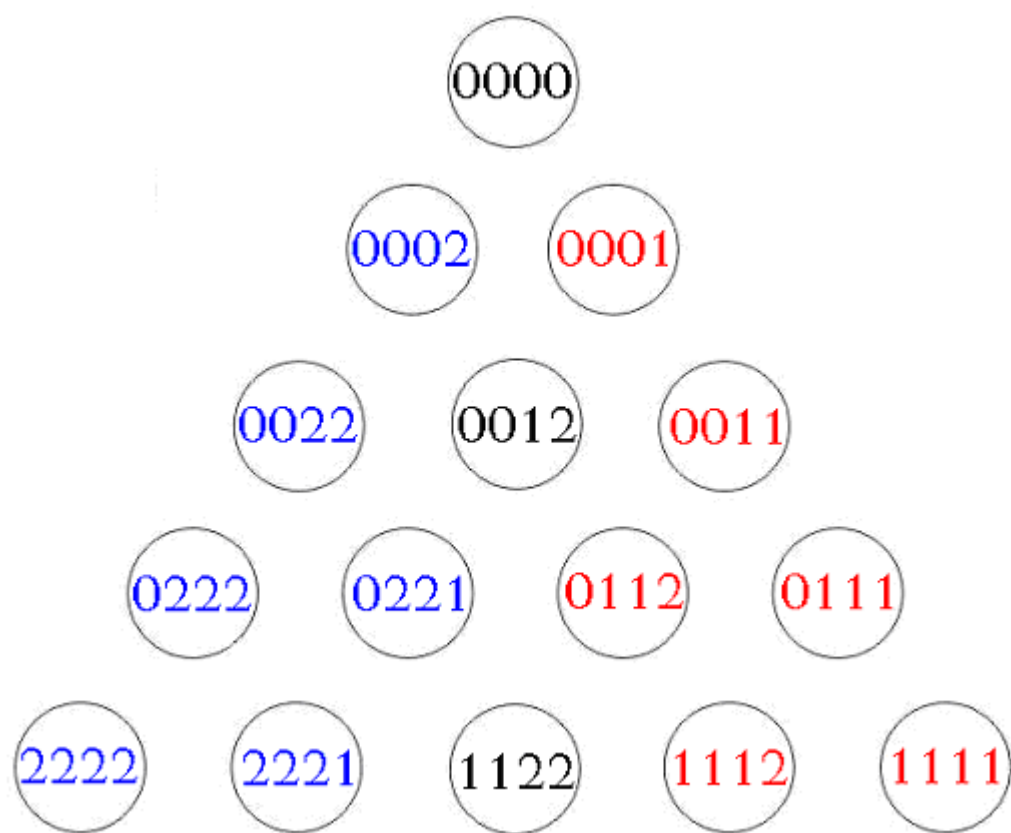
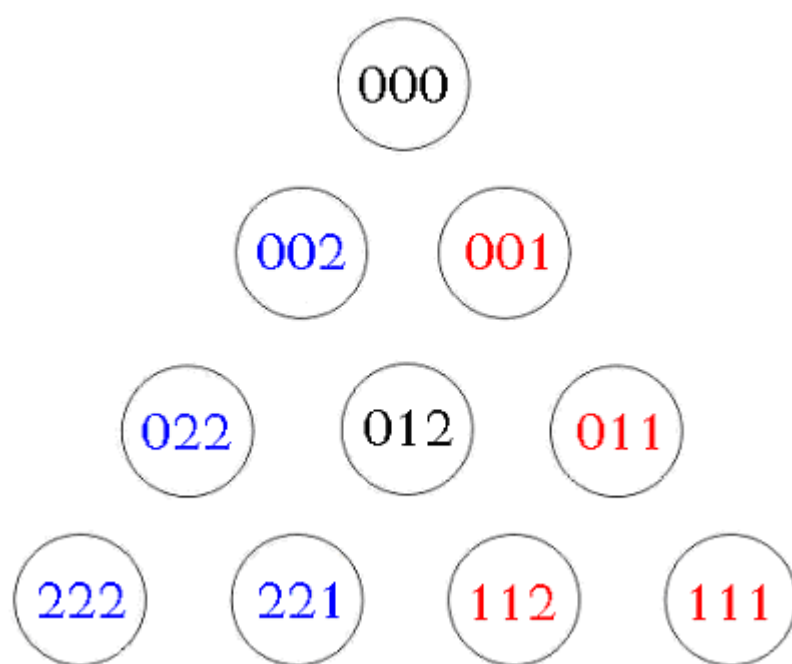
The method that creates 26 specific sets among these 35 is the idea of a “charged” set. The 0 is considered as neutral, and the 1 and 2 are positive and negative charges that cancel out to zero. Therefore, any set that is composed of 0s, or equal numbers of 1s and 2s, or any combination thereof, is considered a “neutral set”. These 9 sets are maroon colored in the chart above. The remaining 26 sets, colored chartreuse, are considered “charged sets”, since they have an excess of either a positive or a negative charge.

Of the charged sets, there are 2 that have one member, 4 that have two members, 8 that have three members, and 12 that have four members. Not only does this **not** follow a simple doubling scheme, (which would result in 16 sets having four members), but the number of sets aligns exactly with the categories of the Western occult tradition.

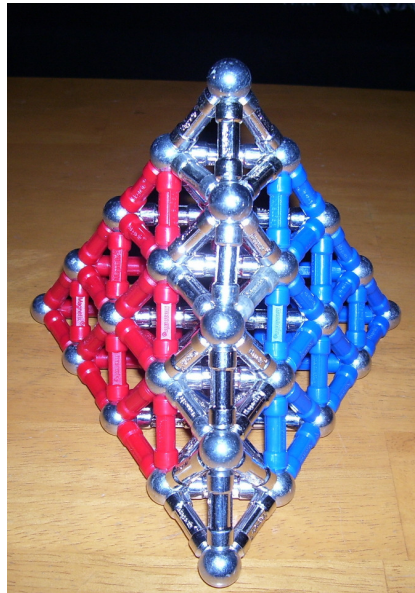
The 2 charged sets having one member each represent Yang and Yin, or the pure Positive and Negative charges. The 4 charged sets having two members represent the four elements of Fire, Water, Air and Earth. The 8 charged sets having three members represent the seven classic Planets, plus Earth. The 12 charged sets having four members each represent the 12 Zodiac signs of astrology.

The first thing to note about the sets of the TEC is that the number of sets in each column is a “triangular” number. A triangular number is a term invented by the ancient Greeks that refers to the number of dots that can be arranged into an equilateral triangle. Thus the first five triangular numbers are 1, 3, 6, 10, and 15. We can arrange these 35 sets into an array of increasingly larger triangles, beginning with the Empty Set.





By considering the circles as vertexes, and stacking these five triangles on top of each other, we can create a “four-frequency” tetrahedron (4F tetra). This name is derived from the four vectors along each edge. Below is a model of such a tetrahedron.



The 4F tetra is the smallest tetrahedron that has a “nuclear” vertex. If these vertexes were spheres, there would be one sphere at the very center, surrounded by twelve other spheres. This nucleus represents the neutral set of $\{0, 1, 2\}$ in the TEC.

In a four-frequency tetra, there are **35** vertexes and **120** vectors that connect them, for a total of **155** parts. By Trigrammaton Gematria, **155 = The No-Thing-Tree.**

This title distills the essence of this figure, generated by three terms of 0, 1, and 2. The 0 is No, the 1 is Thing, and the 2 is the Tree.

We may also use the Transitional Triad method to find the hidden hexagram between the numbers of the two parts of this tetrahedron:



120 = Crystallized



035 = Egg



208 = The Divine Perfection.

208 is a very important number in the TQ, being the sum of the letters in the great cipher of *Liber AL vel Legis*, as well as the names of the three gods of that Book. 208 will also appear of great importance in the structure of the TEC, as shown below.

Of the 120 vectors in the 4F tetra, 60 of them join the vertexes between the four levels, and 60 of them occur horizontally on those levels. We may split the 60 vectors that descend from level to level into two sets; **34** of them are paths that join two vertexes of the same charge, while 26 of them connect to neutral vertexes. Although there are 26 charged vertexes, there are **34** vectors connecting them, as nearly all charged vertexes are connected to more than one other.

The importance of these **34** paths becomes evident when the esoteric attributions are made to the various charged sets, as shown below. For now it is important to consider the 4F tetra as embodying a hierarchy of ever-increasing complexity through its five levels.

We begin at the top, with the Empty Set. As we progress down each successive level, another layer of charge is added to the sets. It is this process that connects the higher level sets with the lower ones, such that the set $\{0,1,1\}$ can be said to have a path that generates the sets $\{0, 0, 1, 1\}$, $\{0, 1, 1, 1\}$, and $\{0, 1, 1, 2\}$. These sets are all connected, since they have the members 0,1,1 in common. We will take advantage of these connections in determining the attributions of these sets later on.

For now, we cannot explain *how* these charges are accrued with every level. Since we begin with the Empty Set at the top, we must presume that this set held all three charges *in potentia*. When this set was broken apart, so to speak, by splitting into three paths to descend to the next level, each of the paths took on the form of a different type of charge. This activity gets repeated on every level, as each vertex has three paths descending from it to the next level, and each of these three paths has a different type of charge associated with it.

As an analogy with physics, we might say that each vertex accrues the charges given to it, and then emits these same charges, along with three quanta of three different charges, to the level below.

But whatever the mechanism of generation might be, it is curious that exactly **34** paths connect the 26 charged vertexes between levels. This number occurs again in the 4F tetra, in a much more generalized sense. Within the larger tetra, there are exactly 24 smaller tetrahedra and 10 octahedra, for a total of **34** polyhedra contained within the 4F tetra. This seems to corroborate the special status of **34** paths among the total of 120 in the matrix.

Other polyhedra can be derived from those two basic shapes found within the 4F tetra. But the most important of all is the cuboctahedron, or as Bucky Fuller called it, the Vector Equilibrium. The 4F tetra is the smallest tetrahedron that contains this figure.

The tetrahedron is the simplest possible polyhedron. The 4F tetra is the simplest subdivision of a tetrahedron such that it has a nucleus. This nucleus is consequently the center of a Vector Equilibrium, which is the fundamental figure of the Isotropic Vector Matrix (IVM). The IVM is Fuller's name for the matrix that fills all-space and accounts for the measurement of all energetic activity in the universe. Thus the identification of the TEC with the 4F tetra is completely in accord with Fuller's synergetic geometry.

The TEC sets are populated with the three types of charges, without regard to permutation. In order to use these types of charges as numerals, and thus turn the sets into numbers, we must stipulate a sequence for the three types of digits. Although such an exercise is somewhat arbitrary, the striking result confirms the utility of the method.

There are only *two* transformation rules: **no number can begin with a Zero digit, and all sets must be arranged in order to create pairs of numbers that are antigrams.** Thus the set {0,0,1} becomes the number 100, which is 9 in decimal. The opposite set, {0,0,2} becomes the number 200, which is 18 in decimal. 9 and 18 are antigrams.

Other than those two rules, any sequence of digits was allowed. The table below shows the results of converting the TEC sets into ternary, and then decimal, equivalents.

Positive TEC Sets	Ternary	Decimal	Negative TEC Sets	Ternary	Decimal	Difference
1	1	1	2	2	2	1
0, 1	10	3	0, 2	20	6	3
1, 1	11	4	2, 2	22	8	4
0, 0, 1	100	9	0, 0, 2	200	18	9
0, 1, 1	101	10	0, 2, 2	202	20	10
1, 1, 2	121	16	2, 2, 1	212	23	7
1, 1, 1	111	13	2, 2, 2	222	26	13
0, 0, 0, 1	1000	27	0, 0, 0, 2	2000	54	27
0, 0, 1, 1	1010	30	0, 0, 2, 2	2020	60	30
0, 1, 1, 2	1021	34	0, 2, 2, 1	2012	59	25
0, 1, 1, 1	1011	31	0, 2, 2, 2	2022	62	31
1, 1, 1, 2	1121	43	2, 2, 2, 1	2212	77	34
1, 1, 1, 1	1111	40	2, 2, 2, 2	2222	80	40
		261			495	234

What is remarkable about this result is that the sums of the two types of sets are 261 and 495, and these are antigrams. There is **no** mathematical reason why the two sums should be antigrams. If we had done only the sets with 1, 2, and 3 members, the two sums would 56 and 103, and these two numbers are *not* antigrams. But by using all 26 sets, the antigram sums are the result. Very curious. But there is a further curiosity.

All antigram pairs differ by a unique number, which is indicated in the rightmost column. The sum of these differences is **234**. Amazingly enough, 261 and 495 are the antigram pair that differ by **234**! Again, there is **no** mathematical reason why the sum of antigram-differences should indicate the sums of the antigrams themselves.

Using the above example again, had we only used the sets with 1, 2, and 3 members, the differences sum to 47, which is the difference-value of the antigram pair of 158 and 205, neither of which is the sum of the sets involved.

Absolutely *no other* conversion of the TEC sets into ternary numbers will accomplish this same outcome, where the sums of the sets are antigrams, and the sums of their differences is equal to the difference between the antigrams. It is a testament to the precise balance these digits create.

The hexagrams that are the sums of the two halves of the TEC sets are interesting in their own right. 261 and 495 are not only antigrams, but they contain opposite trigrams in upper and lower position of the hexagram:



There are some interesting equivalents to these numbers in Hebrew gematria:

261 = **הָרוֹן** = Harun = Pregnancy, conception

495 = **הִשְׁכִּית** = Heskit = To be silent

756 = **שְׁפִירוֹת** = Sefirot = Spheres; numbers; emanations

The number 756 is one of the most important numbers in the Hebrew Qabalah. It is the value of the word Sefirot, which is the name of the spheres on the Tree of Life. The Holy Qabalah is an emanationist cosmology, and the TEC is also, in light of the fact that we must presume the three charges “emanated” out of the Empty Set, which is analogous to the Ain Sof, the primordial Void of the Holy Qabalah.

756 is also 27 x 28, making it a Septagram, whose reversal is the 28 hexagram:



Magickal Attributions to the Charged Sets of the Triform Energy Cascade

The Triform Energy Cascade is not in itself a qabalah. But because it creates a set of 26 charged sets, it is the substructure of a possible English Qabalah. One such possibility is developed below.

The five levels of the four-frequency tetrahedron can be seen as a hierarchy.

The top level is the **Empty Set**, the Void, Nothingness.

The second level are the charges of Positive, Negative and Neutral, or **Yang, Yin & Tao**.

The third level are the four **Elements** of Fire, Water, Air and Earth.

The fourth level are the seven classic **Planets**, plus planet Earth.

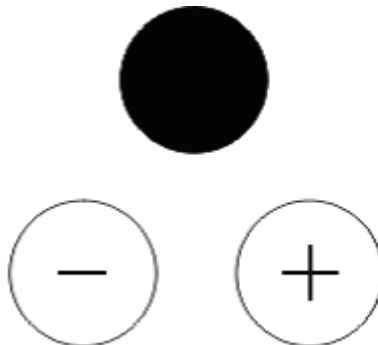
The fifth and final level are the twelve signs of the **Zodiac**.

Each of the 26 charged sets of the TEC will be matched with one of these 26 categories from the occult tradition, in order to develop an English qabalah therefrom. The triangles below can be matched to the ones given above that contained only the numerals representing the contents of the charged sets of the TEC. In place of these numerals will be the traditional alchemical symbols for the Elements, Planets, etc.

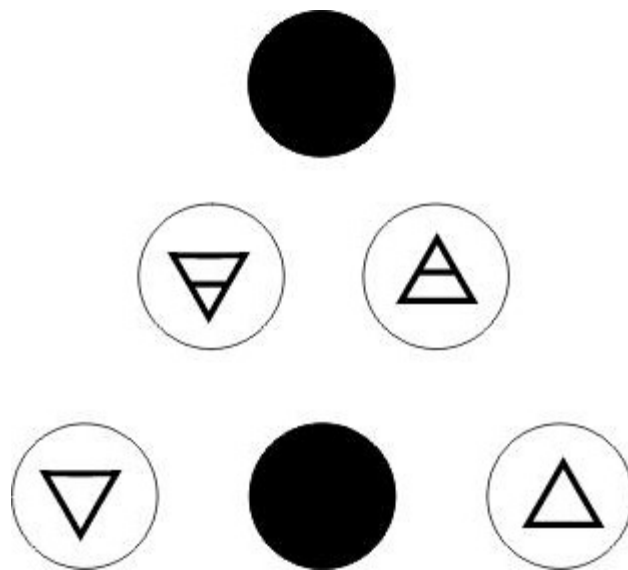
The Empty Set, the Void, the Primordial Nothingness, the T'ai Chi.



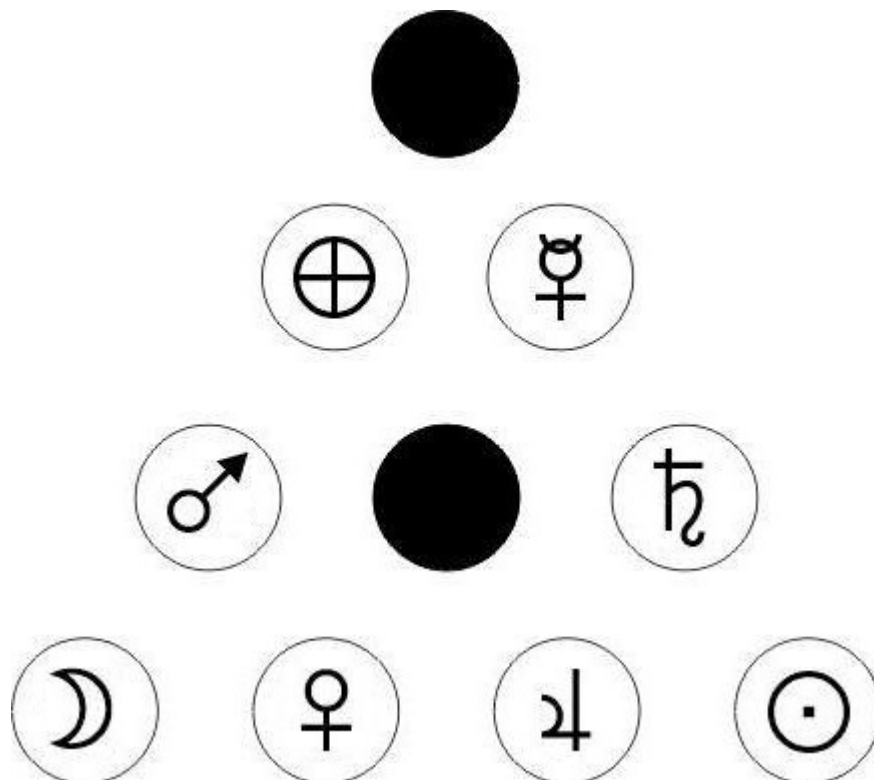
The primary charges. The black circle is the 0, the neutral set, the Tao.



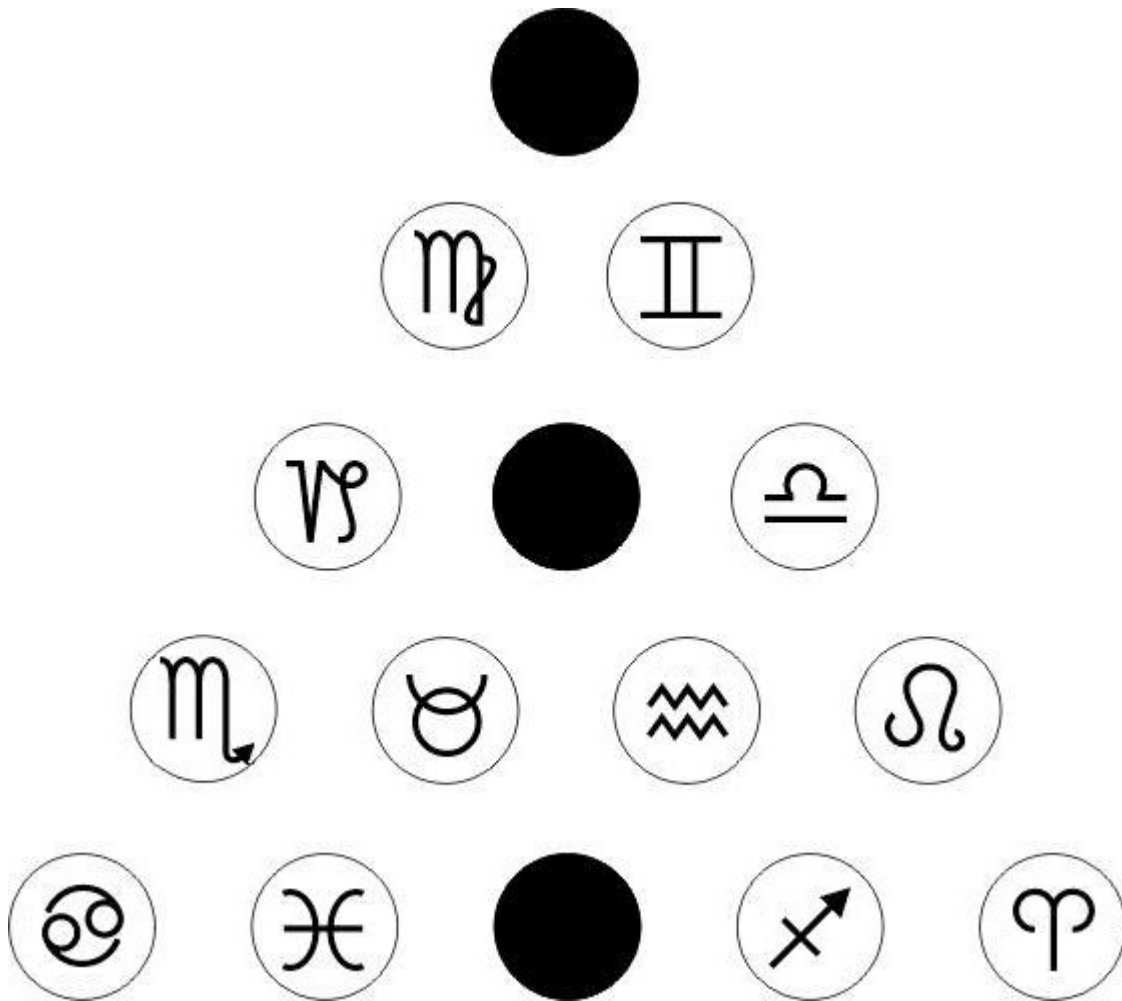
The four Elements of Empedocles: Air, Earth, Fire and Water



The seven sacred Planets, plus Mother Earth.



The twelve signs of the Zodiac circle.



Below is a chart of the magickal attributions to the 26 charged sets of the TEC. Note that these sets occur as opposite pairs, aligned across the central vertical axis of the triangles shown above; thus Fire is opposite Water, Saturn is opposite Mars, etc. The Charged Sets and their magickal attributions are the work of Fr. RIKB.

PRIMARY CHARGES		ELEMENTS		PLANETS		ZODIAC	
Yang, or Positive Charge	1	Fire	11	Mercury	100	Gemini	1000
Yin, or Negative Charge	2	Water	22	Earth	200	Virgo	2000
		Air	10	Saturn	101	Libra	1100
		Earth	20	Mars	202	Capricorn	2200
				Sun	111	Leo	1110
				Moon	222	Scorpio	2220
				Juppiter	112	Aries	1111
				Venus	221	Cancer	2222
						Sagittarius	1112
						Pisces	2221
						Aquarius	1102
						Taurus	2201

The rationale for these assignments is probably not apparent at first glance. The Primary Charges are obvious enough; the positive charge is Yang and the negative is Yin. From there, as the sets gain more members, we can say that the smaller sets in some way “generate” the larger sets; i.e., they have some members in common. (In the tetrahedron, we would say that there is a vector connecting the vertices of charged sets that have some members in common). This idea of “generation” will play a role in determining the attributions that flow out from the primary Charges.

The Elements can be subdivided into Fire and Air, (the “masculine” elements); and Water and Earth, (the “feminine” Elements). Fire is designated as the set {1,1} since this is the concentrated Yang energy. Its opposite is thus Water, or {2,2} which is the concentrated Yin energy. Air and Earth are less concentrated, but share in the energy partially, so that Air, being a masculine element, is the set {1,0}, (half Yang and half Tao); while Earth, being a feminine Element, is the set {2,0}, (half Yin and half Tao).

The planets are a bit more complicated. The current Hermetic tradition makes little use of Elemental-Planetary connections, but these were prevalent in antiquity. Going back to the works of Dorotheus of Sidon in the first century AD, (predating Ptolemy by about a century), we find a correlation of the seven known planets with the four elements.

For Dorotheus and astrologers of his day, each of the four Elements had three rulers; a diurnal, nocturnal, and participating ruler. The diurnal ruler held sway during daylight hours, while the nocturnal was preeminent at night. The participating ruler was of tertiary importance and did not distinguish between day and night.

Below is a chart of the associations found in the works of Dorotheus:

Element:	Diurnal Ruler	Nocturnal Ruler	Participating Ruler
Fire:	Sun	Juppiter	Saturn
Air:	Saturn	Mercury	Juppiter
Earth:	Venus	Moon	Mars
Water:	Venus	Mars	Moon

One problem with these assignments is that they utilize only the seven planets known in antiquity. But in the modern age, we must recognize Earth as a planet, and thus we need 8 planets in our scheme. With a couple minor tweaks, we can reproduce almost all of the results of Dorotheus, *and* incorporate Mother Earth. The TEC ends up with the following attributions:

Element:	Diurnal Ruler	Nocturnal Ruler	Participating Ruler
Fire: {1,1}	Sun {1,1,1}	Juppiter {1,1,2}	Saturn {1,0,1}
Air: {1,0}	Saturn {1,0,1}	Mercury {1,0,0}	Juppiter {1,1,2}
Earth: {2,0}	Earth {2,0,0}	Mars {2,0,2}	Venus {2,2,1}
Water: {2,2}	Venus {2,2,1}	Moon {2,2,2}	Mars {2,0,2}

The diurnal and nocturnal rulers are the two planets generated from each element; the planet that has the most positive charge is the diurnal ruler for the masculine elements, while the planet with the least negative charge is diurnal among the feminine elements.

In the case of Fire, this element “generates” all three of its rulers, i.e., each of these planets symbolizes a set that shares members with Fire. So Fire is {1,1} while Sun is {1,1,1}, Saturn is {1,1,0}, and Juppiter is {1,1,2}. In this case, the Diurnal ruler has the most charge, while the participating ruler shares members with both masculine elements.

The exact opposite occurs for the Water element, which is {2,2}. This set generates Venus {2,2,1}, the Moon {2,2,2}, and Mars {2,0,2}. Mars is the participating ruler, since he is generated by, (or shares members with), both of the feminine elements. Of the remaining two, Venus has less negative charge, so she is the diurnal ruler, while the Moon, rightly so, is the nocturnal ruler of Water, (and thus appears only once in the chart of rulers, as does the Sun).

For Air and Earth, things are even more complicated. The participating rulers are Juppiter {1,1,2}, and Venus {2,2,1}, the only planetary sets that have opposite charges within them. If we consider that the pair of {1,2} that are members of both of their sets actually cancels out to Zero, then Juppiter becomes {1,0} and Venus becomes {2,0}, and these are simply the elements of Air and Earth. Thus they become the participating rulers of these Elements.

The remaining planetary sets generated by the elements are these; Earth and Mars are generated by the element of Earth. Earth is {2,0,0} and Mars is {2,0,2}. By rule, since Earth has less negative charge, it is the diurnal ruler, making Mars the nocturnal ruler. On the other side, Air {1,0} generates both Saturn {1,0,1} and Mercury {1,0,0}. Since Saturn has more positive charge, it is the diurnal ruler of Air, while Mercury is the nocturnal ruler.

All of this is a very long-winded explanation of what amounts to a couple tweaks to the system of Dorotheus. But whereas we have no idea how he came upon his attributions, those found in the TEC are based on simple premises, and the incorporation of an eighth planet, thus allowing four different planets to be rulers of the masculine, as well as feminine elements. This creates an equilibrium amongst the attributions that is missing in the works of the ancients. This is all well and good, but for practical purposes, what is important is that we have created four pairs of “opposite” planets, just as we had two sets of opposite Elements.

The Sun is opposite the Moon, (no surprise there), while Juppiter and Venus are paired, (as they are on the Pillar of Mercy of the Tree of Life). Also paired are Saturn and Mars, (as they are on the Pillar of Severity of the Tree of Life). And lastly, Mercury is paired with Mother Earth.

With all that accomplished, we may turn to the generation of the zodiac sets from the planetary sets. The connection between the planets and the zodiac signs draws on the tradition of the “essential dignities”. These are the rulerships and exaltations of the various planets in the signs, (as well as their detriment and fall).

Traditionally, the Sun and Moon each rule one sign, and the other five planets each rule two signs apiece. This arrangement must be slightly revised to incorporate the planet Earth, which will take one of the signs from Mercury, so that four planets rule two signs apiece and four planets rule one sign apiece.

Chart of the Zodiac sets generated by the Planetary sets.

Mercury {1,0,0}	Gemini {1,0,0,0}	Libra {1,1,0,0}	
Saturn {1,1,0}	Libra {1,1,0,0}	Aquarius {1,1,0,2}	Leo {1,1,1,0}
Sun {1,1,1}	Leo {1,1,1,0}	Aries {1,1,1,1}	Sagittarius {1,1,1,2}
Juppiter {1,1,2}	Sagittarius {1,1,1,2}	Aquarius {1,1,0,2}	
Venus {2,2,1}	Pisces {2,2,2,1}	Taurus {2,2,0,1}	
Moon {2,2,2}	Scorpio {2,2,2,0}	Cancer {2,2,2,2}	Pisces {2,2,2,1}
Mars {2,2,0}	Capricorn {2,2,0,0}	Taurus {2,2,0,1}	Scorpio {2,2,2,0}
Earth {2,0,0}	Virgo {2,0,0,0}	Capricorn {2,2,0,0}	

As the chart above shows, the Planetary sets each generate two of the Zodiac sets, except for the Sun and Moon, which each generate three sets. The sets highlighted in **bold** represent an essential dignity between the planet and the generated sign.

Among the masculine Fire and Air signs we have the following dignities: Mercury rules Gemini; Saturn is exalted in Libra, is ruler of Aquarius, and has his detriment in Leo; the Sun rules Leo and is exalted in Aries; Juppiter rules Sagittarius.

Among the feminine Earth and Water signs we have the following dignities: Venus is exalted in Pisces and rules Taurus; the Moon has her fall in Scorpio and rules Cancer; Mars is exalted in Capricorn and rules Scorpio; the Earth is the new ruler of Virgo, (Virgo was traditionally the rulership and exaltation of Mercury; this double role has been reduced to the exaltation only).

Of the 20 possible connections between planets and signs, 14 of them are traditional dignities of the planets, (if one includes the Earth ruling Virgo), leaving only 6 connections that are not recognized by traditional astrology.

The 14 essential dignities that occur are balanced quite nicely. Among the masculine signs, there are 4 rulerships, 2 exaltations and 1 detriment. Among the feminine signs, there are 4 rulerships, 2 exaltations and 1 fall.

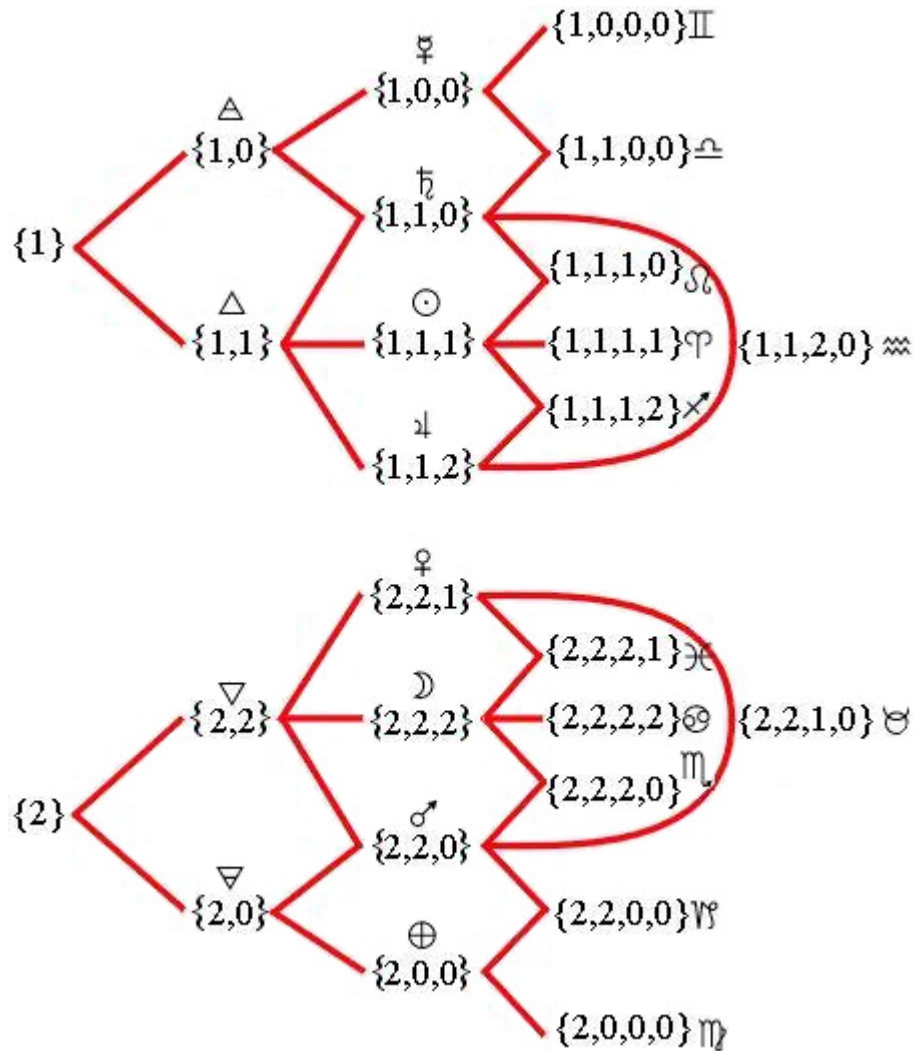
Of all 12 signs, only 2 have a “double-dignity”: Leo is both the rulership of the Sun and the detriment of Saturn; Scorpio is the rulership of Mars and the fall of the Moon. Note that the sets for Leo {1,1,1,0} and Scorpio {2,2,2,0} have opposite members.

There are 8 signs that are generated by two different planetary sets: Libra, Aquarius, Leo, Sagittarius; Pisces, Scorpio, Taurus, Capricorn. The remaining 4 signs are generated by only one planetary set: Gemini, Aries; Cancer, Virgo.

Each of the 8 planets has a rulership represented.

The Generation Tree of the Charged Sets of the Triform Energy Cascade

Fr. RIKB has drawn out these connections in a diagram called the “generation tree” This shows the TEC sets split along positive and negative halves, with a red line connecting sets that generate other sets.



This tree diagram shows the hierarchy of sets on both halves of the TEC. The 13 sets in each half are in steps of 1, 2, 4, 6. This hierarchy will become important later, when the groups of sets are plotted onto the tarot in a fractal pattern.

The Integration of the Trigrammaton Qabalah and the Triform Energy Cascade

The Triform Energy Cascade is a general system showing the evolution of the three types of charges, hence the term “triform energy”. The term “cascade” derives from the idea of sets creating larger sets, as in the generation tree diagram.

The sets of this system could be extended to 5, 6, or more members, but once the level of 4 members is reached, the four-frequency tetrahedron is created, and this is the first nucleated tetrahedron, carrying within it the Vector Equilibrium. Any further creation of larger sets is therefore superfluous, in terms of synergetic geometry.

The TEC creates sets without regard to permutation. This is the major difference between the TEC and the Trigrammaton Qabalah. In the TQ, every possible permutation of three types of energy is considered. In this sense, Trigrammaton is simply a subset of the TEC, being all the possible permutations of the TEC sets that have three members.

In order to translate the discoveries and results of the TEC into Trigrammaton, we must find the 26 trigrams that are the analogues of the 26 charged TEC sets. Naturally, there are a number of ways to go about this, but we are helped greatly by the fact that the TEC determines certain specific pairs of Elements, Planets and Zodiac signs. These pairings will be maintained in the TQ adaptation of the TEC results.

The task is also made easier by the fact that the charged sets of the TEC, and the trigrams of *Liber XXVII*, come in very similar groups. In the TEC, there are **2** sets of one member, **4** sets of two members, **8** sets of three members, and **12** sets of four members.

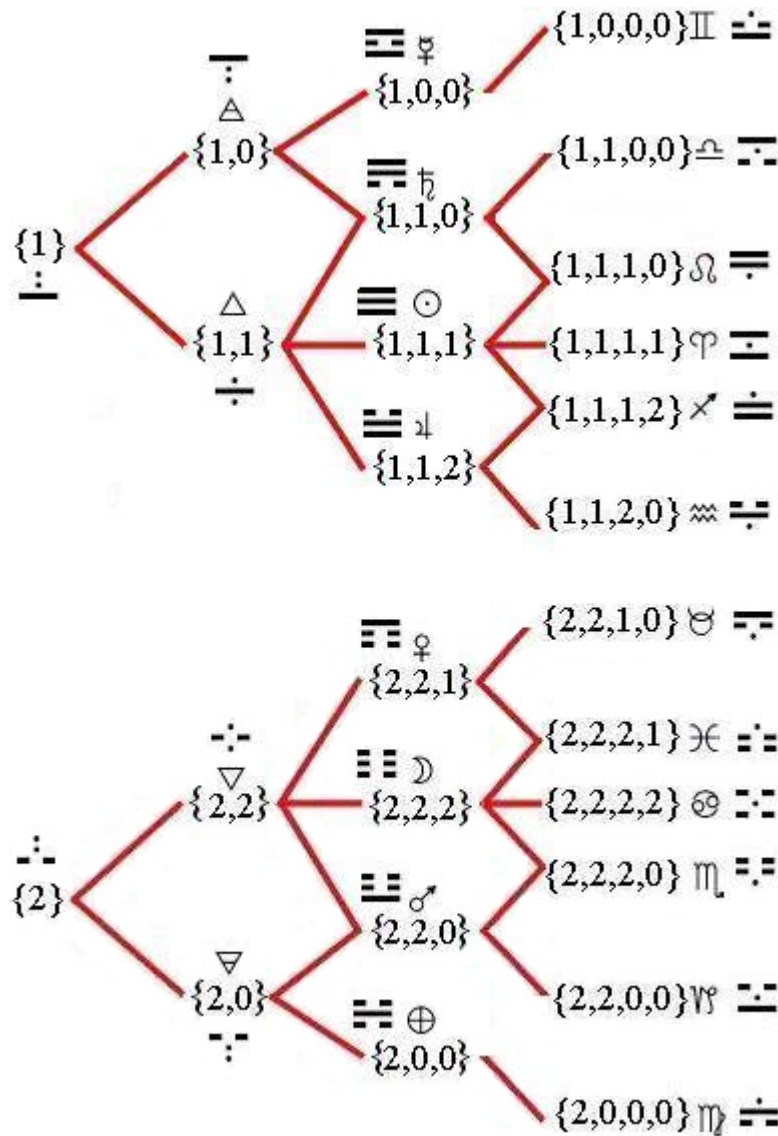
Analogously, in the TQ, there are 6 trigrams with two Tao-lines, 8 trigrams with no Tao-lines, and 12 trigrams with one Tao-line. By considering that 2 of the trigrams having two Tao-lines have a special status, (namely the numbers 1 and 2 as the basis of all the other trigrams), then our groups are equally distributed in sets of **2**, **4**, **8**, and **12** members, for a total of 26 in the TEC and the TQ.

Within these four main groups, the various elements, planets, etc. will be determined primarily along the lines of the TEC, i.e., by “structural” relationships between the trigrams. Any two trigrams can be structurally connected if they share the same types of lines in the same positions of the trigram.

The diagram below is a modification of the generation tree of the TEC. A couple of the red lines have been omitted, as they no longer join trigrams that are structurally connected. Since the trigrams are *not* identical to the TEC sets, and since they do not generate other trigrams in exactly the same way, (by adding a digit to the set), there is no way to make an exact replica of the TEC generation tree using trigrams.

Nevertheless, the Elements, Planets, and Zodiac all remain in their original positions from the TEC tree. And most importantly, *all* oppositely-charged sets from the TEC are represented by the antigrams of the TQ.

The Family Tree of the Trigrammaton Qabalah



This diagram shows the structural relationships between the various groups of trigrams. We begin with the primary charges on the left. These are trigrams 1 and 2, the root of all the odd and even numbers, Yang and Yin.

Progressing to the right, we come to the level of the elements. The masculine elements of Fire and Air are symbolized by trigrams that are simply variations on the position of the Yang line within the two Tao-lines of the trigram. The opposite occurs with the feminine trigrams symbolizing Water and Earth.

Continuing to the right, we come to the level of the Planets. Their relationship to the elements is the same as in the TEC.

On the masculine side, the trigram of Fire shares its central Yang line with Jupiter, Sol and Saturn. The trigram of Air shares its top Yang line with Mercury, Saturn and Sol, (this last line is not drawn, to avoid clutter).

On the feminine side, the trigram of Water shares its central Yin line with Venus, Luna and Mars. The trigram of Earth shares its top Yin line with Mother Earth, Mars and Luna, (this last line is also not drawn, to avoid clutter).

Continuing to the right, we come to the level of the Zodiac signs. Unlike the TEC tree, each of the Planets is structurally related to three of the Zodiac trigrams, but not all three are on the same side of the diagram, so not all lines are shown, to avoid clutter. The relationship can easily be seen on the octahedron matrix, where each of the eight sides of the octahedron is symbolized by a planetary trigram, and the three vectors defining each side are the trigrams that are structurally related to that particular planetary trigram.

Among the masculine Fire and Air signs we have the following dignities: Mercury rules Gemini; Saturn is exalted in Libra and has his detriment in Leo; the Sun rules Leo and is exalted in Aries; Jupiter rules Sagittarius.

Among the feminine Earth and Water signs we have the following dignities: Venus is exalted in Pisces and rules Taurus; the Moon has her fall in Scorpio and rules Cancer; Mars is exalted in Capricorn and rules Scorpio; Earth is the new ruler of Virgo.

Thus of the 24 possible connections between planets and signs, 12 of them are traditional dignities of the planets, (excluding the Earth ruling Virgo), leaving 12 connections that are not recognized by traditional astrology.

Saturn is no longer connected with Aquarius, thus only 7 of the planets have a rulership represented. This also means that Aquarius is the only sign *not* represented by an essential dignity.

Within the Zodiac structure there are Triplicities of Cardinal, Fixed and Mutable signs, as well as Quadruplicities of Fire, Earth, Air and Water signs. These subdivisions are also related to the trigrams, both structurally and qualitatively.

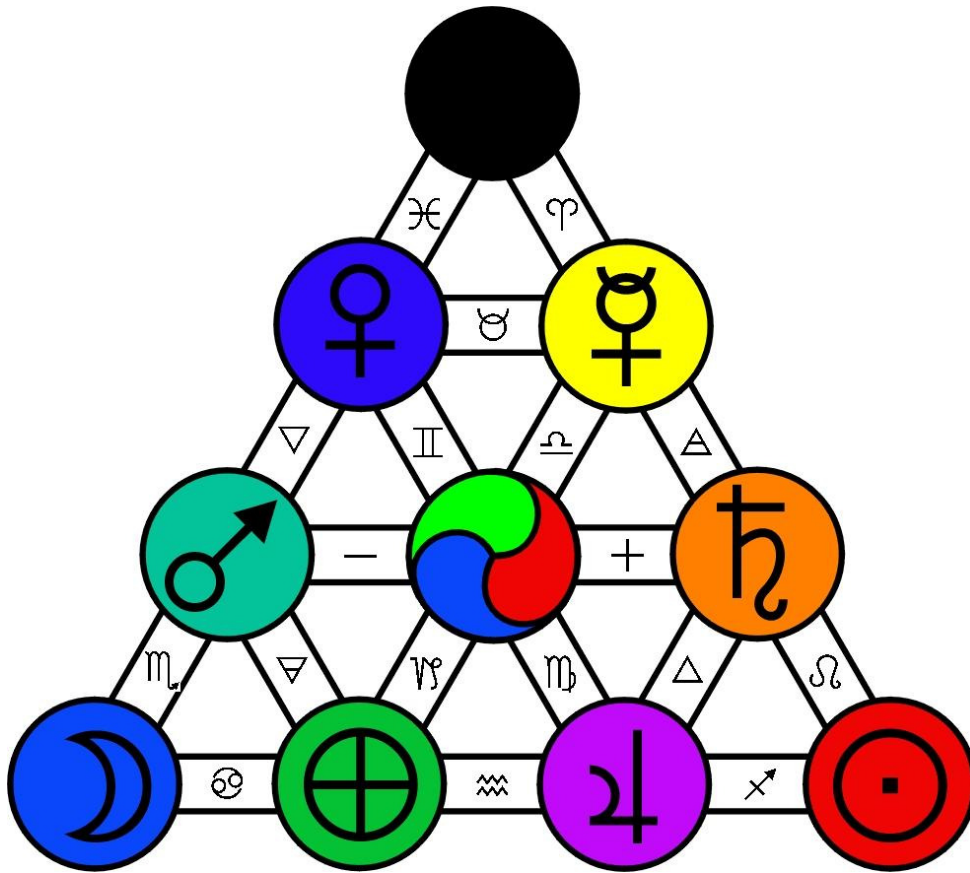
All the Fire signs are symbolized by trigrams having only Yang and Tao lines in them. All the Water signs are symbolized by trigrams having only Yin and Tao lines in them. All of the Air and Earth signs have Yang, Yin and Tao lines in them. This arrangement reflects the purity of the four Elements: Fire is concentrated Yang while Water is concentrated Yin; Air and Earth have a mixture of Yang and Tao, or Yin and Tao, thus they are less concentrated, and so are the Zodiac signs of those Elements.

The Triplicities of the Zodiac are structurally related to the trigrams. All the Cardinal signs have a Tao-line in the center; all the Mutable signs have a Tao-line at the top, and all the Fixed signs have a Tao-line at the bottom. When seen on the octahedron matrix, each of these sets of four is attributed to one of the square “equators” of the octahedron.

The Condensed Tetractys of the Trigrams

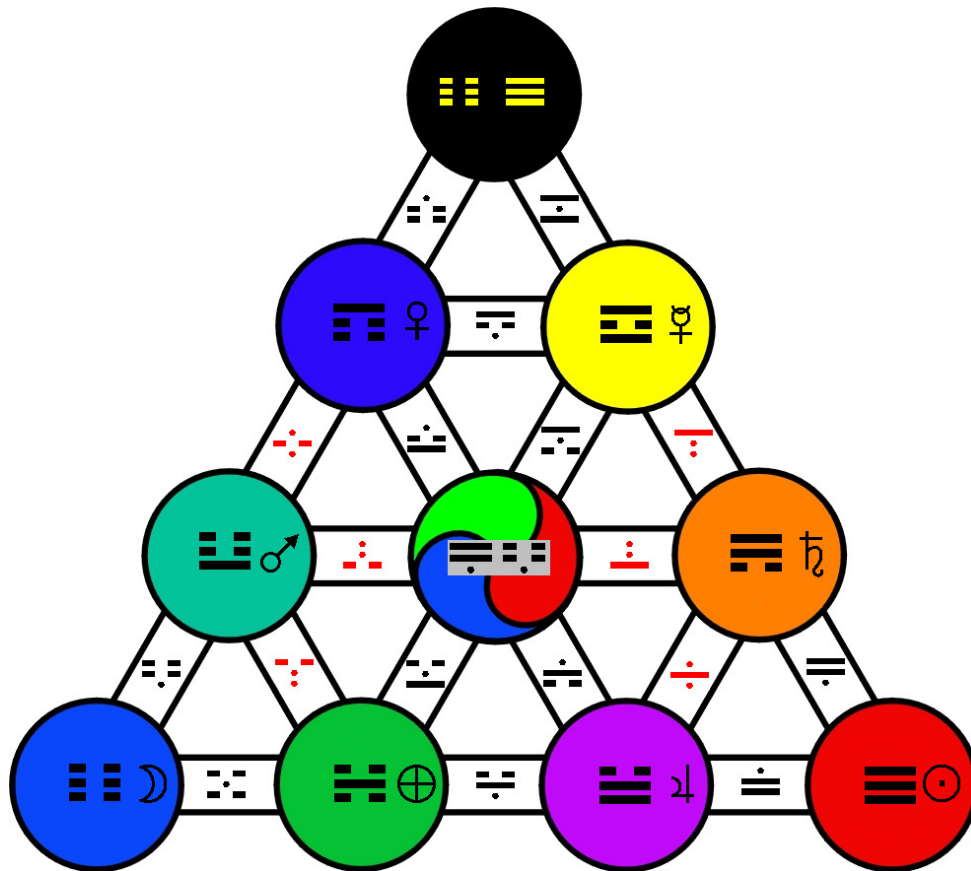
One way to depict the mutual interrelations of the various trigrams is to use a Tetractys; specifically, the one used earlier to show the fourth level of the TEC four-frequency tetrahedron. On that level, the circles were the vertices representing the planets, with the two black circles representing the neutral sets of {0,0,0} and {0,1,2}.

In the diagrams below, the planets are in almost identical places, but the positions of Earth and Venus have been switched, in order to have antigrams balanced across the center circle. The center itself is neutral, as is the apex circle. The Planetary trigrams occupy the remaining 8 circles, and it is their positions that determine the arrangement of the rest of the figure.



This Tetractys is a condensed version of the various levels of the larger TEC tetrahedron. Not everything is in identical places, of course, but that would be impossible in any event.

The key to this whole figure is the Transitional Triad method. When the trigrams are combined into Triads, the path connecting any two circles is simply the Transitional Trigram between those two circles. So, for example, at the bottom right, the Juppiter and Sol trigrams are mediated by the Sagittarius trigram, or in other words the 22 and 13 trigrams make a Triad with the 4 trigram.

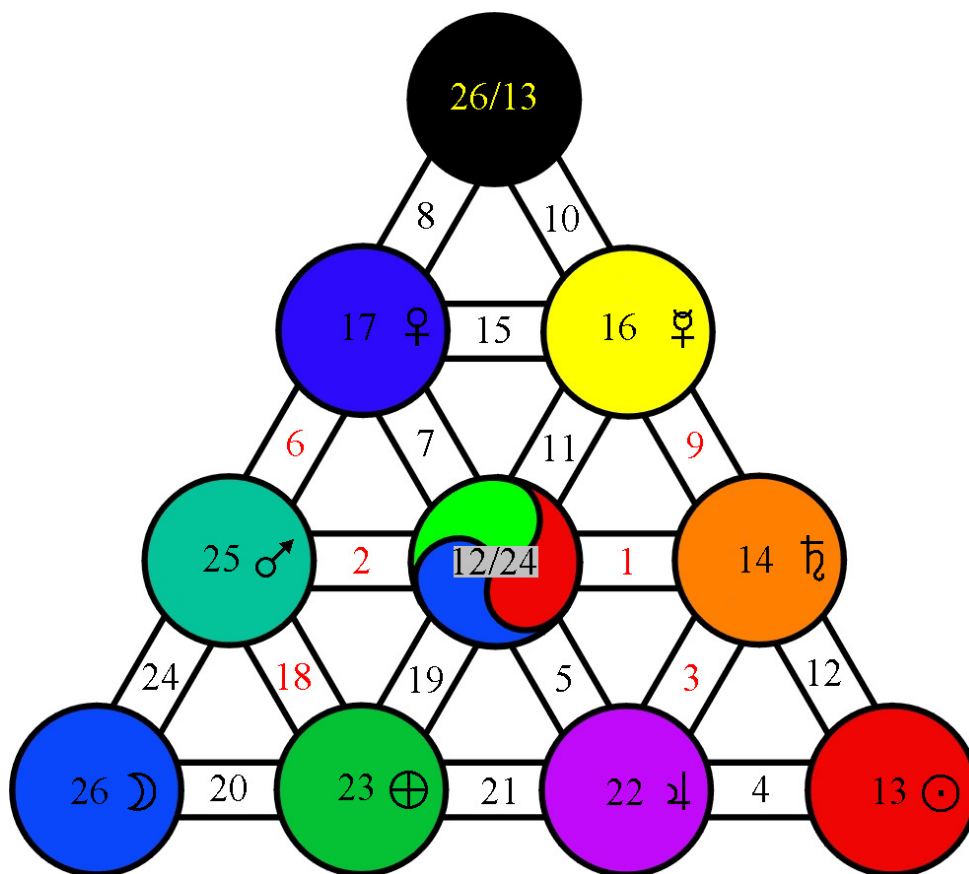


In order to complete this process, we must assume the apex circle contains *both* the Sun and Moon trigrams, at least *in potentia*. When combined with the Venus and Mercury trigrams, they complete their Triads with the Pisces and Aries trigrams.

Also, the neutral center can be assumed to contain the 12 and 24 trigrams, in order to complete all the Triads with the 6 circles that surround the center. Interestingly, the 12 and 24 trigrams are attributed to the signs Leo and Scorpio, and these are the Rulership of the Sun, and the Fall of the Moon.

There are a number of different ways to arrange the 26 trigrams onto the 28 parts of this Tetractys, using the Transitional Triad method. In every case, one corner must contain the two trigrams of the opposite corners, because the apex is *simultaneously* opposite both lower corners, and all opposites must be equidistant from the center circle.

Below is a decimal version of the same Tetractys:



Including the extra pairs of antigrams, the entire set of trigrams sums to **426**.

426 = *I am the Magician and the Exorcist. I am the axle of the wheel*

This sum is equal to 231 for the circles, and 195 for the paths.

231 = a vessel of quicksilver.

195 = the Eye in the Triangle

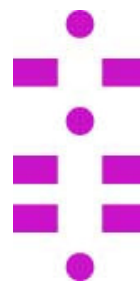
The Transitional Triad of 231 and 195 has the hidden hexagram of **186** = 2 x **93**:



231

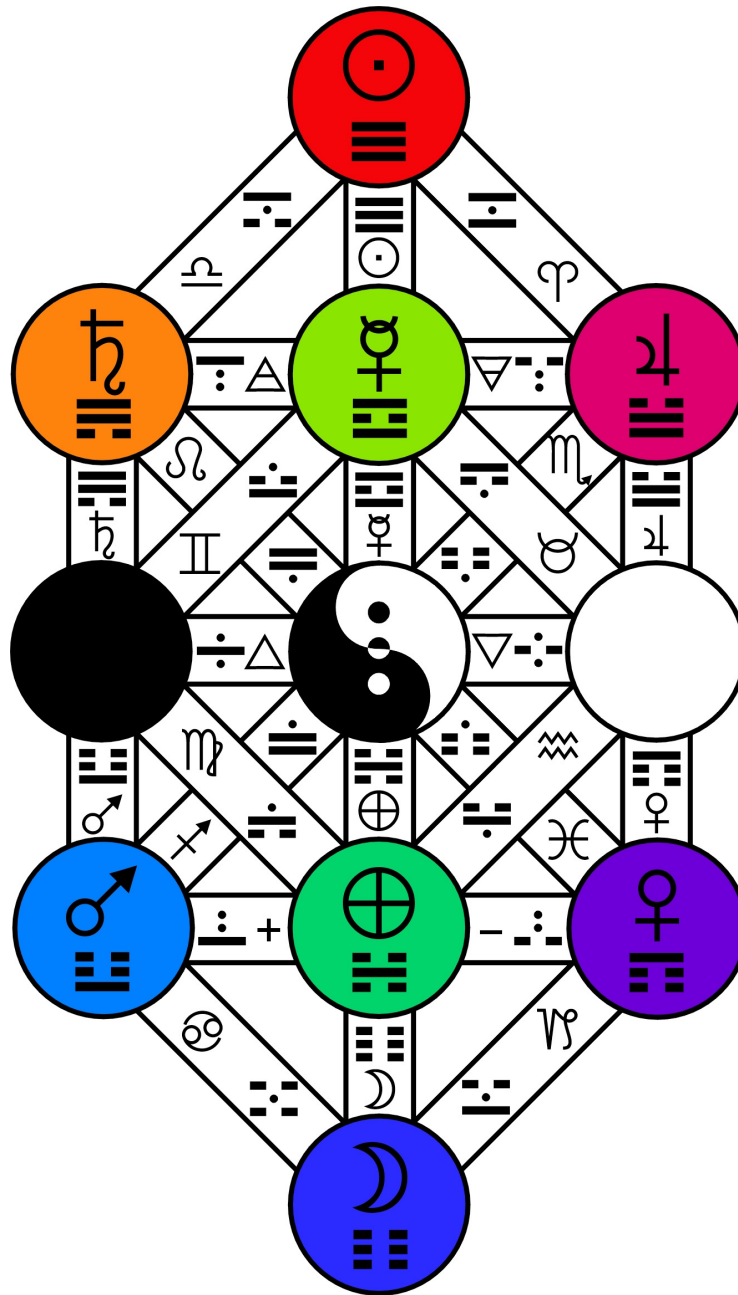


195



186

The Tree of Union



The “Tree of Union” is a new Tree of Life, (first developed by Fr. RIKB and elaborated by the present author), with 11 spheres and 26 paths. These spheres are given over to the eight planetary energies, as well as the Yang, Yin, and Great Ultimate. The origin of the Tree is at the center, rather than at the top in the more traditional tree. This illustrates the idea that the universe grows organically from the center outward, rather than from the top down or the bottom up, since there is no up or down in the universe.

There are many ways to arrange the 26 trigrams onto the 26 paths of this Tree. The method shown has some distinct advantages, but is not meant to be definitive. Experimentation with this Tree can bear much fruit.

The 8 vertical paths are occupied by the 8 Planetary trigrams, each of which emanates from the planetary sphere identical to it. The 6 horizontal paths are occupied by the four Elemental trigrams and the two Charge trigrams. The 12 diagonal paths are occupied by the 12 Zodiacal trigrams, with the Cardinal signs placed on the perimeter.

Any two paths that are equidistant from the center are occupied by trigrams that are Reversed-Antigrams. This means that if the diagram is rotated 180 degrees, the paths will then be occupied by the antigrams of the original trigrams. This role-reversal is easily seen by turning the diagram upside-down.

The one exception to this is the first and last path, occupied by 11 and 19, or the Libra and Capricorn trigrams. These are Reversals *and* Antigrams of one another, so they appear to remain in the same place when inverted.

The paths on both the top half and bottom half of the diagram sum to **171**. This is the sum of the numbers from 1 to 18; its hexagram has the 6 trigram over the 9 trigram.

171 = Genitor-Genetrix = Wisdom and Folly

One can follow a path from top to bottom, moving in the Liber XXVII sequence of trigrams: Sol - Saturn - Mercury - Juppiter - Center - Venus – Terra Mater - Mars - Luna.

The first of these paths is numbered 11, which is appropriate for an eleven-sphere Tree. The eight paths on this “Lightning Flash” sum to **93**. The first half of this journey has paths that sum to 62; the second half has paths that sum to 31. Hexagrams 62 and 31 are antigrams that sum to 93.

The eight spheres touched by these paths sum to 156, making the grand total of the Lightning Flash **156 + 93 = 249**. This is precisely the gematria of the most important verse in the Book of the Law, where the English sums to 156, and the Greek sums to 93:

249 = *The word of the Law is Θελημα.*

The paths of the Tree sum to **111** on the left-hand side, and **162** on the right-hand side:

111 = Left-hand path

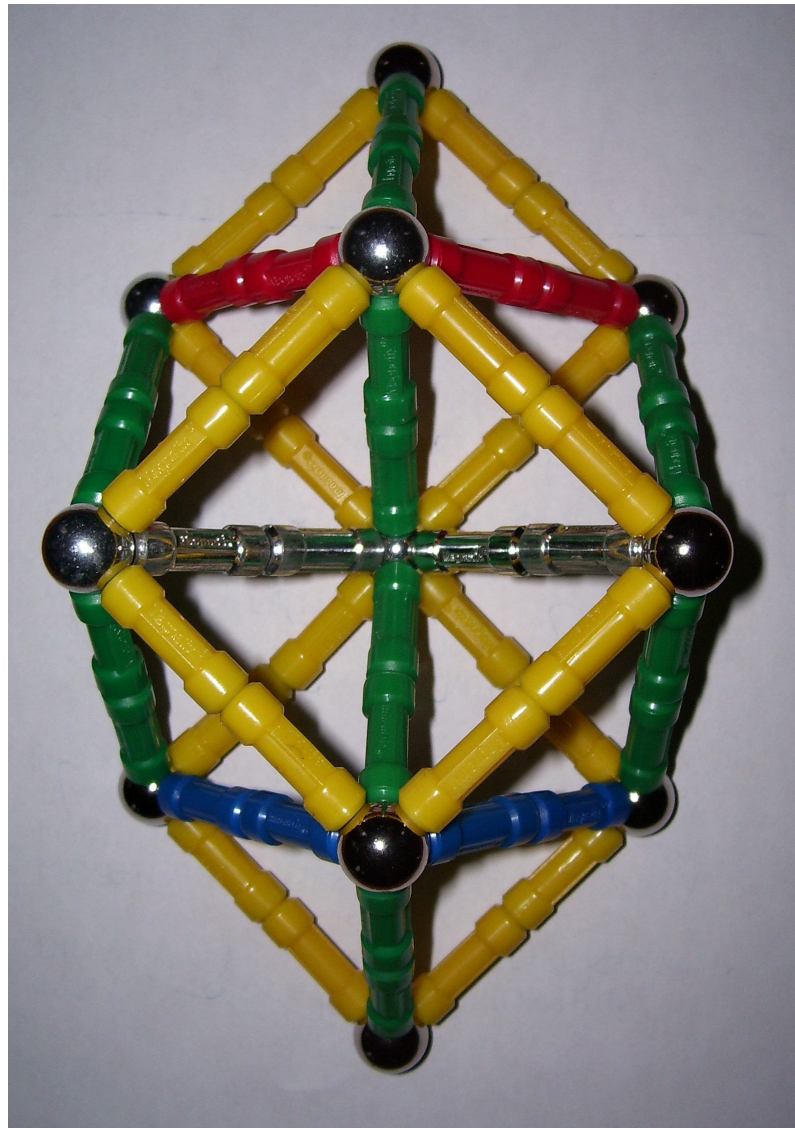
162 = the Path of the Adepts

The total of all the paths and spheres is $351 + 156 = 507$

507 = glory unto the Rose that is Nuit the circumference of all

The product of the total number of spheres (11), times the trigram-value of the planetary spheres (156), times the trigram-value of the planetary paths (156), is 267,696. This number is the grand total of the contents of the Book of the Law.

The Tree of Union in Three Dimensions



The three planes of the three spatial dimensions are displayed in the three types of lines. In the two-dimensional version, the lines appear as diagonal, horizontal, and vertical. This photo shows that the diagonal lines, in yellow, occupy the same spatial dimension, at two different heights. Meanwhile, the horizontal lines, red silver and blue, connect these two planes in one direction, while the vertical lines, in green, connect these same two planes in the other direction.

The 3 types of lines are then occupying 3 different spatial dimensions, and the trigrams associated with these are split into elemental, zodiacal, and planetary groups. The yellow lines are the zodiac trigrams, the green lines are the planetary trigrams, the red blue and silver lines are the elemental trigrams, further split into Yang Yin and neutral pairs.

The Triform Energy Tarot

The Triform Energy Cascade coincides with the 26 categories of an English Qabalah, and these can in turn be applied to a new vision of the tarot. This new scheme requires 26 Major Trumps, instead of the traditional 22. To accomplish this, four cards must be added to the Major Arcana, and these are the four Princesses of the Minor Arcana.

Along with the addition of four cards to the pantheon of the Major Arcana, the magickal attributions are also re-arranged. This is done to separate the system as much as possible from any connections with the traditional Hebrew Qabalah, and its reliance on the Sefer Yetzirah and the 22 letters of the Hebrew Alef-Bet. These connections between the tarot and the Hebrew Alef-Bet only occurred in the 19th Century, some four centuries *after* the advent of the Tarot in northern Italy. There is no convincing evidence that they were ever considered as part of the original design scheme of the tarot.

From the earliest decks, the tarot has had three main divisions of the 22 Major Arcana: the first 6 cards represent the Estates of Man or Society; the next 9 cards represent the Allegories of Life, and the final 7 cards represent the Celestial Realm. The Triform Energy Tarot keeps the cards in the oldest traditional order, (which has been preserved in *The Book of Thoth* deck), but adds four new cards. The four Princesses now represent the four Cardinal signs of the Zodiac.

As illustrated in the chart below, the Charges and Elements coincide with the Estates of Man; the Zodiac plus Earth, (the observation point of the Zodiac), coincides with the Allegories of Life, and the seven Planets coincide with the Celestial Realm. The position of the Princesses simply puts them in the traditional Zodiacal order, which is followed in all cases except for Aquarius. This Hermit, (or Wanderer), is not in sequence, but **is** in the correct half of the Zodiac. Immediately following this card is Fortune, attributed to Planet Earth, and this marks the termination of the first half of the 26 Trumps. This also places Earth in the center of the 12 Zodiac signs.

If the Major Arcana are folded at the half-way point, with 13 cards pairing up, (the first with the last, the second with the penultimate, etc.), then the 4 Princesses will pair up with each other, being the 8th and 11th cards from the beginning, as well as the end.

Another interesting way to arrange the cards in 13 pairs is to connect two cards that are attributed to antigrams. This will also pair the four Princesses, as well as the obvious pairings of Empress and Emperor, Priestess and Hierophant, Sun and Moon.

Among the zodiac, the Lovers and Art are paired, and these two cards have iconography that is very similar in Crowley's *Book of Thoth* deck. Connecting Lust and Death gives us the Freudian pair of Eros and Thanatos, while connecting the Hanged Man (originally the Traitor), with Adjustment, (originally Justice), also seems apropos. Another appropriate pairing is the Devil and the Blasted Tower, since this card was sometimes called "Hell" or "the House of the Devil" in the earliest tarot decks. The remaining pairs should not be too difficult to comprehend.

Triform Energy Tarot Trump	Decimal	Trigram	Category
THE FOOL	2		—
THE MAGUS	1		+
THE PRIESTESS	6		▽
THE EMPRESS	18		▽
THE EMPEROR	9		△
THE HIEROPHANT	3		△
THE LOVERS	8		⚎
THE PRINCESS OF WANDS	10		♂
THE CHARIOT	15		♂
ADJUSTMENT	7		II
THE PRINCESS OF CUPS	20		☯
THE HERMIT	21		☵
FORTUNE	23		⊕
LUST	12		Ω
THE HANGED MAN	5		♂
THE PRINCESS OF SWORDS	11		♂
DEATH	24		♂
ART	4		♂
THE PRINCESS OF DISKS	19		♂
THE DEVIL	14		♂
THE BLASTED TOWER	25		♂
THE STARS	17		♀
THE MOON	26		♂
THE SUN	13		♂
THE ANGEL	16		♀
THE UNIVERSE	22		♂

The Book of Thoth tarot is one of many tarots that have an organizational scheme, (particularly in the Minor Arcana), which is based on the famous Tetragrammaton and the Four-Element theory of Empedocles. In this arrangement, the Elements are in the following sequence: Fire, Water, Air, Earth.

Fire and Water are said to be opposites; Air and Earth are also opposites. Since the four suits of the Minor Arcana represent these Elements, they can be paired so that Wands and Cups are opposites, and Swords and Disks are opposites.

At the head of each suit are the Court Cards. Traditionally these are named the King, Queen, Knight and Page, but there are many variants, including Crowley's use of the terms Knight, Queen, Prince and Princess. Whatever the titles, these four characters represent the Hebrew letters Yod-Heh-Vav-Heh of the name of Tetragrammaton: יהוה.

The Knights are the Yod, and represent Fire;
The Queens are the first Heh and represent Water,
The Princes are the Vav and represent Air,
The Princesses are the second Heh and represent Earth.

There are two aspects to each Court Card. The first aspect is that they represent the so-called "sub-elements" depending on their suit; so that the Knight, Queen, Prince and Princess of Wands are, respectively, Fiery Fire, Watery Fire, Airy Fire, and Earthy Fire. The same holds true for the other suits, so that the Prince of Disks is Airy Earth, etc.

The second aspect of the Court Cards is their astrological symbolism. In this arrangement the Princesses are not included, and the other 12 Court Cards are each designated as a "ruler" over 30 degrees of the Zodiac, based on their sub-elemental nature.

According to Crowley in *The Book of Thoth*, the sub-elements are attributed to the zodiac signs in the following manner: the Cardinal signs are the fiery part of each element, the Fixed signs are the airy part of each element, and the Mutable signs are the watery part of each element. This means that the Knights, (being the fiery aspect), rule the Cardinal signs, while the Princes rule the Fixed signs and the Queens rule the Mutable signs.

Since the zodiac signs are already paired as opposites in the TEC, (and antigrams in the TQ), we can see how various Court Cards are opposites. Equivalent ranks in opposite suits are paired. For example, the Knight of Wands rules over Aries, while the Knight of Cups rules over Cancer. These two signs are opposites both in the TEC and the TQ, and thus their rulers can also be considered opposites.

Below is a chart of the "rulerships" of the three decans of each Zodiac sign by the various Court Cards, along with their sub-elemental nature, and the natural image associated with each sign they rule. Also included is a list of the small numbered cards of the Minor Arcana, along with their names, as these cards are also associated with a decan of the Zodiac. The card names ultimately derive from the nature of the planetary and zodiacal attributions for each of the decans represented by the cards.

Court Card Ruler	Zodiac	Minor Arcana Decans	Card Names
KNIGHT OF WANDS	Aries	TWO OF WANDS	DOMINION
FIRE OF FIRE	Aries	THREE OF WANDS	VIRTUE
Lightning	Aries	FOUR OF WANDS	COMPLETION
PRINCE OF DISKS	Taurus	FIVE OF DISKS	WORRY
AIR OF EARTH	Taurus	SIX OF DISKS	SUCCESS
Plains	Taurus	SEVEN OF DISKS	FAILURE
QUEEN OF SWORDS	Gemini	EIGHT OF SWORDS	INTERFERENCE
WATER OF AIR	Gemini	NINE OF SWORDS	CRUELTY
Vibrations	Gemini	TEN OF SWORDS	RUIN
KNIGHT OF CUPS	Cancer	TWO OF CUPS	LOVE
FIRE OF WATER	Cancer	THREE OF CUPS	ABUNDANCE
Rain	Cancer	FOUR OF CUPS	LUXURY
PRINCE OF WANDS	Leo	FIVE OF WANDS	STRIFE
AIR OF FIRE	Leo	SIX OF WANDS	VICTORY
Sun	Leo	SEVEN OF WANDS	VALOUR
QUEEN OF DISKS	Virgo	EIGHT OF DISKS	PRUDENCE
WATER OF EARTH	Virgo	NINE OF DISKS	GAIN
Fields	Virgo	TEN OF DISKS	WEALTH
KNIGHT OF SWORDS	Libra	TWO OF SWORDS	PEACE
FIRE OF AIR	Libra	THREE OF SWORDS	SORROW
Wind	Libra	FOUR OF SWORDS	TRUCE
PRINCE OF CUPS	Scorpio	FIVE OF CUPS	DISAPPOINTMENT
AIR OF WATER	Scorpio	SIX OF CUPS	PLEASURE
The Sea	Scorpio	SEVEN OF CUPS	DEBAUCH
QUEEN OF WANDS	Sagittarius	EIGHT OF WANDS	SWIFTNESS
WATER OF FIRE	Sagittarius	NINE OF WANDS	STRENGTH
Rainbow	Sagittarius	TEN OF WANDS	OPPRESSION
KNIGHT OF DISKS	Capricorn	TWO OF DISKS	CHANGE
FIRE OF EARTH	Capricorn	THREE OF DISKS	WORKS
Mountains	Capricorn	FOUR OF DISKS	POWER
PRINCE OF SWORDS	Aquarius	FIVE OF SWORDS	DEFEAT
AIR OF AIR	Aquarius	SIX OF SWORDS	SCIENCE
Clouds	Aquarius	SEVEN OF SWORDS	FUTILITY
QUEEN OF CUPS	Pisces	EIGHT OF CUPS	INDOLENCE
WATER OF WATER	Pisces	NINE OF CUPS	HAPPINESS
A pool	Pisces	TEN OF CUPS	SATIETY

According to the TEC, the 12 charged sets attributed to the Zodiac are paired according to signs that are “square”, or at 90 degrees, to each other. So in the TEC, the pairs of opposite signs are thus:

Aries - Cancer
Leo - Scorpio
Sagittarius - Pisces
Aquarius - Taurus
Gemini - Virgo
Libra – Capricorn

From this perspective, since the Knights of Wands and Cups rule over Aries and Cancer, they are opposites, and can be paired together accordingly. (In the chart of the Major Arcana, one can see that these Zodiac Trumps are attributed to trigrams 4 and 8, which are antigrams).

This same set of opposites can be found throughout the Court Cards, so that by following the Zodiacal pairings from the TEC, **identical Court Cards of opposite suits are considered opposites.**

This is a stunning example of the TEC being applied to an existing data-set, and “predicting” which data can be paired together. Without it, the simple pairing of like Court Cards would have no rationale. In any scientific endeavour, a theory can only be “proven” if it has the ability to predict something not already known or accommodated by existing theories. In this case, there is *no* Zodiacal rationale for pairing the Knights of Wands and Cups, yet applying the TEC makes the whole arrangement sensible. But that is not all.

The pairing of the numbered cards in the Minor Arcana follows the TEC as well, and once again we refer to the astrological attributions.

The cards of each suit that are numbered from 2 to 10 each represent one decan, or slice of 10 degrees, of the Zodiac. For example, the 2, 3 and 4 of Wands are connected to the 30 degrees of the sign Aries. By following the TEC chart, we can see that Aries is opposite Cancer. This theory then predicts that the 2, 3, and 4 of Cups, being of the Element opposite to Wands, should be attributed to the 30 degrees of the sign Cancer, and this is precisely the case. Thus we are justified in pairing the 2, 3, and 4 of Wands with the 2, 3, and 4 of Cups.

Another example: The 4, 5, and 6 of Disks are the three decans of Taurus. These should pair with the three decans of Aquarius, in the opposite suit of Swords, and in fact the 4, 5 and 6 of Swords do rule over the three decans of Aquarius.

So the TEC has explained a previously unexplained phenomenon, and one that has been sitting in the wide open for a century or more, namely, the attributions of the Minor Arcana to the Zodiac.

The following chart shows the 39 pairings of “opposite” cards in the Tarot:

The MAGUS	The FOOL
The HIEROPHANT	The PRIESTESS
The EMPEROR	The EMPRESS
The LOVERS	ART
The CHARIOT	The HERMIT
ADJUSTMENT	The HANGED MAN
LUST	DEATH
FORTUNE	The ANGEL
The DEVIL	The BLASTED TOWER
The STARS	The UNIVERSE
The MOON	The SUN
KNIGHT OF WANDS	KNIGHT OF CUPS
QUEEN OF WANDS	QUEEN OF CUPS
PRINCE OF WANDS	PRINCE OF CUPS
PRINCESS OF WANDS	PRINCESS OF CUPS
ACE OF WANDS	ACE OF CUPS
TWO OF WANDS	TWO OF CUPS
THREE OF WANDS	THREE OF CUPS
FOUR OF WANDS	FOUR OF CUPS
FIVE OF WANDS	FIVE OF CUPS
SIX OF WANDS	SIX OF CUPS
SEVEN OF WANDS	SEVEN OF CUPS
EIGHT OF WANDS	EIGHT OF CUPS
NINE OF WANDS	NINE OF CUPS
TEN OF WANDS	TEN OF CUPS
KNIGHT OF SWORDS	KNIGHT OF DISKS
QUEEN OF SWORDS	QUEEN OF DISKS
PRINCE OF SWORDS	PRINCE OF DISKS
PRINCESS OF SWORDS	PRINCESS OF DISKS
ACE OF SWORDS	ACE OF DISKS
TWO OF SWORDS	TWO OF DISKS
THREE OF SWORDS	THREE OF DISKS
FOUR OF SWORDS	FOUR OF DISKS
FIVE OF SWORDS	FIVE OF DISKS
SIX OF SWORDS	SIX OF DISKS
SEVEN OF SWORDS	SEVEN OF DISKS
EIGHT OF SWORDS	EIGHT OF DISKS
NINE OF SWORDS	NINE OF DISKS
TEN OF SWORDS	TEN OF DISKS

The grids below divide the Tarot into 6 groups of 13. All cards on the same row have the same status in the hierarchy. The upper grid is masculine and the lower grid is feminine. They are above one another, instead of side-by-side, due to space limitations.

THE KNIGHT OF SWORDS	THE KNIGHT OF WANDS	THE MAGUS	1	
THE PRINCE OF SWORDS	THE PRINCE OF WANDS	THE HIEROPHANT	3	
THE QUEEN OF SWORDS	THE QUEEN OF WANDS	THE EMPEROR	9	
1 of Swords - EXPANSION	1 of Wands - CREATION	THE SUN	13	
2 of Swords - PEACE	2 of Wands - DOMINION	THE DEVIL	14	
3 of Swords - SORROW	3 of Wands - VIRTUE	THE ANGEL	16	
4 of Swords - TRUCE	4 of Wands - COMPLETION	THE UNIVERSE	22	
5 of Swords - DEFEAT	5 of Wands - STRIFE	ART	4	
6 of Swords - SCIENCE	6 of Wands - VICTORY	ADJUSTMENT	7	
7 of Swords - FUTILITY	7 of Wands - VALOUR	PRINCESS OF WANDS	10	
8 of Swords - INTERFERENCE	8 of Wands - SWIFTNESS	PRINCESS OF SWORDS	11	
9 of Swords - CRUELTY	9 of Wands - STRENGTH	LUST	12	
10 of Swords - RUIN	10 of Wands - OPPRESSION	THE HERMIT	21	
THE KNIGHT OF DISKS	THE KNIGHT OF CUPS	THE FOOL	2	
THE PRINCE OF DISKS	THE PRINCE OF CUPS	THE PRIESTESS	6	
THE QUEEN OF DISKS	THE QUEEN OF CUPS	THE EMPRESS	18	
1 of Disks - MANIFESTATION	1 of Cups - DISSOLUTION	THE MOON	26	
2 of Disks - CHANGE	2 of Cups - LOVE	THE BLASTED TOWER	25	
3 of Disks - WORKS	3 of Cups - ABUNDANCE	FORTUNE	23	
4 of Disks - POWER	4 of Cups - LUXURY	THE STARS	17	
5 of Disks - WORRY	5 of Cups - DISAPPOINTMENT	THE LOVERS	8	
6 of Disks - SUCCESS	6 of Cups - PLEASURE	THE HANGED MAN	5	
7 of Disks - FAILURE	7 of Cups - DEBAUCH	PRINCESS OF CUPS	20	
8 of Disks - PRUDENCE	8 of Cups - INDOLENCE	PRINCESS OF DISKS	19	
9 of Disks - GAIN	9 of Cups - HAPPINESS	DEATH	24	
10 of Disks - WEALTH	10 of Cups - SATIETY	THE CHARIOT	15	

The Trumps on the right create the basic structure, and this is ultimately derived from dividing the 26 charged sets of the TEC into two halves that follow a 1, 2, 4, 6 scheme that is found on each half of the TEC Generation Tree.

The Zodiac trumps are arbitrarily placed in Mutable, Cardinal, and Fixed order, which is how their trigrams appear in *Liber XXVII*. Likewise, the Planetary Trumps are also in the order of their trigrams in *Liber XXVII*.

On the other parts of the grid, the Minor Arcana are ordered in their traditional hierarchy, by having the Court Cards first, followed by the numbered cards from 1 to 10. The Prince is first, as the issue from the Knight and Queen. One thing to note is how the pairings of the decan cards reflect the zodiacal pairings of the Major Arcana, via the TEC.

Take for example the Two of Wands. The oppositely-charged sets of Aries and Cancer are the Two's of Wands and Cups; thus these are on opposite sides of the chart. But the *zodiacal* opposite of Aries is Libra, and this is the Two of Swords, which is on the *same* (masculine) side of the chart. The oppositely charged sign of Libra is Capricorn, which is therefore on the feminine side of the chart.

The same is true for the Court cards: the rulership of the Prince of Wands is oppositely charged from the Prince of Cups, (Leo vs. Scorpio) and is *zodiacally* opposite the Prince of Swords, (Leo vs. Aquarius). The opposite charge of the Prince of Swords is the Prince of Disks. The same pattern is true of the Knights and the Queens.

The Princesses are still Court cards, but are now Major Trumps; their interaction is identical to the other Court cards, since they each represent one of the four Cardinal signs.

The names of the 78 Major and Minor Arcana are printed in all capitals. The sum of these 145 words is **8649 = 93 x 93**.

The sum of the Major Arcana titles = **32** x 93

The sum of the Minor Arcana titles = **61** x 93

In ternary notation, **32** and **61** are antigrams that sum to 93.

The arrangement shown above splits up the Tarot into 6 sets of 13 cards each. There is one *very* important aspect of the Major Arcana when they are split up this way. As shown in the rightmost column, the masculine set of 13 cards is attributed to trigrams that sum to **143**. The feminine set of 13 cards is attributed to trigrams that sum to **208**.

The numbers 143 and 208 are perhaps the most important pair of numbers in the Trigrammaton Qabalah. They have appeared in these pages many times.

143 = The Book of the Law

208 = Nuit! Hadit! Ra-Hoor-Khuit!

The Integration of the Tarot and the I Ching

The synthesis of the tarot and the *I Ching* can be accomplished by placing all **78** basic symbols of the *I Ching* in one-to-one correspondence with the **78** cards of the tarot. The *I Ching* has the following symbols, based on the number of lines in each:

2 Monograms - Yang and Yin
4 Bigrams - Major Yang, Minor Yang, Major Yin, Minor Yin
8 trigrams - Heaven, Wind, Fire, Lake, Mountain, Abyss, Thunder, Earth
64 hexagrams - the Creative, the Receptive, the Well, the Cauldron, etc.
78 total symbols

The tarot has the following categories: 22 Major Arcana and 56 Minor Arcana, (split into 16 Court cards and 40 Numbered cards). The basic problem is to create a group of 64 categories for the hexagrams. This requires using 8 of the Major Arcana in conjunction with the 56 Minor Arcana.

But in order to achieve that, it is simpler to first remove four of the traditional Minor Arcana, (such as the Princesses), and place them with the Major Arcana, so that the totals are now 26 and 52 for Major and Minor cards. With 26 Majors, we can allocate the following categories to them:

2 Primary Forces – Yang and Yin
4 Elements – Fire, Water, Air, Earth
8 Planets – Saturn, Jupiter, Mars, Sol, Venus, Mercury, Luna, Earth
12 Zodiac Signs – Aries, Taurus, Gemini, etc.

Now it will be obvious that the 2 Primary Forces can be attributed to the monograms of Yang and Yin, the 4 Elements can be attributed to the bigrams, and the 8 Planets can be attributed to the trigrams. This leaves the 12 Zodiac signs to join with the remaining 52 Minor Arcana.

The 52 Minor Arcana are split into two groups: the Court Cards in each of four suits, and the small cards numbered 1-10 in each of four suits. Ignoring the Aces of these suits, the 36 cards numbered from 2-10 symbolize the 36 Decans of the Zodiac. One method to attribute the hexagrams to the tarot, first developed by Fr. RIKB, is to isolate these 36 decan-cards, and this is done in the following manner.

By selecting any two trigrams, we find that either one of these trigrams, or both, occur in exactly 28 of the 64 hexagrams. This leaves a remainder of exactly 36 hexagrams that *do not* contain any instances of a given pair of trigrams. For our purposes, we will eliminate the 13 and 26 trigrams, representing the Sun and Moon. This leaves 36 hexagrams that do not contain either a Sun or Moon trigram in them. These 36 hexagrams will be reserved for the decan cards, numbered from 2 to 10 in each of the four suits.

There are 28 hexagrams that use either the Sun or Moon trigrams. Four of these use *only* the Sun and Moon trigrams, and these are attributed to the Aces. The Sun trigram over the Sun trigram, (abbreviated as Sun/Sun), is the Ace of Wands, representing the concentrated Yang power of the Fire element. Its complement is the Moon/Moon hexagram, representing the Ace of Cups and the concentrated Yin power of the Water element.

The Sun over Moon hexagram is the Ace of Swords, representing the Air element. Air is outwardly masculine, therefore this hexagram has an upper, or “outer” masculine trigram. Its complement is the Moon over Sun hexagram, which is the Ace of Disks, representing the Earth element. Earth is outwardly feminine, and thus has a feminine trigram in the “outer” position.

The schema for these four Aces is repeated throughout the attributions of hexagrams to tarot suits. All the Wands/Fire cards have a pair of masculine trigrams, while all the Cups/Water cards have a pair of feminine trigrams. All the Swords/Air cards have a masculine trigram above a feminine trigram, while all the Disks/Earth cards have a feminine trigram over a masculine trigram.

{Note: the “gender” of the various trigrams is determined by the attributions given in the chart of the “Family Tree of the Trigrammaton Qabalah”}.

								
	7 of Disks	8 of Disks	3 of Disks	Knight of Disks	Prince of Wands	7 of Wands	3 of Wands	8 of Wands
	6 of Disks	10 of Disks	2 of Disks	Queen of Disks	Knight of Wands	5 of Wands	4 of Wands	9 of Wands
	5 of Disks	9 of Disks	4 of Disks	Prince of Disks	Queen of Wands	6 of Wands	2 of Wands	10 of Wands
	Chariot 	Hanged Man 	Princess of Disks 	Ace of Disks	Ace of Wands	Lust 	Princess of Wands 	Art 
	Lovers 	Princess of Cups 	Death 	Ace of Cups	Ace of Swords	Princess of Swords 	Adjustment 	Hermit 
	10 of Cups	2 of Cups	6 of Cups	Queen of Cups	Prince of Swords	4 of Swords	9 of Swords	5 of Swords
	9 of Cups	4 of Cups	5 of Cups	Knight of Cups	Queen of Swords	2 of Swords	10 of Swords	6 of Swords
	8 of Cups	3 of Cups	7 of Cups	Prince of Cups	Knight of Swords	3 of Swords	8 of Swords	7 of Swords

The 64 hexagrams are split into four Elemental quadrants, and all members of a given suit, plus the zodiac signs of that element, are together in one quadrant.

The Court cards and Zodiacal trumps all contain either a Sun or a Moon trigram. These hexagrams all have certain structural relations to one another that are exploited to connect certain cards with one another. For example, *all* of the hexagrams for the Fire and Water zodiac signs can be reversed, (or turned upside-down), and they become the hexagrams of the Court cards which primarily rule that sign. This means that all the Fire and Water zodiac hexagrams are paired with their rulers in the King Wen sequence of the *I Ching*, (which relies on reversals wherever possible).

So, for instance, the Prince of Wands rules over Leo, so his hexagram is the reversal of the hexagram attributed to the sign Leo. The Queen of Cups rules over Pisces, so her hexagram is the reversal of the Pisces hexagram. Also, the Knight of Cups rules over Cancer, so his hexagram is the reversal of the Cancer hexagram. This happens to be the sign of the Princess of Cups, thus showing the secret marriage of the Princess to the Knight, which completes the cycle of the Tetragrammaton.

The case with the Air and Earth elements is different. The rulership of a Court card of Swords or Disks is the *reversed antigram* of the sign that they rule. So, e.g., the Knight of Disks rules over Capricorn; therefore the reversed antigram of the Capricorn hexagram is the Knight of Disks hexagram. Note that here again, the Knight is secretly connected to the Princess.

This pairing scheme holds true for all the Court cards of Swords and Disks. The use of reversed-antigrams, instead of reversals, indicates the mixed nature of the Air and Earth elements, which partake somewhat of both Yang and Yin, and are not pure like the Fire and Water elements.

The 12 hexagrams indicating the Zodiac Trumps contain structural aspects originating in the TEC. Their upper trigrams represent the planets that generate those signs in the Triform Energy Cascade. Thus Venus is the upper trigram of both the Taurus and Pisces hexagrams, since both of these signs are connected to her in the TEC generation Tree. The rest of the zodiac follows a similar scheme.

The 36 decan-cards, which have been so carefully excluded from containing the Sun or Moon trigrams, also have a structural logic to them. In each case, the three decans of a given sign are attributed to hexagrams containing the same upper trigram as the Zodiac sign of which they are decans. Thus all the Taurus cards, (5, 6, and 7 of Disks), have the Venus trigram in upper position. Also, the nine cards of each suit are arranged in a Latin Square fashion, such that there is a 1st, 2nd, and 3rd decan-card in each row and column of the grid.

In keeping with the balance of the Triform Tarot, the Knight of Disks is the antigram of the Knight of Swords; the 5 of Wands is the antigram of the 5 of Cups, etc. Thus **all similar cards of opposite Elements are attributed to antigrams.**

Below is a chart of the King Wen Sequence of the *I Ching* hexagrams, with the tarot cards attributed to them in the Triform Energy Tarot.

KWS Hexagram Name	Tarot Card Name	KWS Hexagram Name	Tarot Card Name
1 The Creative	Creation - 1 of Wands	33 Retreat	The Knight of Swords
2 The Receptive	Dissolution - 1 of Cups	34 Big Uses Force	The Princess of Disks
3 Initial Difficulty	Love - 2 of Cups	35 Advancement	Adjustment
4 Immaturity	Happiness - 9 of Cups	36 Darkening Light	The Queen of Disks
5 Getting Wet	THE HANGED MAN	37 The Household	Strife - 5 of Wands
6 Grievance	The Queen of Swords	38 Estrangement	Virtue - 3 of Wands
7 An Army	The Knight of Cups	39 Stumbling	Abundance - 3 of Cups
8 Alliance	The Princess of Cups	40 Getting Free	Disappointment - 5 of Cups
9 Small is Tamed	LUST	41 Reduction	Failure - 7 of Disks
10 Treading	The Prince of Wands	42 Increase	Truce - 4 of Swords
11 Flowing	Manifestation - 1 of Disks	43 Flight	ART
12 Blocked	Expansion - 1 of Swords	44 Subjugated	The Queen of Wands
13 With Others	The Knight of Wands	45 Clustering	THE HERMIT
14 Great Wealth	The Princess of Wands	46 Rising	The Prince of Disks
15 Modesty	The Prince of Cups	47 Burdened	Science - 6 of Swords
16 Contentment	DEATH	48 The Well	Gain - 9 of Disks
17 Following	Defeat - 5 of Swords	49 Revolution	Strength - 9 of Wands
18 Illness	Worry - 5 of Disks	50 The Cauldron	Dominion - 2 of Wands
19 Leadership	The Knight of Disks	51 Thunderbolts	Pleasure - 6 of Cups
20 Watching	The Princess of Swords	52 Keep Still	Indolence - 8 of Cups
21 Biting Through	Cruelty - 9 of Swords	53 Gradual Advance	Sorrow - 3 of Swords
22 Adorned	Success - 6 of Disks	54 Marrying Maiden	Works - 3 of Disks
23 Destruction	THE LOVERS	55 Abundance	Change - 2 of Disks
24 Return	The Queen of Cups	56 The Wanderer	Interference - 8 of Swords
25 No Expectations	The Prince of Swords	57 Penetrating	Victory - 6 of Wands
26 Big is Tamed	THE CHARIOT	58 Joyous	Swiftness - 8 of Wands
27 Bulging Cheeks	Satiety - 10 of Cups	59 The Flood	Peace - 2 of Swords
28 Big Gets By	Oppression - 10 of Wands	60 Restraint	Prudence - 8 of Disks
29 The Abysmal	Luxury - 4 of Cups	61 Inner Truth	Valour - 7 of Wands
30 Shining Light	Completion - 4 of Wands	62 Small Gets By	Debauch - 7 of Cups
31 Movement	Futility - 7 of Swords	63 Already Across	Wealth - 10 of Disks
32 Constancy	Power - 4 of Disks	64 Not Yet Across	Ruin - 10 of Swords

Below is a chart of the sequence of the hexagrams when they are placed in numerical order, using the ternary math of Trigrammaton.

Hexagram Name	Tarot Card Name	Hexagram Name	Tarot Card Name
The Creative	Creation - 1 of Wands	Flight	ART
Subjugated	The Queen of Wands	Big Gets By	Oppression - 10 of Wands
With Others	The Knight of Wands	Revolution	Strength - 9 of Wands
Retreat	The Knight of Swords	Movement	Futility - 7 of Swords
Treading	The Prince of Wands	Joyous	Swiftness - 8 of Wands
Grievance	The Queen of Swords	Burdened	Science - 6 of Swords
No Expectations	The Prince of Swords	Following	Defeat - 5 of Swords
Blocked	Expansion - 1 of Swords	Clustering	THE HERMIT
Small is Tamed	LUST	Getting Wet	THE HANGED MAN
Penetrating	Victory - 6 of Wands	The Well	Gain - 9 of Disks
The Household	Strife - 5 of Wands	Already Across	Wealth - 10 of Disks
Gradual Advance	Sorrow - 3 of Swords	Stumbling	Abundance - 3 of Cups
Inner Truth	Valour - 7 of Wands	Restraint	Prudence - 8 of Disks
The Flood	Peace - 2 of Swords	The Abysmal	Luxury - 4 of Cups
Increase	Truce - 4 of Swords	Initial Difficulty	Love - 2 of Cups
Watching	The Princess of Swords	Alliance	The Princess of Cups
Great Wealth	The Princess of Wands	Big Uses Force	The Princess of Disks
The Cauldron	Dominion - 2 of Wands	Constancy	Power - 4 of Disks
Shining Light	Completion - 4 of Wands	Abundance	Change - 2 of Disks
The Wanderer	Interference - 8 of Swords	Small Gets By	Debauch - 7 of Cups
Estrangement	Virtue - 3 of Wands	Marrying Maiden	Works - 3 of Disks
Not Yet Across	Ruin - 10 of Swords	Getting Free	Disappointment - 5 of Cups
Biting Through	Cruelty - 9 of Swords	Thunderbolts	Pleasure - 6 of Cups
Advancement	ADJUSTMENT	Contentment	DEATH
Big is Tamed	THE CHARIOT	Flowing	Manifestation - 1 of Disks
Illness	Worry - 5 of Disks	Rising	The Prince of Disks
Adorned	Success - 6 of Disks	Darkening Light	The Queen of Disks
Keeping Still	Indolence - 8 of Cups	Modesty	The Prince of Cups
Reduction	Failure - 7 of Disks	Leadership	The Knight of Disks
Immaturity	Happiness - 9 of Cups	An Army	The Knight of Cups
Bulging Cheeks	Satiety - 10 of Cups	Return	The Queen of Cups
Destruction	THE LOVERS	The Receptive	Dissolution - 1 of Cups

The Book of Mutations

Part Eight: Commentaries on *The Holy Books of Thelema*

Preface to the Commentaries

Trigrammaton Qabalah, (TQ), is an exploration of number mysticism using ternary mathematics. It originates in a study of the three-line figures, or trigrams, that appear in *Liber XXVII*, written in 1907 by Aleister Crowley. These trigrams are built up from a trinity of elements called Tao, Yang and Yin, in all their possible combinations, to create 27 symbolic figures.

Once these 27 figures are decoded, they are revealed as simply numbers written in an unfamiliar notation. We are all used to our decimal system, or “Base 10”, with its ten different single digits from 0 to 9, or the binary system that runs our computers, which uses just two different digits, 0 and 1. By the same token ternary, or trinary, is simply counting with three possible digits: 0, 1, and 2.

The TQ explores the nature of using a trinity to create a number system, and in the process discovers that the very structure of the *graphical depiction* of numbers in Base 3 reveals a wealth of information kept hidden from us by our normal decimal counting system. Some things that are rather mysterious when understood in the decimal system become quite plain when understood in Base 3. And some things that can be easily accomplished in Base 3 are not even possible in the decimal system.

But the concept of a Trinity is certainly not new. Although the particular approach found in Trigrammaton is novel, this method has an antecedent in the *Ta’i Hsuan Ching*, written in China ca. 100 BCE. This ancient work posed a system of a trinity of elements that combined in various ways to create 81 “tetragrams”, or four-line figures. It is highly unlikely that Aleister Crowley was aware of this work, but he was *very much* familiar with that other Chinese classic, the *I Ching*. Being influenced by that model, Crowley’s work puts the emphasis on trigrams rather than tetragrams.

And like the *I Ching*, the TQ combines the fundamental trigrams with each other in every possible way, to make hexagrams. In the *I Ching*, there are 8 trigrams, which can combine in $8^2 = 64$ different hexagrams. In the TQ, there are 27 trigrams, and thus there are $27^2 = 729$ hexagrams. This number 729 is also known as “Plato’s number” for its appearance in his dialogue *Timaeus*, where some of its properties are extolled.

Math is a language we speak to the universe, and it responds to us in kind. The underlying premise of the TQ is that the universe reveals itself to human consciousness through the agency of numbers. This is not a new idea. Science, our formalized attempt to understand the universe, would be impossible without numbers. But even beyond that, the universe itself would be impossible without numbers. While mathematics may be the language of science, the reason it can accurately describe the universe is because the structure of the world is mathematical to begin with. This idea goes back to Pythagoras and beyond, and it is safe to characterize the TQ as a Neo-Pythagorean philosophy.

The TQ is also a qabalah, and this term is used to indicate that Trigrammaton has its antecedents in the classic system of Hebrew mysticism, (which might be more properly spelled Kabbalah). The two systems share many similar approaches, since at heart they are both expressions of number mysticism. Both approaches are “emanationist” in the sense that they posit a creation of the world *ex nihilo*; and both systems consider the numbers themselves to be the fundamental constituents of the universe. They also share an affinity for geometrical diagrams, as examples of the inherent order of the cosmos. And they both have a literal component that places a great emphasis on language, especially at the level of single words, and the individual letters that compose them.

The Kabbalah uses the letters of the Hebrew Alef-bet for this purpose. The TQ uses the English alphabet. The individual letters of both languages become identified so closely with numbers that they become interchangeable with them, and this allows textual exegesis of various scriptures, based on the mathematical nature of the words involved.

In the Kabbalistic tradition, there are three main components of the literal Kabbalah; temurah, which is the substitution of letters in a word for other letters; notarikon, which is the use of letters in a word as acronyms; and gematria, which is the use of letters as numbers in order to generate a numerical identity for any word. Only the last approach will be used extensively in the TQ.

Although gematria plays an important role in the TQ, it is by no means the most prominent aspect of the system. It is simply one part of a manifold approach to number mysticism. Just like its classical predecessor the Hebrew Kabbalah, the TQ is a whole system, concerned with the nature of the universe on many levels. But since the human mind invests words with so much more potency than mere numbers, it is often beneficial to translate numbers into words in order to put linguistic flesh on the numeric skeleton.

Much of the literal qabalah to be found in the TQ involves the examination of several other texts written by Aleister Crowley, known as *The Holy Books of Thelema*. These books were written at the turn of the last century in a state of high trance, composed spontaneously and without editing while Crowley was in communion with his higher self. Today we would call these “channeled” writings.

The Holy Books of Thelema take their name from a Greek word that is translated as “will”, or “willing pleasure”. The first and most important of these Holy Books, called *The Book of the Law*, was dictated to Crowley in Cairo, Egypt in 1904 by a being named Aiwass. In the text we find the sentences *Do what thou wilt shall be the whole of the Law*, *Love is the law, love under will*, and *The word of the Law is Θελημα*.

The reception of this book was the turning point in Crowley’s life, and the beginning of his philosophy of Pure Will. A few years later, more Holy Books began to appear, as Crowley advanced on his spiritual path. *Liber Trigrammaton* is among this group of works, and furnishes the numeric Key to unlock their many mysteries. In light of its significance, Crowley referred to Trigrammaton as “the ultimate foundation of the highest theoretical qabalah”.

A Commentary on Liber XXVII

The 27 trigrams of *Liber XXVII* appear in four distinct sets; the triple Tao, the double Tao, the single Tao, and the eight trigrams with no Tao line at all. These groups exactly parallel the “Four Worlds” of the Hebrew Qabalah: Atzilut, Briah, Yetzirah, and Assiah. Their names mean emanation, creation, formation, and making. They are called the Archetypal World, the Creative World, the Formative World, and the Material World.

Atzilut is the divine world of the archetypes and exactly corresponds to the Zero trigram; it is the nought that “informeth all things”. The name for this figure is therefore “Archetype”. This word comes directly from the Greek Archetypos, which means “the first model, form, or ideal”. Its value in Greek gematria is 1606, which is 11×146 .

Archetype means the “first form”, and this is the first trigram of the whole series, the one that “informeth” all the others. This “Nothing” is under *three* forms because it will expand into those dimensions as it creates, forms, and makes the four worlds. The architecture of the Universe is already inherent in this Nothing. This is symbolized in the fact that the word “Archetype” has a value of 81, the same as the word “Nothing”. When 81 is divided by 3, (representing 3 dimensions), the result is 27, the number of trigrams.

The next world is **Briah**, the world of Creation, and this word “Creation” equals 77, which is also the value of the words “triangle” and “wisdom”. Briah exactly parallels the set of six trigrams that constitute the vertexes of the octahedron matrix. These six trigrams display the six possible energy states of the three dimensions of space. That is, each line of the trigram is separately described as a Yang or a Yin, in isolation. This shows the potential of each level of space, and is in effect a description of a triangle, since the three lines of a trigram make up the three edges of a triangle. This triangle is only fully realized later, beginning with trigram 13, which is the result of the world of Creation.

The next world is **Yetzirah**, the Formative World. The name for this world is Formation, which equals 105, the same as the word “night-stars”. The Formative World contains all twelve trigrams attributed to the Zodiac constellations. While Briah has brought something (the Elements), out of Nothing (the Archetype), now Yetzirah brings something (the Zodiac), out of something else, (the Elements). This is shown by the fact that these twelve trigrams are all created by the combination of two Elemental trigrams. These are the trigrams that form the connections between the vertexes of the octahedron, and they derive their existence from the forms that constitute the Creative World.

The last of the Four Worlds is **Assiah**, the material world, or the World of Making. This corresponds to our normal physical universe. The idea of Making is the completion of the creative process, and the word Making has the value of 78, which is an important number in the Trigrammaton Qabalah, being a multiple of 13 and the antigram of 39. The Material World of Trigrammaton begins with trigram 13, and as Crowley puts it, this trigram symbolizes that “material illusion begins”.

The first of the Worlds is then inhabited by only one entity, the Archetype. The next three worlds are the architecture of the possible Universe; (that is, possible to human consciousness). These three are called Creation - 77, Formation - 105, and Making - 78. The total of these three names is 260, which is a multiple of 26, and as such it reflects the fact that there are 26 trigrams that inhabit these three Worlds. The reversed hexagram of 260 is 676, which equals 26×26 .

Liber XXVII is at once both simple and complex, an equation of far-reaching proportions.
One could never hope to exhaust its possibilities in a brief commentary.
But the journey of a thousand hexagrams begins by casting the first line.

Here is Nothing under its three forms. It is not yet informeth all things.

“The Tao-Path is not the All-Tao. The Name is not the Thing named.”

The first trigram is the null set. It is nearly what is called the “qabalistic zero”, except that it contains *all* the potential energy of the Universe. For the purposes of theoretical qabalah, it has 3 forms. These forms will either remain empty, (and contain a Tao), or they will contain the Yang and the Yin.

The Chinese scholars presumed that the levels of a trigram represented Heaven above, Humanity in the middle, and Earth at the bottom. Thus a trigram is approached from the bottom, with a sense of humility and connectedness to nature. This is the philosophical perspective.

From the mathematical perspective, the “three forms” represent the values of 1, 3, and 9, or to be more precise, 3 to the zero power, 3 to the first power, and 3 to the second power, for it is with exponential numbers that all graphing of quantities takes place. These should not be confused with the actual numbers 1, 3, and 9. They are only *in potentia*. When a Yang or Yin is present in them, then these potentials will become realized.

The pure Tao existed aloof and transcendent, except insofar as it had nothing to transcend. It is exactly equivalent to the old qabalistic notion of Atzilut, the World of Emanation, or Nobility.

Now cometh the glory of the Single One, as an imperfection and stain.

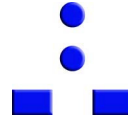
As by tradition, the initial change occurs at the bottom. This verse states that its trigram has the value of 1, verifying that the trigrams are numbers expressed in Base 3.

This one is a “stain”, insofar as it creates a ripple in the uniform fabric of the Universe, and the absolute continuity of Zero has been blemished. The leap from nothing to something is inexplicable. The ARI described it as the Creator withdrawing from its plenitude, leaving enough space for the universe to manifest within. The physicists describe it as a great singularity, which existed before time and space, and exploded in the Big Bang. But none of them have explained how, let alone why, this happened.

In the progress to the number 1, the cosmos has expanded (or contracted, as the case may be), into the next “world”, Briah – the World of Creation, the world where something comes from nothing. Now there is a definite entity in existence, so that the ontology of Trigrammaton begins here.

It would be true to say that the One is only slightly less inscrutable than the Nought, and all that can be said of it is based on what happens afterwards.

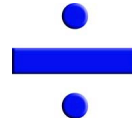
But by the Weak One the Mother was it equilibrated.



Yin must immediately complement Yang, for without balance the Universe would not be stable. The concept of the antigram is thus engendered immediately, for the function of the Mother is to “equilibrate” the imperfection of the Single One.

The capital letters of this verse spell the word WOMB, for the Yin is the feminine.

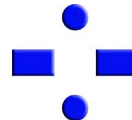
Also the purity was divided by Strength, the force of the Demiurge.



The purity is the undifferentiated Tao. It is divided in the second position by a Yang line called Strength. This Yang manifests the latent value of the number 3, and so this trigram is the foundation of the entire Book.

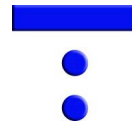
The Demiurge is the Creator, mediating between the Divine Absolute and the manifested world of experience. As the Tao Teh Ching has said, “the Three created the ten thousand things.”

And the Cross was formulated in the Universe that as yet was not.



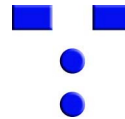
By the process of equilibration that has already been established, this trigram must come next. It is the number 6, the antigram of 3. The chain of linear progress has been broken, and 4 does not follow 3. Instead it is the number 6. The process must now be understood as non-linear. The cosmos is not built up by simply adding singularity upon singularity. The consequences of such addition soon reach out in all directions is what is known as a “geometric” acceleration.

But now the Imperfection became manifest,
presiding over the fading of perfection



The “imperfection” of the Single One is now capitalized, for it has reached into the very sphere of Heaven, and has realized the latent potential of the number 9. This trigram rises out of the plane created by the central Zero and the four corners of 1, 2, 3, & 6. Thus “the Pillar is 'stablished in the Void.”

Also the Woman arose, and veiled
the Upper Heaven with her body of stars



Again the equilibrium is maintained by the appearance of another antigram, the 18 as counterpoise to the 9. But this 18 has another virtue: all of the previous trigrams can subdivide it into each other; they are the divisors of the 18. This trigram completes the set of the Elemental glyphs of *Liber XXVII*; and the sum of this group is 39, which in itself will subdivide the two worlds that follow upon it.

The trigrams manifested so far represent all that is necessary to construct the fundamental polyhedra, the “solids” of Plato that are the building blocks of the cosmos. And they appear in their correct relationship to one another, for one may simply pose the numbers 1 & 2, 3 & 6, 9 & 18, on opposite sides of a cube, and the corners and edges will have values that are sums of two or three of these most fundamental trigrams, until all the trigrams of this Holy Book are exhausted in their fullness, creating the Cube of Space.

A new realm is now entered into, the World of Yetzirah, or Foundation. All the trigrams that follow will fill in the gaps between the Elemental six.

Now then a giant arose, of terrible strength;
and asserted the Spirit in a secret rite.



The giant that arises is the number 4, and this number is of terrible strength indeed, for it is the four elements, the four directions, the four dimensions, the four letters of the ineffable name, and the four sides of the pyramid. And the Spirit it asserts is hidden within it, the Quintessence, the fifth who is invisible.

Likewise did the Chinese create a square diagram of the universe and place their moving agent of Spirit in the middle of it, and so too did the Christians insist that their Messiah had come like the letter of Spirit, Shin, into the fourfold name of Yod He Vav He.

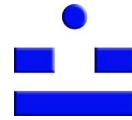
And the Master of the Temple balancing all things arose;
his stature was above the Heaven and below Earth and Hell.



In the number five is the balance of all things found, as the Chinese understood, with their five notes, five phases, five planets, five directions, and five of almost everything. The strength of the giant cannot be immediately balanced by its antigram. Before this occurs, the fifth who is invisible must appear. Thus no longer will the antigrams occur side by side in the sequence of this Book.

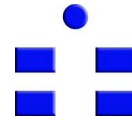
The Master has balanced all things, for he is the first to contain within himself the Tao, Yang, and Yin, in the correct order of the hierarchy. And the proper place of the Tao is in Heaven, and the proper place of the One is within every Star, and the proper place of the Dyad is in the experiences of Earth.

Against him the Brothers of the Left-hand Path, confusing the symbols.
 They concealed their horror (in this symbol);
 for in truth they were



But there are those who will attempt to go their own way, insisting that the Dyad is in the heart of a star, and that the Earth is the One. They will no more succeed in this than the mystic number 7 will succeed in subdividing the circle. For the star of our Lady Nuit with its five points, touches upon the circle of the infinite with her soft feet and lovely hands, secret centre, heart & tongue. But the seven points of the star can never resolve into a rational number, for they spin on and on into eternity with no resolution of their conflict.

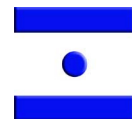
Truly they confused the symbols, placing them in an order that is not balanced, and in doing so they had shown themselves to be the opposite of the Magister Templi. But they concealed their horror by claiming, “Lo! We have set up the Tao as our divine guide”; while in truth they had set themselves over the Tao as if they had transcended it.



The master flamed forth as a star and set a guard of Water in every Abyss.

The Master, seeing this horror, set up a guard in the Abyss, so that the Brothers could not pass. In so doing, he equilibrated the giant of terrible strength, whose Fiery nature demanded Water as a counterpoise. Thus were all the bigrams completed, which represent the numbers from 0 to 8.

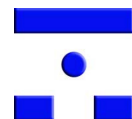
Also certain secret ones concealed the Light of Purity
 in themselves, protecting it from the Persecutions.



For ages past, in the number 10, has the light of purity been hidden. It is only in this Book that the concealment has been partially unveiled, as the following trigram will tell us.

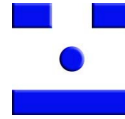
Here in the 10 the Tao is hidden in the center for the first time, just as the Pythagoreans knew that the first hiding of a central point is found in the Tetractys.

Likewise also did certain sons and daughters
 of Hermes and of Aphrodite, more openly



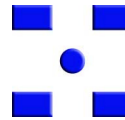
But what they once called Virgin (to hide her adultery), all can now see is a divine whore with her legs spread open, ready to receive the seed and to produce the fruit of the Womb. Her number is 11, as all their numbers who are of us.

But the Enemy confused them. They pretended to conceal that Light that they might betray it and profane it.



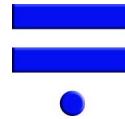
But again the Black Brothers insist on displacing the symbols, shutting up the Scarlet Woman with lies and falsehoods about the number 19, as if to insist that Allah insists that women are not the equal of men. But in this they were sadly mistaken. They pretended to keep the wisdom intact, but they continued to set up the Dyad over the Tao.

Yet certain holy nuns concealed the secret in songs upon the lyre.



The Enemy was once again foiled by the wiles of woman, who understands that the spice must flow, that the word of Sin is restriction, and that the secret can be hidden in the open, as if there were no secret at all. These holy nuns are the whores that ride upon the Beast, and in their love-chant “To Me”, the flame of the hearts of all is called forth.

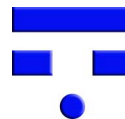
Now did the Horror of Time pervert all things, hiding the Purity with a loathsome Thing, a thing unnameable.



But the Tao can still not withstand the onslaught, and is dragged down into the sphere of the Earth. Where once it reigned, and then was concealed, now it is degraded, slowly, to the point of extinction.

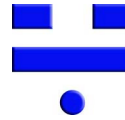
In the 12 is the horror of Time found, its expression in the signs of the Zodiac, in the double hours of the day, in the years of the Chinese calendar. And all of these represent as a whole the group of 12 trigrams wherein the Tao is slowly extinguished, but in this one most of all is this horror expressed, for when the stars showed men how to mark time, inevitably more demands were piled on them, one over another, until civilization had made them forget the nature of the Tao altogether.

Yea, and there arose sensualists upon the firmament, as a foul stain of storm upon the sky.



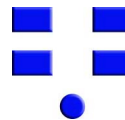
But some were content to merely please the flesh, and pass their days in leisure. Instead of the Tao as their divine light, in balance, as the Magister had done, they chose to trample the Tao underfoot, and drink of the bitter wine they created. But these at least understood that no harm can come from mere sensual indulgence. It was only their ignorance of the Tao that stunted their development. But they did possess the virtue of not veiling their vices in virtuous words, as did the brothers of their antigram:

And the Black Brothers raised their heads; yea,
they unveiled themselves without shame or fear.



And at last the Black Brothers openly recognize their own nature. They have perverted the work of the Magister by turning it upside-down. They set up duality as supreme, refusing to let go of themselves, and instead subjugating the Tao to their will. For this is the 21, but the Brothers saw it as all things being part of them, yet they forgot the 18, and did not include themselves in the equation, and for this they will be forgotten.

Also there rose up a soul of filth and of weakness,
and it corrupted a the rule of the Tao.



And thus was the final corruption of the Tao accomplished. For now it has reached its catastrophe. Yet from this turning point, the end of the world of Yetzirah, it will begin its rebirth, hidden behind an eightfold veil

Then only was Heaven established to bear sway;
for only in the lowest corruption is form manifest.



And so the world of Assiah, the material world, is finally created, by the agency of the eight Ba Gua of the *I Ching*. The purity of the Tao has been obliterated, or, as a monk might say, it has gone into hiding when there is no need of it.

The pictograms of the natural processes follow, all of which the sages of old have told you, time and again. Each generation pays homage to their forefathers, yet understands anew the trigrams of the ancients.

The first of these trigrams, once called Heaven, is also the brightest of them all:
Three shining lines of Yang. And thus it is the Sun, lord of the heavens.

Also did Heaven manifest in violent light,

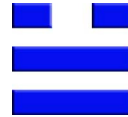


Ouranos, (whose name means Heaven) brought forth Cronus, the planet Saturn.

And in soft light.

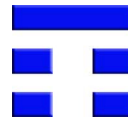


And the solar-phallic Mercury was the one clinging to the Sun.



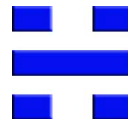
Then were the waters gathered together from the heaven.

By Jove, the cloud-gatherer, grandson of Heaven.



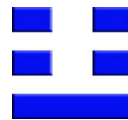
And a crust of earth concealed the core of flame.

The body of Nuit bends upon us, and her star is the pentagram of Venus.



Around the globe gathered the wide air,

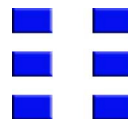
The atmosphere coalesces around the globe of Spaceship Earth.



And men began to light fires upon the earth.

Arousing Mars, the lord of fire, who blasted the House of God.

Therefore was the end of it sorrow; yet in that sorrow a sixfold star
of glory whereby they might see to return unto the stainless Abode;
yea, unto the Stainless Abode.



The darkest of all trigrams is the pure feminine. Three shadowy lines of Yin for the triple goddess of the Moon. The 27th trigram is the final Lunar mansion, and by her reflected light may we see to return to the Stainless Abode of the Zero.

A Further Commentary on *Liber XXVII*

Here is Nothing under its three forms. It is not yet informeth all things.

The first word is Here; its gematria value is 43, the same for Time, Star, Not etc. The number 43 also refers to the 43 capital letters that do not occur at the beginning of a sentence. These 43 letters total 418. There are 390 words in this text, and 28 trigrams, (one is repeated within the text), for a total of 418 “words” in the book.

Nothing is capitalized, and has the value of 81, which equals 3 to the fourth power. The words “Here Nothing” are equal to the words “three forms”. The function of Nothing is to “informeth”. Since Nothing is here given under its three forms, it has the ability to provide form for all things that follow. This form is the three spatial dimensions described by the three levels of the trigrams. In this sense, Nothing is an analogue of space-time, providing the form within which matter-energy can exist. There is also a correspondence with the triple veil of the negative in the Hebrew cabalistic system.

For our purposes, this qabalistic zero is a zero in three dimensions, represented by the three levels of the trigram. On the octahedron matrix, this triple zero is represented by the intersection of the three axes of spatial dimension found at the center of volume of the figure. This attribution shows that the nuclear core is a void, or zero, which informeth all things subsequent to it, because they all hinge around this core. “Here is Nothing” expresses the fact that in space and time the present is the void point which devolves from the past and is the gate to the future, only in this case there is no past yet, there is only eternity, and the potentiality of time, the possibility of expansion outward from the core.

Crowley attributes the letter I to this trigram, and explains it as “Narrowed breath. Represents concentration including aspiration”. Note the dual meaning of the word aspiration. The letter I is a glyph for the True Self, the Will. Being the simplest letter to draw, it is the root of all other letters except O, thus I is similar to the Hebrew Yod. Its counterpart is O, which has a value of 10, the same as the word Will in English.

The first letter of this Book is H, which is valued at 3, the numerical basis of the trigrams, and emblem of the three-line structure. H is attributed to the Hierophant of the tarot, (who wears a triple tiara and bears a triple cross), and the element of Fire. The first word is Here = 43 = Time. The equivalence of the words Here and Time indicate that space and time are inextricably linked.

The key word of this verse is Nothing, which has a value of 81. This resonates perfectly with the set of trigrams, which are 27 glyphs of three lines each, making 81 total lines in *Liber XXVII*. Since the trigrams appear as 13 pairs of antigrams, (which cancel each other out), plus the Zero, (which is neutral), it is fair to say that the entire set of trigrams amounts to Nothing, and thus the gematria of this word is perfectly appropriate.

81 is also important for other reason. There are 9 possible bigrams in this system, (the numbers from 0 to 8), making 81 possible tetragrams encased between the top and bottom lines of all 729 hexagrams. These 81 tetragrams create the values of the “nuclear” hexagrams, created by the classic *I Ching* method. And just as the trigram of Nothing informs all the other trigrams, so the 81 tetragrams are the core of all the hexagrams.

The gematria value of the entire verse is 668, which equals *Liber CCXX II:49*:

668 = Amen. {This is of the 4: there is a fifth who is invisible, & therein am I as a babe in an egg.}

This section of *The Book of the Law* refers to the four Empedoclean elements of Fire, Water, Air and Earth, mediated by the “Quintessence”, the fifth element of Spirit. The Zero trigram is identical with this Quintessence, and is attributed to the element of Spirit.

By analogy with the letter Bet in Berashith, which is attributed to the planet Mercury and the tarot card of the Magus in *The Book of Thoth*, this trigram can also be interpreted as the Magus, for it is said in Crowley’s *Liber B vel Magi* that “One is the Magus, twain his forces, four his weapons.” The Magus is Zero, his forces are Yang and Yin, and his weapons are the classical armory of Wand, Cup, Sword, and Pantacle.

The first seven trigrams represent these; the Forces are the 1 and 2, and the other four trigrams, (3, 6, 9, & 18), are therefore attributed to the 4 Elements and the 4 Weapons of the Magus. When seen on the octahedron matrix, the Zero is at the center, while the four elements are the four corners of a square equator whose values are 3, 9, 6, & 18. Between these four corners are four edges attributed to the numbers 12, 15, 21 & 24, which are in turn attributed to Leo, Taurus, Aquarius & Scorpio, the signs of Fixed Fire, Earth, Air and Water.

The first verse of *Liber XXVII* has the same gematria as the beginning of the last verse:

668 = Therefore was the end of it sorrow; yet in that sorrow a sixfold star of glory

Now cometh the glory of the Single One, as an imperfection and stain.

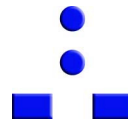


This trigram expresses the number 1, as the verse makes clear. In fact the words “Single One” total to 111. This One is an imperfection indicating that the perfection is to be found in the Nothing that preceded it. It is a stain because now the hollow of space-time has a seed in it. This seed will reappear in a later verse, as will the imperfection. There is a tension in this One, because oneness implies a duality; there can be no singularity without reference to another. Thus the necessity of the following verse.

In the Pythagorean number system, the odd numbers are considered masculine, while the even numbers are feminine. This is also the case with Trigrammaton. The male principle is initially established by the Single One, the root of all the odd numbers. The single one is immediately balanced out by the Mother, the dyad, which is the root of all the even, feminine numbers.

Crowley attributes the letter L to this trigram, and describes it as “Passive undulation, without effort unchecked”. The glyph of this letter shows the letter I which is the zero, crossed by another line at the base, which is the single one. L is therefore the first deviation away from the central axis of the Initial trigram.

But by the Weak One the Mother was it equilibrated.



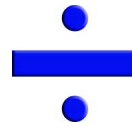
This verse introduces the dyad, which is the two, the root of all the feminine, even numbers. As the complement of the Single One, it is the Weak One, the 1 weakened by the division into 2. The “Mother” is parturition, but also “Purity”, as both words total 70. The mother equilibrates by completing the process of “none and two”. This trigram also completes the description of the first spatial dimension, shown as the lowest line of the trigram. There is the nucleus of Zero, then the extension as a vector by the One, and then the equation is fulfilled at the end of the vector. There are now two components of Universe given; the energy-vector, and the termination of it within the surrounding space.

What this implies is that in one sense the Yang lines are vectors, and the Yin lines are vertexes, at least in this set of six trigrams, which have only one Yang or Yin. But as this system develops, their characteristics will mutate, allowing any given line, broken or unbroken, to act as either a wave or a particle, depending on the condition of the observer.

This is directly connected with the Uncertainty Principle of Heisenberg; position or velocity can be known, but not simultaneously. (Note that the words Wave and Particle both sum to 48). In the same way, a level of a trigram can be seen as a Yang or a Yin, depending on the observer. It may be convenient to see the Yang as a vector, and the Yin as a vertex, but either of them will perform the role at any given time. The process of equilibration runs throughout *Liber Trigrammaton*. Every Yang necessitates a Yin, and this balance provides the means whereby the polar trigrams can be identified.

Crowley attributes the letter C to this trigram, and this is a glyph of the cup.

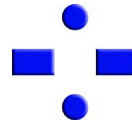
Also the purity was divided by Strength, the force of the Demiurge.



The “purity” is naturally the triple Tao of Nothing, already reified by the presence of the Mother. Now Yang rises to the next level, the second spatial dimension, and is called Strength, the “force of the Demiurge”. The word Demiurge is Greek, but by this gematria it has the value of 120, showing the 0,1,2 sequence that makes up ternary notation. This is appropriate, since the trigram has a value of 3.

In the *Tao Te Ching*, Chapter 42, it is said: “The Tao formulated the One. The One exhaled the Two. The Two were parents of the Three. The Three were parents of all things”. This doctrine is exactly consonant with *Liber Trigrammaton*. The Three is symbolized by the Demiurge, which creates all things.

And the Cross was formulated in the Universe that as yet was not.



This trigram has the value of 6, and is attributed to the element of Water. Crowley attributes the letter X to this trigram, and the reference of the verse is to a Cross. Note that this is not the Tau cross, but a “crossing over”.

The next numerical step is not 4, but 6. This is where the linear progression of the numbers crosses over into a non-linear sequence. The appearance of the third vector, in the previous trigram, created a triangle, as a set of three vectors. The next step away from the triangular plane is not only the fourth point, which creates the tetrahedron, but also the six vectors that connect those points.

In terms of the octahedron matrix, this trigram remains in the second dimension, balancing out the Fire element with the Water element and thus completing the Cross that represents the first two dimensions of space, (or levels of the trigram). But this trigram also represents the tetrahedron because of its value as the number six. The subtlety shown here is that the tetrahedron is a volumetric figure, and represents the most fundamental figure of three-dimensional space, and yet the third dimension has not been reached by the cosmic process described so far.

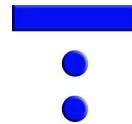
The number 6 represents the “quantum leap”; the regular numerical series is no longer followed after this point. Six is the interface between the multidimensional universe, and the cross of the four cardinal directions; it can shift the energy-flow in either direction. Note that Cross = 56, and this is the 5th trigram whose value is 6. This union of 5 and 6, as in the formula of Abrahadabra, is the meaning of the Rose and Cross.

The word Cross also describes the position of the vectors on a tetrahedron; for each vector is directly opposite another vector which is turned perpendicular to it. Thus each vector is visibly part of a cross configuration. Note that this cross is “formulated”, a word derived from the Latin for rule, form or pattern. The cross is a pattern integrity, which completes the five Elements by the number six.

The fact that Cross is capitalized indicates that it is not the “cross” of the Christian religion, mentioned in *Liber CCXX* III:51. It is nevertheless a world axis, and thereby is the Universe brought into play, either as the passive background, not yet manifested, or the actual product of the cohering pattern of the elements. Appropriately enough, the letter of this trigram is X, as if to iterate all the above and emphasize the crossing-over, the vertex, the convergence of cohesion that typifies pattern.

Note that the capital letters of all the words preceding “Cross” total to 126, the value of the word Universe. Thus is it hidden that the Universe is now created, for this Cross is formulated “in” the Universe, i.e., Universe preceded it. Nevertheless, the Cross is in the Universe “that as yet was not”; there is no Universe *manifested* as yet because the third spatial dimension has not yet been described.

But now the Imperfection became manifest,
presiding over the fading of perfection.

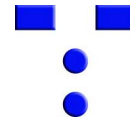


This trigram has the value of 9, and is attributed to the element of Air. The third spatial dimension is now definitely established by the presence of the Yang line in the upper position. Notice that the word Imperfection is now capitalized. The same masculine, fiery, Yang force is now thrust out of the plane; its imperfection is now a manifest fact and is treated as a proper noun. This capital letter I also represents the third axis of the octahedron, the upright pole of the L, the self, manifested. Note that “perfection” sums to 101, a glyph of the $0 = 2$ formula. This harmony of the nucleus and its shell layers is disrupted by the prefix im-, the only time I is capitalized in the book. Note the imperfection is now “manifest”, a word that has the value of 99.

The imperfection is presiding, (literally “sitting before”), the “fading of perfection”. This alludes to the gradual degeneration of the purity of the original zero. By being numerically equivalent to 0, the 9 is above, and distinct from, the various lesser imperfections and corruptions of the Tao. “Fading of perfection” = $198 = 2 \times 99$; the duality of the manifest.

The tarot attribution of this trigram is the Emperor, and its letter is T. Crowley explains that the meaning of the letter T is the “sexual onslaught”. The letter T is therefore the masculine, phallic power. It is complemented by the letter for 18, which is Y, the feminine, yoni power.

Also the Woman arose, and veiled
the Upper Heaven with her body of stars.



As always, the appearance of Yin doubles the value of the Yang, giving the number 18, an even number that reduces to nine. The feminine 2 reaches the summit in this trigram; she is the furthest extension and thus veils all beyond. This is done with her body of stars, which are the zodiac signs that are attributed to the next sequence of trigrams. This trigram completes the sequence of six that describe the vertexes of the octahedron.

The number 18 is the sum of the three previous trigrams, and finishes the crucial sequence of 1, 2, 3, 6, 9, 18; these numbers sum to 39, and also comprise all the factors of the number 18. From this set of six Elemental numbers, the entire octahedron, (or the Cube of Space), can be formulated through simple addition of the components.

If this sequence were to be continued on the same pattern, the next number would be 27, which is beyond the scope of the trigrams. Thus the remaining trigrams explain the rest of the numbers less than 27. At this point all the necessary coordinates are in place to construct the remainder of the octahedron, the “body of stars” by which the Woman veils the Upper Heaven.

The tarot attribution of this trigram is the element of Earth. Just as Earth was traditionally said to consolidate the energies of the other three elements, so is 18 the sum of the numbers 3, 6, & 9, which are the trigrams of the other Elements.

Now then a giant arose, of terrible strength;
and asserted the Spirit in a secret rite.



Here begins the sequence of Zodiac signs, the description of the vectors of the octahedron, the filling in of the gaps between the initial six trigram-vertexes. Prior to this, Yin and Yang could only act separately. Now one of the Tao lines has disappeared, allowing the completion of the single-digit numbers, (in Base Ten), described by the two bottom lines of a trigram.

By requiring only two lines to be occupied in the next four trigrams, there is a correlation with the “Four Emblems” of *I Ching*. These Emblems are the four bigrams, the figures made up of two lines each: Yang/Yang (Old Yang), Yang/Yin (Young Yang), Yin/Yin (Old Yin), and Yin/Yang (Young Yin). The bigrams represent four of the five Chinese elements or “Moving Agents”, namely Fire, Water, Wood and Metal. Western occultism generally recognizes the equivalence of these with Fire, Water, Air and Earth.

The elemental nature of the four Mutable Zodiac signs, which are attributed to the first four trigrams of this group, is in complete accord with the Chinese “Moving Agents”.

Thus Sagittarius, the Mutable sign of Fire, contains a Tao over the “Old Yang” bigram of two Yang lines, which represents the element of Fire. Complementing this is Pisces, the Mutable Water sign, with a Tao over the “Old Yin” bigram of two Yin lines, which is attributed to Water.

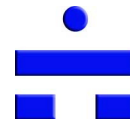
The “Young Yin” bigram of a Yang over a Yin is attributed to the Moving Agent of Metal, which is equivalent to Earth, and this bigram appears under the Tao in the trigram for the Earth sign Virgo. Finally, the “Young Yang” bigram representing Wood, or Air, appears under the Tao in the trigram for the Air sign Gemini.

The fifth “element”, or Moving Agent of the Chinese system, is Earth, which correlates with the Western element of Spirit. This element does not get a bigram in the Chinese system, but with the use of the Tao in the Trigrammaton system, the bigram of Spirit can be seen in the two lower Tao of the initial trigram of “**Nothing under its three forms**”. One explanation for this lack of a symbol for Spirit/Earth in *I Ching* is that Spirit is the element that informs all the others, and is thus inherent in each of them.

This attitude is in complete accordance with TQ; Spirit is in the center of the octahedron matrix, mediating all the quarters. This act of mediating the four quarters is referred to in this verse by the appearance of the word Spirit as it relates to the 4 trigram.

Note that the words Quarters and Squared each total to 111, which is the value of the words “Single One”. Thus the 4 trigram, which is attributed to Mutable Fire, is related back to the 1 trigram, which is attributed to the Positive Polarity that gives birth to the element of Fire. Also, this entire verse totals to 763, which equals 7×109 , where 109 equals the word Elements.

And the Master of the Temple balancing all things arose;
his stature was above the Heaven and below Earth and Hell.



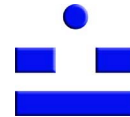
This trigram has the value of 5, and is attributed to Virgo and the tarot trump of the Hanged Man, who is therefore “The Master of the Temple”. This title equals 210, which shows the zero, one, and two of *Liber Trigrammaton* in their proper sequence.

Crowley attributes the letter A to this trigram, which in its majuscule form is a partial hieroglyph of the pentagram. This trigram is arguably the most balanced of all because each of the three component lines are filled with the “correct” symbols, if one considers the three levels of the trigram in the traditional sense of Earth, Humanity, and Heaven.

There is a Yin in the first place, representing the duality of the phenomenal world. This is surmounted by a Yang representing the individual point of view on this level of human consciousness. At the top is the Tao, which is the influence from the Heavenly sphere. This Tao is analogous to the Holy Guardian Angel or the Neschamah of the Hebrews. By having all these components in their appropriate places, the Master of the Temple is enabled to balance “all things”. The verse for this trigram has 93 letters.

THE MASTER OF THE TEMPLE = 210
 THE LORD OF THE GARDEN = 210
 THE SOUL OF THE DESERT = 210

Against him the Brothers of the Left-hand Path, confusing the symbols.
 They concealed their horror [in this symbol];
 for in truth they were

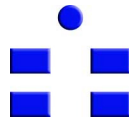


This trigram has the value of 7, and is attributed to Gemini, the Twins. The word Brothers equals 98, (the same as the word Strength), and is related to the Brothers/Lovers tarot trump attributed to Gemini. $98 = 2 \times 7 \times 7$, which correlates with the value of the trigram and the concept of the trump.

The accompanying verse contains 111 letters, and “Left-hand path” = 111. The “confusing” of the symbols is actually the reversal of the Yang and Yin lines into less-balanced positions. Note that the “enemy” also does this confusing in the verse accompanying the 19 trigram, while the “Brothers of the Left-hand Path” are further identified with the trigram of the Air sign Aquarius.

The Aquarius trigram appears here at the end of the verse as a forewarning of the real nature of the Brothers, and is not intended as part of the regular sequence, since there are only 27 trigrams, (as indicated by the number of this book). Nevertheless, it is interesting that if the value of this “extra” glyph, 21, is added to the sum of the 27 trigrams, (which is 351), the total is 372, which is 4×93 . This verse is the first appearance of the word “concealed”, whose TEG value is 93. “Concealed” appears four times in the text of *Liber Trigrammaton*. It should be noted that the reversed hexagram of 93 is 111.

The master flamed forth as a star and set a guard of Water in every Abyss.

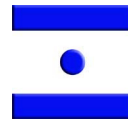


This trigram has the value of 8, and is attributed to the Zodiac sign Pisces, the Mutable sign of Water. Note that Water has a gematria value of 49, as does the word Nu.

The phrase “Flamed forth as a star” refers to the central Yang line of the Master breaking apart into a Yin line, just as a star breaks apart in all directions to radiate its energy. The “guard of Water” is the consequent doubling of the Elemental Water line in this trigram, thus confirming the connection to the Mutable sign of Water, Pisces.

The letter attributed to this trigram is W, the initial letter of the words Woman and Water. This letter is a pictograph of the wave nature of fluid dynamics, expressing the character of the Mutable sign of Water.

Also certain secret ones concealed the Light of Purity
in themselves, protecting it from the Persecutions.



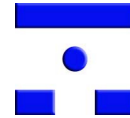
This trigram is attributed to the sign Aries, and has the value of 10. The “Light of Purity” is clearly the Tao in the center of the trigram, and the words Tao and Light both equal 24. The reference to “Persecutions” is obscure, although it equals the word “Continuous”, and may represent the outer continuum from which the Tao is concealed.

The letter of this trigram is O, which represents the sphere of outward brilliance that conceals the inner light. This central group of four trigrams, with the Tao in the middle, all deal with aspects of concealing the Light, or Tao. The other two lines determine the nature of this concealment. In the first instance, with the sign of Aries, the concealment is complete. The next two trigrams show a partial concealment, while the last represents the polarity of the original concealment.

The letter O is drawn as a circle, and being attributed to Aries, it symbolizes the beginning of the zodiac circle, at the point of the Equinox. Although a circle has no beginning or end, by convention we chose a point to begin from, and this is traditionally the sign of Aries.

A circle also symbolizes wholeness, and in this respect, the value of the letter, 10, represents the wholeness of the Decad, as in the Pythagorean tetractys, or the wholeness of the Tree of Life, which has 10 spheres.

Likewise also did certain sons and daughters
of Hermes and of Aphrodite, more openly

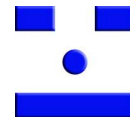


This trigram is attributed to the Zodiac sign Libra, and has the value of 11, which is a graphic means of representing the Balance. Here the verse indicates the sexual polarity of magick quite clearly, (Magick = 56, and $5 + 6 = 11$), for it is both sons *and* daughters that concealed the Light more openly. These children are the offspring of Hermes and of Aphrodite, which recalls *Liber B vel Magi* verse 0. “The Magus is Love, and bindeth together That and This in His Conjunction”. Note the connection with Libra, which represents the balance between polarities.

Crowley notes that this letter represents “opening, as if to devour”; this correlates with the fact that the concealment is at least partially open or accessible from below. To emphasize this, it is the only verse without punctuation at the end.

The Libra trigram and its opposite, the Capricorn trigram, are the only pair of opposites that are also reversals of each other. One way to understand this relation is that Libra is the exaltation of Saturn, while Capricorn is the exaltation of Mars.

But the Enemy confused them. They pretended to conceal that Light
that they might betray it and profane it.



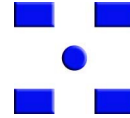
This trigram has the value of 19, and is attributed to Capricorn, the Cardinal sign of Earth. This is the central figure of the *Liber XXVII* sequence, therefore, the Tao in this trigram is the center of the 81 lines that comprise *Liber Trigrammaton*.

This verse contains 19 words. The central word is “conceal”, with a value of 57, which is 3×19 . The numbers from 1 to 19 form the only possible Magic Hexagon, where every row has the same “magic sum”.

It is instructive to refer to the 7, or Gemini, trigram, where the Brothers are first introduced. They appear to be the Enemy mentioned here, and again their act of “confusing” refers to the reversal of the Yang and Yin lines of the previous trigram. In the verse relating to the Fixed Air sign of Aquarius they also reappear, in the guise of the Black Brothers. In this last appearance, there is no longer any confusion of lines.

The word Enemy = 89. Opposed to them is the Light, which equals 24, the same value as the word Tao. Note that 89 is the 24th prime number. What the Enemy is confusing is, (as in the 7 trigram), the Yang and Yin lines.

Yet certain holy nuns concealed the secret in songs upon the lyre.



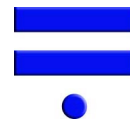
This trigram is attributed to Cancer, and has the value of 20. It is the Cardinal Water sign, complement to the Cardinal Fire sign of Aries. In the Aries trigram, the concealment of the Light of Purity was completely closed, while in this trigram the concealment is completely open. This refers to the method of hiding a secret in plain view.

The concealment of the Light is accomplished by “certain holy nuns”, and this refers to the feminine nature of the trigram, with Yin lines at the top and bottom. The term nun is the feminine form of the Latin nonnus, or monk, and refers to a woman who lives in a convent under the three traditional vows of poverty, chastity, and obedience. In the sense used in this verse, the nuns may also be under a vow of silence, and being unable to speak, they express the nature of the secret in music, by “songs upon the lyre”.

Since there are no Yang lines in this trigram, the symbolic “concealment” is not a physical barrier, like a cloak, but encrypted, as in the notes of a song. But it remains enigmatic how one can conceal the secret of the Light of Purity in musical notes.

The classical lyre was tuned to the 7 notes of the diatonic scale, not the even-tempered scale of today. In classical tuning, the natural progression of fifths in this scale will never resolve back to an exact octave of the root note. The small discrepancy of less than 2% between the actual, (slightly flattened), and the ideal, (perfect octave), value of this note is known as the Pythagorean Comma. The even-tempered scale distributes this comma throughout the scale, making exact tunings easier, but losing the “Light of Purity” found in the ratios of a single vibrating string. Songs upon a true, classically tuned lyre resonate with the eternal Tao.

Now did the Horror of Time pervert all things, hiding the Purity
with a loathsome thing, a thing unnameable.



This trigram begins the last sequence of four Zodiac signs, all of which equal triple the value of the initial set of Zodiac signs. Thus 4, 5, 7, & 8 become 12, 15, 21, & 24. Multiplication by three has the effect of moving every Tao from the top line to the bottom line of these trigrams. All four trigrams deal with the gradual corruption of the Tao.

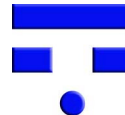
This trigram has the value of 12. The number 12 represents the months of the solar year, the signs of the Western Zodiac, and the animals of the Chinese Zodiac. These are divisions of a circle or cycle, and since a cycle can be measured in length *or* duration, there arises the concept of space-time.

Time has been an integral part of the cosmic process all along. In the second verse it states that “**Now** cometh the glory of the Single One ...” From that moment of the *present* the process of creation then unfolds in succession, with each following verse then describing the process in the *past* tense.

At this stage of the process, Time is explicitly mentioned, and its function is to hide the Purity. This hiding is accomplished with two things, one loathsome, one unnameable. Since the words Thing and One each equal 47, the two “things” mentioned in the verse may be represented by the two Yang lines, insofar as Yang has the value of 1. Unfortunately, the true nature of these “things” is not specified, unless they are simply referring back to time itself.

This trigram is attributed to the Zodiac sign Leo, whose ruler is the Sun. The solar year is one of the fundamental divisions of time.

Yea, and there arose sensualists upon the firmament,
as a foul stain of storm upon the sky.



This trigram has the value of 15, and is attributed to Taurus, the Fixed sign of Earth. The letter S is attributed to this trigram, and S is closely related to Z, attributed to the cardinal sign of Earth.

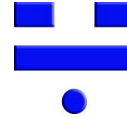
The word “firmament” here indicates the uppermost line, which is Yang. This is a reference to the “Single One”, which is “an imperfection and stain”. This “stain” is now raised to the highest level, just as in the 9 trigram, where the Yang appears in the upper position and is also described as “the imperfection”. Thus both attributes of the Yang line, imperfection and stain, appear elsewhere in the text to describe the trigrams in question.

Here it is the “sensualists” who arose; this word equals 137. By separating the final S, the singular is formed, and this word equals 122, the same as the word “imperfection”.

The etymology of the word firmament is a rather crooked trail: ME < OF < LL firmamentum, (translation of Gr. Stereoma - heavenly vault < translation of Hebrew ragi’a), from L., a strengthening, support, from firmare – to make firm.

THE FIRMAMENT = 144 = 12 x 12, thus relating this word to the 12 x 12 magic square that is created by the interplay of all the possible Zodiac trigrams with each other. This is appropriate, since the word firmament means the vault of heaven, which we have conveniently divided into constellations of the Zodiac.

And the Black Brothers raised their heads; yea,
they unveiled themselves without shame or fear.

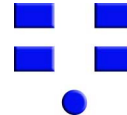


This trigram has the value of 21, which is the sum of the numbers from 1 to 6. It has already appeared earlier in the sequence, in the text of the 7 trigram. The present figure is the true identity of the Black Brothers, who concealed their horror in the 7 trigram, (which is the reversed-antigram of this figure).

This trigram is attributed to Aquarius, the Fixed Air sign of the zodiac. All of the Fixed signs are connected to the four beasts of Ezekiel's vision: Leo is the Lion, Taurus is the Ox, Scorpio is the Eagle, and Aquarius is the Man. In this light, it is notable that Aquarius is attributed to the tarot trump of the Hermit. In the earliest decks, the Hermit card was called the Old Man.

The initials of the Old Man are O.M. This is the spelling of the cosmic syllable OM, which is said by the Hindus to be the sound of creation. In TQ, the letters O and M are attributed to Aries and Aquarius. These are the two signs involved in the famous Heh-Tzaddi switch in Crowley's *Book of Thoth* tarot. This switch may signify the coming of the Age of Aquarius, when the actual point of the Equinox in the sidereal zodiac will be in the constellation Aquarius, while the start of the tropical zodiac remains in Aries. The conjunction of these two signs in this manner will represent the beginning of a new epoch.

Also there rose up a soul of filth and of weakness,
and it corrupted all the rule of the Tao.



This trigram has the value of 24, which is the value of the words Tao and Light. Crowley attributes the letter N to this trigram, which he explains as "The vibration which includes Life and Death as complementary curves". Appropriately enough, this trigram is attributed to Scorpio, whose tarot trump is called Death. This trigram completes the Zodiac sequence, leaving the cosmic process in the state of complete degradation, on the brink of spilling over into consciousness, the final removal from the Tao.

This verse contains the only occurrence of the word Tao in the text of *Liber XXVII*.

The last set of eight trigrams represent the actual material world. The components of the phenomenal Universe, Yin and Yang, combine with one another to create these trigrams. There is no longer any reference to the Tao; the trigrams represent the crystallized Planetary energies, and are the result of the intersection of the three trigrams which mark the vertices of each triangle on the octahedron matrix.

These eight trigrams are the Pa Kua of the *I Ching* system. As such, the continuous use of these trigrams over the course of the millennia has invested them with a great deal of practical and symbolic potency. The reader will do well to consult any number of texts on *I Ching* for a better understanding of how these forces operate. Such study will not go unrewarded.

Yet it is also the case that in terms of *Liber Trigrammaton*, these eight trigrams are not the whole system, but a subset thereof, and it is primarily in regard to their operation within Trigrammaton that they will be investigated.

Then only was Heaven established to bear sway;
for only in the lowest corruption is form manifest.



The word Yang can be translated as “the sunny side of a river”, and thus Yang has come to mean brightness. This trigram, being the Pure Yang, is attributed to the Sun as the brightest of the heavenly bodies. The three Yang lines have completed the triad on all three levels, and the corresponding number is 13, the basic prime number unit of this whole system. $3 \times 13 = 39$, while $3 \times 39 = 117$. The value of the word “established” is 117, as are the words “to bear sway”. This indicates that establishment is the key to this trigram, and this ties it closely to the concept of an orderly universe.

This trigram can also be interpreted in accordance with *I Ching*, where Chi'en, the Creative trigram, is also known as Heaven. This is the Heaven that was established to bear sway. One of the functions of this trigram in *I Ching* is the symbolism of Time as a forward moving flow, the unidirectional entropic character of all manifest things. Its complement is K'un, also known as the Receptive, or Earth, which functions as the space within which time is moving.

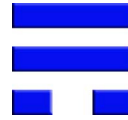
In the sequence of numbers from 0 to 26, the number 13 is in the center, and is thus a counterpart to Zero, which is the center of the octahedron.

Crowley associates this trigram with Da'at on the Tree of Life, in the sense that this position “resumes the powers of the supernal triad”. The three Yang lines of this trigram then represent either the 3 sefirot above the Abyss, or the 3 paths that connect them.

FORM = 57 = 002010; MANIFEST = 99 = 010200. These hexagrams are reversals of each other and sum to 156, which is the value of the final eight trigrams. These eight trigrams are literally, “form manifest”.

THE LOWEST CORRUPTION = 193 = THE STAINLESS ABODE

Also did Heaven manifest in violent light,



This verse is joined with the following one by the comma at the end. They both describe types of light; one violent, the other soft. These adjectives are then important to discern the meaning of the verses.

In *I Ching*, this trigram represents Wood or Wind; both of these natural images convey the idea of transmission; the sap flows through the wood and the air penetrates all in the process of its movement. It has also been suggested by Whincup that this trigram signifies “to kneel in submission”, based on its graphic shape.

The attribution of this trigram is to Saturn, as well as the Devil trump of the tarot. From this perspective, the broken Yin line at the bottom of the trigram may symbolize the two figures that are depicted chained to the Devil in the Rider-Waite version of this card. Alternatively, the Yin line may symbolize the testicles, with the upper Yang lines representing the phallus. This is a motif used on Crowley-Harris version of the Devil card in *The Book of Thoth*.

The antigram of 14 is the 25 trigram, attributed to the Mars and the Blasted Tower trump of the tarot, which in some early decks went by the name of Hell. Appropriately enough, this links the trumps of the Devil and Hell.

And in soft light.

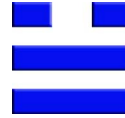


This trigram has the value of 16, and is attributed to the solar-phallic Mercury, thus relating it to its traditional attribution of the Sun, as found in the “Eighth Wing” of *I Ching*. This trigram also goes by the name “the Clinging”, and in a sense, Mercury “clings” to the Sun by being the nearest satellite of our star.

The Chinese considered the 16 trigram and its opposite, 23, to typify an important polarity, for they are described as Fire and Water, as well as Sun and Moon. In fact in the Earlier Heaven and Later Heaven arrangements of the eight trigrams of *I Ching*, only these two trigrams are polar opposites in both sequences. In the Earlier Heaven sequence they are the East-West axis, while in the Later Heaven sequence they are the North-South axis.

The 8 x 8 magic square is ruled by Mercury, and the 64 *I Ching* hexagrams can be arranged on it. These hexagrams can be reduced to 16 possible “nuclear” hexagrams.

Then were the waters gathered together from the heaven.



This trigram is attributed to the planet Juppiter, and the Universe trump of the tarot. In the *I Ching* this trigram is called the Joyous, and its natural image is the Lake. Joy is a typical characteristic of Juppiter, whence we derive the word “jovial”.

The Lake is the vessel that collects the waters from the heaven, just as Zeus was the “cloud-gatherer”. The upper line of this trigram represents the waters, and is related to the 18 trigram, which also has Yin above. There, the Woman veils the Upper Heaven; she is Nuit as the womb of space.

Being attributed to the Universe trump, the 22 trigram symbolizes the entire sequence of the 22 traditional Major Arcana of the tarot, and their corresponding Hebrew letters. This number plays a large role in the Western magical consciousness, and it is here linked to a concept of inclusive expansion. The tarot is a map of the cosmos, different for each observer, but in effect the totality of the universe available to that observer. This concept can be summed up in the Universe trump, the last of the Major Arcana.

One unusual feature of the 22 trigram is that it, and its opposite the 17 trigram, differ by 5. This makes a great leap in the sequence of differences between the opposite hexagrams. 1 & 2 differ by 1; 5 & 7 differ by 2; 3 & 6 differ by 3; 4 & 8 differ by 4. So far only the first eight single-digit numbers (in decimal), have been used.

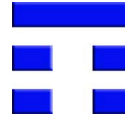
For the next step, the difference by 5 is between 17 & 22. This leap is all the more curious because the sum of 17 & 22 is 39, their difference is 5, and their product (17 x 22), is 374. $39 + 5 + 374 = 418$.

Also curious is that the 22 trigram seems out of place here; in every other case the smaller number of the two antigrams appears first, but in this case 22 comes before 17.

Crowley attributes the letter V to this trigram, and says that this letter indicates “Conscious male will. Manhood, strength, truth, righteousness, immortality, integrity”. While undoubtedly influenced by his ideas about the Hebrew letter Vav, his comments also apply to the sefira Chesed on the Tree of Life, to which he attributes this trigram. Since Chesed is also considered the planetary sphere of Juppiter, those associations are also absorbed in this trigram.

A word about the spelling of “Juppiter”, with two Ps. This is used throughout this work for two reasons. For one, this is the original spelling, (although the Romans had no letter J, so I was used). Also, when Juppiter is spelled this way, the sum of the names of the seven classic planets is **558**, which is 6×93 . There are **558** neutrons in the most stable isotopes of the seven metals associated with the seven planets in alchemy.

And a crust of earth concealed the core of flame.



This trigram is the number 17, and is attributed to the planet Venus, and the Star trump of the tarot. In *I Ching* this trigram is called Keeping Still and its correlate in the natural world is the mountain. Not only does this trigram have the appearance of a mountain, but also the two lower Yin lines and the upper Yang line create the image of a doorway, which is the meaning of the Hebrew letter Dalet, (also attributed to Venus). The glyph is therefore the arched body of Nuit as it appears on the Stele of Revealing; it is thus the heavens surrounding Hadit the core of flame.

Crowley associates this trigram with the sefira Netzach, to which he attributes the Earth Element mentioned in the verse. But there are two components to this trigram, the “crust of earth” and the “core of flame”, and both components are integral to the meaning of the trigram.

Resolving this dichotomy is made possible by looking at both the trigram for Venus and the trigram for her astrological opposite, Mars. In both cases, the accompanying verse makes it clear that the “flame” and the “fire” are each represented by the Yin lines of the trigram. Yin is elsewhere associated with the Element of Water, and this makes the identification in the text of the verses all the more intriguing.

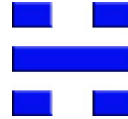
Note that the Venus and Mars trigrams are reversals of each other; in one the earth is above the flame, in the other the fires are lit upon the earth. The earth is then being represented in these trigrams by a Yang line, although the Element of Earth is elsewhere signified by a Yin line.

In the sequence of *Liber XXVII* the 17 trigram occupies an unusual place; unlike the rest of the sequence, here the smaller antigram comes second. The only obvious gain from this positioning is that the last 8 trigrams are split into predominantly Yang and Yin halves. In terms of Chinese nomenclature, the Creative is the Father, followed by his 3 Daughters: the Eldest, Middle, and Youngest, to form the first half. These four trigrams equal 65.

In the second half are the three Sons; the Youngest, Middle, and Eldest followed by the Receptive, the Mother, who finishes the sequence. These four trigrams equal 91. This asymmetry in the sequence is highly unusual especially since the Father and Sons equal 78, as do the Mother and Daughters. There is no precedent for this sequence of trigrams anywhere in the Chinese tradition.

The unusual splitting of the eight planetary trigrams into two unequal halves that sum to 65 and 91, (instead of 78 / 78), can also be duplicated by splitting the twelve Zodiac trigrams into two sets of six that sum to 65 and 91, (instead of 78 / 78).

Around the globe gathered the wide air,



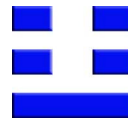
This trigram is attributed to Planet Earth, “Terra Mater”, and also to the Fortune trump of the Tarot. The symbolism of the trigram shows the Yang inside, surrounded by the feminine Yin lines, just as the core of our planet is covered mostly with water.

The total value of this verse is 360, suggesting the degrees in a circle; the circle is then analogous to the sphere, or globe, mentioned in the verse. The central Yang line would then be the diameter of this circle, and the Yin lines would represent the circumference. 360 = a circle? Therein is all progress base illusion

In his commentary to this verse, Crowley attributes this trigram to the Moon, and then gives a footnote that “The moon is not considered to be a light but as a cohesion of the planet’s atmosphere”. The atmosphere around a spherical planet is suggestive of the circle of 360 degrees, and this “wide air” is around the globe of our own Earth.

In the *I Ching* this trigram is known as the Abysmal, and its natural image is water. But this water is actually in a crevice or gorge in the Earth, and represents danger.

And men began to light fires upon the earth.

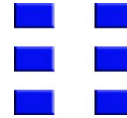


This trigram is attributed to Mars, and is a glyph of the letter U. In *I Ching* this trigram is the Arousing, whose natural image is thunder, representing the dynamic force that initiates a cycle. In the same way Aries initiates the Zodiac, and is ruled by Mars. Also the Minor Arcana that relate to the end of Pisces and the beginning of Aries are both attributed to Mars, to represent the surge of energy that initiates Spring at the Equinox.

This trigram is the penultimate one of the series of tarot trumps. The nature of the Blasted Tower card shows the destruction of the world by fire. This conflagration leaves nothing behind, except for the final trigram. The upper Yin lines of the 25 trigram are thus the Tower blasted asunder.

Yet this glyph is even more subtle and complex, as seen in the symbolism of the Dove and the Serpent used on this trump. For the letter U is also the receptive cup, and its reversed trigram is the upthrusting mountain, symbol of phallic power. The axis of Mars and Venus is not one of opposites, but of reversals. In terms of the Dove and the Serpent, the Phallus and the Kteis, they fit together and become inseparable. To emphasize one aspect of the function over the other is simply a matter of aesthetics. “Choose ye well!”

Therefore was the end of it sorrow; yet in that sorrow a sixfold star
of glory whereby they might see to return unto the stainless Abode;
yea, unto the Stainless Abode.



The sixfold star is a number of things. It is the six degrees of freedom, the poles of the three spatial dimensions; it is the six-cornered octahedron matrix that displays the structure of universal pattern integrity; it is the six-lettered word $\theta\epsilon\lambda\eta\mu\alpha$, by whose light we may see to return; it is the six lines of a hexagram whereby we might divine the universal pattern; and it is the Trigrammaton itself.

This trigram equals **26**, and since it is “sixfold”, we can multiply 26 by 6 to produce the number 156. Therefore this trigram is a secret sigil of Babalon, whose name equals 156.

The **26** trigram is “unpronounceable”, for it has no letter attached to it. In the old Aeon the Tetragrammaton also had the value of **26**, and was also “unpronounceable”. We know the letters of God’s name, יהוה , yet cannot say them. But we do know that the word means “I am who am”. Corresponding to this, in English the words “I AM” equal **26**.

Using the trigrams for the letters of the word AM, we can make a hexagram. Built from the top down, the trigram of A above the trigram of M is the hexagram of 156. Thus the Tetragrammaton of the old Aeon, translated as the word I AM, is superseded by the Trigrammaton of the new Aeon, with the same numerical value but an entirely different import. The qabalistic task of bridging the Aeons finds its completion in this trigram.

Being the end of the Book, this trigram resumes all of the energies of the preceding sequence. This is why Crowley placed it in the final sphere of the Tree of Life, Malkhut. Here, where the last letter of the Tetragrammaton is attributed, resides the mixture of all the Elements, their final distillation in the world of corporeal reality. This sphere is Earth as a planet as well as an element; it is the “world of making”. The cosmic process of the trigrams is finalized here, and from here we begin to “**return unto the Stainless Abode.**”

The Stainless Abode = 193; its antigram is 143 = Trigrammaton. Thus the final three words of the book are the antigram of the name of the book itself.



156



193



143

Gematria equivalents of the verses of *Liber Trigrammaton*

0 - Amen. {This is of the 4: there is a fifth who is invisible, & therein am I as a babe in an egg.}

1 - I droop down mine head, and shoot forth venom, then is rapture,

2 - This is the Stone that is hidden in the walls of the ramparts.

3 - And his name shall be called NEMO, when he beholdeth the face of my Father.

6 - For I am the soft sinuous one entwined about thee, heart of gold!

9 - My body is white as milk of the stars; it is bright with the blue of the abyss of stars invisible.

18 - oh my beloved, that springest upon the earth like a gazelle, beware of the lion !

4 - Where is now the Master? cry the little crazy boys. He is dead! He is shamed! He is wedded!

5 - master! O come to me, mix the fire and the water, all shall dissolve. I await Thee in sleeping, in waking. I invoke Thee no more.

7 - the Land that the far-off travellers call Naught. O land beyond honey and spice and all perfection! I will dwell therein with my Lord for ever.

8 - I welded together the Flaming Star and the Sixfold Star in the forge of my soul

10 - I have toyed with kings and captains, and made them my slaves. To-day I am the slave of the little asp of death;

11 - Let the pleasure and pain be mingled in one supreme offering unto the Lord Adonai!

19 - We parted thence; ever to the smaller, ever to the greater, until now, O sweet god, we are ourselves, the same.

20 - I pour out the libation on Thine altars; all night will I burn the sacrifice of blood;

12 - I was stricken as a bird by the bolt of the thunderer; I was pierced as the thief by the Lord of the Garden

15 - desirable One! In the One and the Many have I found Thee; yea, I have found Thee. O crystal heart!

21 - In the ruddy and awful cup of death we shall drink the blood of the world, and be drunken!

24 - There is help & hope in other spells. Wisdom says: be strong! Then canst thou bear more joy.

13 - Thou art like a goat's horn from Astor, O Thou god of mine, gnarl'd and crook'd and devilish strong.

14 - In the midnight I was brighter than the moon,

16 - in the night-sky.

22 - I beheld the Universe like a clear crystal without one speck.

17 - I have given birth to all things because I am Death.

23 - Who can tell upon what day a flower shall bloom?

25 - bringing benediction to the universe.

Then, O thou heart, will I the serpent eat thee wholly up;

26 - an end of the word of the God enthroned in Ra's seat, lightening the girders of the soul. To Me do ye reverence! to me come ye through tribulation of ordeal, which is bliss.

TQ Commentary on *Liber B vel Magi sub figura I*

The Book of the Magus contains 646 words. $646 = 212221$ = the 3rd hexagram of the *I Ching*; “Difficulty at the Beginning”; a very apt title for this Book, since it is numbered 1, and is therefore the “first” of the Holy Books. The hexagram is also apt because the Hebrew letter Bet is the first letter of the word Berashith, meaning “in the beginning”.

The 3rd *I Ching* hexagram follows upon the pure Yang and the pure Yin hexagrams, in the King Wen sequence. Thus is the Magus also the first deviation from the purity of the Yang and Yin, or should we say that the utterance of a Word finally creates an aspect of the infinite that can be grasped by the intellect.

The Hebrew letter Bet appears in the title because it is associated with Mercury as well as the Magus trump in *The Book of Thoth* tarot.

00. One is the Magus: twain His forces: four His weapons. These are the Seven Spirits of Unrighteousness; seven vultures of evil. Thus is the art and craft of the Magus but glamour. How shall He destroy Himself?

The very first verse introduces the number 7 as an organizing principle. This can easily be related to the first 7 trigrams of *Liber XXVII*.

The Magus is Zero, his “forces” are Yang & Yin, (1 and 2), and his “weapons” are the other four trigrams, thus 3, 6, 9 & 18 are the Elemental weapons, i.e., Wand, Cup, Dagger, and Coin. So, while recognizing that there are twelve possible orders of the 4 Elements, the TQ attributions are based on the order found in this book.

Gematria evidence for this idea is found in the total of “Seven Spirits of Unrighteousness; seven vultures of evil”, which equals $651 = 7 \times 93$. These 7 are the manifest expression of the Word of the Law, Thelema.

This Will is also found in the original bifurcation: One = 47, Twain = 46. Their total is **93**. Contrast this with the names that one and twain relate to: Magus = 77, forces = 66. Their total is **143** = *The Book of the Law*.

So the Magus and his forces are equivalent to the threefold Book of Law (because $1 + 2 = 3$), while the numbers related to the Magus and his forces are equivalent to the most important number of that Book, 93.

0. Yet the Magus hath power upon the Mother both directly and through Love. = 664

This is an obvious reference to the Golden Dawn arrangement of the Tree of Life. The path of Bet/Mercury/the Magus card goes from Ratzon to Binah, which is the Mother. But the sphere of the Magus is in Hokmah, which is also connected to Binah, via the path of Dalet, which is the letter of Venus, goddess of Love.

And the Magus is Love, and bindeth together That and This in His Conjunction. = 718.

The path of Bet, the letter of the Magus card, joins two of the spheres of the supernal triad on the Tree of Life, (Ratzon and Binah). But the sphere of the Magus himself, as a grade of the Order of A.A., is in Hokmah. Thus the Magus is connected to all three spheres, and binds them together.

This gematria evidence for 718 indicates the correct assignment of *I Ching* hexagram-pairs to the 3 spheres of the supernal triad. These 3 pairs of antigrams have differences that sum to 718. For details, see the essay on the Looking-Glass Tree of Life.

02. By His Wisdom made He the Worlds; the Word that is God is none other than He.

The sum of this verse is 664, which is the same as the first half of verse 0. See above.

03. How then shall He end His speech with Silence? For He is Speech.

Speech = 50. The proper divisors of 50 are 1, 2, 5, 10, 25, 50; the sum of these is 93.

Thus his Speech is identical with the Word of the Law, Θελημα.

Silence = 68 = Magician. The way to end his speech, Thelema, with Silence/68, is shown above; he must integrate himself, his forces and his weapons, with their enumeration.



50



68



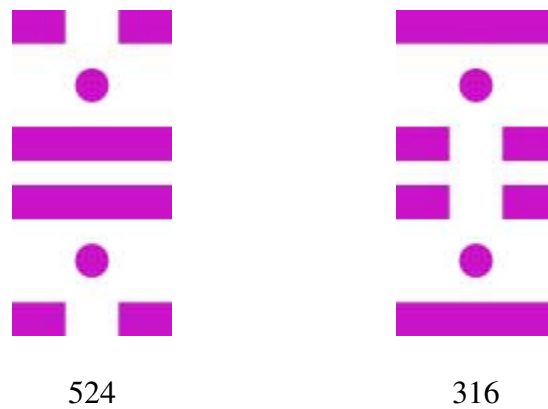
05

This Transitional Triad sums to 123 = *Do what thou wilt*

04. He is the First and the Last. How shall He cease to number Himself?

The total of this verse is 524. This is one of the two most beautiful hexagrams, for it contains trigrams 19 and 11 in upper and lower position, and these are the only trigrams that are opposites as well as reversals of each other.

Hexagram 524 therefore represents how he will cease to number himself; he will make his antigram and his reversal the same thing, so there is no way to wreck the integrity of the original number by manipulating its structure in the normal ways.



The antigram and reversal of 524 is 316. These hexagrams differ by **208**, and this provides a clue to the numbering of the Magus. 208 is the ordinal position of the number 524 along the “number-line” of paired antigrams:

$$208 = \text{Nuit} + \text{Hadit} + \text{Ra-Hoor-Khuit}.$$

*06. Nevertheless it is **written**; for there be times of darkness, and this as a lamp therein.*

$$\text{Written} = 77 = \text{Creation} = \text{Wisdom} = \text{Dagger} = \text{Magus}$$

The most significant magickal weapon of the Magus is the Dagger. This weapon represents the element of Air, and thus incorporates the utterance of a Word, which is the prime function of a Magus in the A.A. system initiated by Crowley. This word may at some point have to be written, just as “*The Book of the Law is Written and Concealed.*”

Wisdom is related to the Magus because the home of the Magus is in the sphere of Hokmah on the Tree of Life, and this word is translated as “Wisdom”. Note that in verse 02 it says that by this Wisdom the Magus made the worlds; this connects the Magus with the idea of Creation.

- 07. *With the Wand createth He.*
- 08. *With the Cup preserveth He.*
- 09. *With the Dagger destroyeth He.*
- 10. *With the Coin redeemeth He.*

Wand + Cup + Dagger + Coin = 60 + 31 + 77 + 36 = **204**. This is the antigram of 156. As Khidr has pointed out, 204 is the number of levels in the Great Pyramid of Giza.

With the Wand createth He = **189** = Ankh-af-na-khonsu.

With the Cup preserveth He = **212** = prophet of the lovely Star

The sum of these two sentences is 401 = Hebrew word **אז** = “essence”; these are the First and the Last letters of the Hebrew AlefBet, cf. verse 04.

This reinforces the idea that the Wand and Cup, representing the forces of Fire and Water, are really the ultimate pair of opposites: the 1 and 2, or Yang and Yin. Note that the sum of Wand + Cup = 91, the root-value of all the nuclear hexagrams of Trigrammaton.

With the Dagger destroyeth He = **265**. therefore, summing the first three elemental verses, **189 + 212 + 265 = 666**. The Beast 666 is manifest by the use of the Dagger, the natural weapon of the Magus, as noted above.

666 = sum 1 to 36. By reducing this number to such a formula, the word Coin becomes a symbol for the concentration of this power, for **Coin = 36**, and thus subsumes all the functions of the three previous Elements. This is in accord with the traditional understanding of Earth as a Passive element, while the other three are Active. Also, 36 is the sum of the four Elemental trigrams: Fire - 3, Water - 6, Air - 9 & Earth - 18.

21. And in the word CHAOS let the Book be sealed; yea, let the Book be sealed.

Spelling CHAOS as a Greek word, XAOΣ, and the rest as TQ gematria, gives a total of 1480. which has a number of good Greek equivalents; perhaps the most applicable one for this Book is Θρονος Σοφιας, ThRONOS SOPhIAS, meaning Throne of Wisdom.

Recall that the sphere of the Magus on the Tree of Life is Hokmah, and this Hebrew word means Wisdom, while the sphere of Binah is sometimes called the “Throne”. The “Throne of Wisdom” might then be said to signify the path that connects these two spheres, which is Dalet/Venus/Love, as mentioned above.

CHAOS may also be a formula along the lines of V.I.T.R.I.O.L. Using only capitalized words from *Liber B vel Magi*, one can create a formula relating to the Mystery taught by the Magus, making an anagram of **CHAOS**, in reverse:

Stability **O**f All **H**is **C**hange

TQ Commentary on *Liber Cheth vel Vallum Abiegni sub figura CLVI*

This Book contains **673** words.

673 = 220221 = the **24** trigram over the **25** trigram.

Note that 24 is **N** and 25 is **U**; this hexagram is, alphabetically, **NU**.

Cf. also verses 24-25 of Liber AL.

673 = *There is no bond that can unite the divided but love. All else is a curse.*

Even more interesting is the crossing over from chapter one to chapter two of Liber AL:

673 = *To me! To Me! The manifestation of Nuit is at an end. Nu the hiding of Hadit.*

This number also appears near the end of the second chapter of Liber AL:

673 = *418. The end of the hiding of Hadit.*

We are told that NU is the hiding of Hadit, and in Liber 156, NU represents the number of words. But also in this Book, which is called Chet, the number 418 is hidden, since 418 is the value of the Hebrew letter **ח**, Chet, spelled in full as **חיה**. Thus both “**418**” and “**the hiding of Hadit**” are concepts hidden in a Liber whose total number of words equals this phrase from *Liber AL vel Legis*.

At the center of the top row of the Kamea of Baphomet is the Zero hexagram. This is flanked by hexagrams 673 and 699, which exchange the 24 and 25 trigrams in upper and lower position, so that symbolically, this Kamea has Zero flanked by NU and UN at the very top, and these represent NU bending over the whole pantacle.

TEG gives a grand total of 30,544 for this Liber. $30,544 = 23 \times 1328 = 46 \times 664$

46 = Love

644 = Yet the Magus hath power upon the Mother both directly and through Love.

1328 = *Liber VII I:55; I cried aloud the word--and it was a mighty spell to bind the Invisible, an enchantment to unbind the bound; yea, to unbind the bound.*

(Note that this is verse 55, and the number 55 = Word)

The present Liber says that Hermes is the Invisible, thus Hermes as the Word is the spell that “binds the Invisible”, and his utterance is the “enchantment that unbinds the bound”.

Since the word of the Law is Thelema = 93 = Agape = Love, then the above example reinforces the idea of the first example. Love is the Word is the Magus. We are told this very directly in the next sentence of *Liber B vel Magi*:

And the Magus is Love and bindeth together That and This in His Conjunction.

Again the idea of “binding” appears. This sets up a curious parallel, for if one adds the Liber’s number to the gematria total, the sum is $30,544 + 156 = 30,700 = 307 * 100$.

$307 = \text{Heb. } \text{רִבְכָּה}$, Ribkah or Rebecca, whose name, according to Gesenius, means “binding”, i.e. engaging or captivating. What is Ribkah binding? One possibility is the 100, the letter ק , Qoph that symbolizes the Fish, Pisces. “Binding the fishes” is tantamount to catching them in a net. It may also symbolize that now the Aeon of Pisces is over, it is bound and immobilized, as the power of the Aeon of Aquarius begins.

Naturally, there are a couple other possibilities if one decides to spell certain names in this Liber in their original Greek, but in the TEG we have the following:

Babalon = 85 = 5×17

Chaos = 35 = 5×7

5 may represent the pentagram, the star particular to Nuit.

17 may represent the 17th Atu of the Tarot, the Star

7 may represent the 7th Atu of the Tarot, the Chariot.

This works well since Chariot = 43 = Star. The Hebrew letters of these trumps are ח Chet and צ Tzaddi, which total 98. Along with Tau, (representing the whole Alef-Bet), these are the only two letters to be granted the status of being the name of a *Holy Book of Thelema*. Their importance derives from this fact and from their congruence with a verse from *The Book of the Law*:

“...if thou drink, drink by the eight and ninety rules of art.”

Now obviously one can only drink something that is liquid, and so it is appropriate that the Zodiac signs involved with Tzaddi and Chet are the Water-Bearer, and the Cardinal sign of Water. So in a roundabout way, the designated TEG values for Babalon and Chaos can get us to the 8 and 90.

This brings us to another similarity; the more generalized names Hadit and Nuit.

Hadit = 40 = Hebrew מ = element of Water

Nuit = 58 = Hebrew letters נ and ח = Fixed and Cardinal Water

total = 98 = the number of the rules of art whereby we shall drink

Note here that the sign Pisces is left out. Thelemites are not to drink the “water into wine” of the Fishmonger, nor the “wine into blood” of the same, (this has been bound anyway, see above). In this Aeon, the Water-bearer brings us a new cup, the golden cup of Her fornication, which contains the fluidic fire of the holy virgin.

1. This is the secret of the Holy Graal, that is the sacred vessel of our Lady the Scarlet Woman, Babalon the Mother of Abominations, the bride of Chaos, that rideth upon our Lord the Beast.

the Holy Graal = **93**

This is one of the best “hits” in TQ gematria, since the concept of a Graal is used to metaphorically describe anything that is of essential value, or the goal of any important quest. For a Thelemite, one's Holy Graal is, in a very important sense, one's own Will.

In a rare case of using Hebrew transliteration:

HOLY GRAAL = Heh Ayin Lamed Yod, Gimel Resh Ayin Lamed = **418**

Their Tarot Keys are: IV + XV + VIII + IX + II + XIX + XV + VIII = **80**.

The total number of Hebrew letters = **8**.

Thus HOLI GROL in Hebrew, **הַעֲלִי גֵרְטֵל** = 8, 80, 418.

There is a certain lack of information about this creature CHAOS. We are told its relation to Babalon, and perhaps we can find out more from the Transitional Triad method:

Babalon	=	BABAAON	=	156	=	0012210
Chaos	=	XAOΣ	=	871	=	1012021
Aegaeon	=	ΑΙΓΑΙΩΝ	=	875	=	2012102

The Greek name ΑΙΓΑΙΩΝ, (or Aegaeon) = 875; "the name given by men to the hundred-armed son of Uranus and Gaia, called by the Gods BRIAREUS". Anything with a hundred arms is a sort of abomination, of which Babalon is the Mother.

The sum of this Triad = 156 + 871 + 875 = 1902. All Triads are divisible by 3, so 1902/3 = 634 = Η ΑΓΙΑ ΤΡΙΑΣ = Η ΑΓΙΑ ΤΡΙΑΣ = The Holy Trinity.

So multiplying the Trinity by 3 makes the sum of the Triad created by Chaos and Babalon.

BABAAON = 156 = the total of two of the trigram groups;
 Abominations = 143 = Trigrammaton; (thus she is the Mother of Trigrammaton)
the Scarlet Woman = 152 = the bride of Chaos

TQ Commentary on *Liber A'aSh vel Capricorni Pneumatici sub figura CCCLXX*

Frater AMO has calculated a word-total of 1030 for this Book. $1030 = 1102011$.

This septagram has a top line whose value is 729. This is the value of the name BAVOMIThR in Hebrew letters, making this number integral to the text, as seen below.

Underneath this top line is the 301 hexagram, $(729 + 301 = 1030)$. Using Hebrew gematria, $301 = \text{ASh} = \text{Fire}$. We have changed the Ayin of אין = Creation, to an Alef of אש = Fire. (Creation / A'aSh being, of course, the title and enumeration of this Liber).

So we have a word-total of 1030, which equals Baphomet + Fire. Baphomet is the inspiration for the design of the Devil Atu of the Tarot, which is attributed to Capricorn/Ayin in *The Book of Thoth*. The Fire element is attributed to the letter Shin. Thus the number 1030 conceals a cipher that makes it identical to the title and attributions of this book. This is made all the more potent by the fact that 1030 is a reversible number in Base 3, so that the attributions do not change by reversing the order of the septagram.

0. Gnarled Oak of God! In thy branches is the lightning nested! Above thee hangs the Eyeless Hawk. = 871 = Greek XAOS.

As Chaos is the husband of Babalon, so is this Book a counterpart to Liber 156. Here is a fixation on the phallus, there on the kteis. Here is Capricorn, there is Cancer, the polar signs of the Solstices. It is important to remember that the Solstices are the times of extremity in the Earth's orbit relative to its tilt. We have the contrast of the most and least sunlight, as opposed to the equal sunlight of the Equinoxes.

The first two words of the Book are 'Gnarled Oak' = 123 = Do what thou wilt.

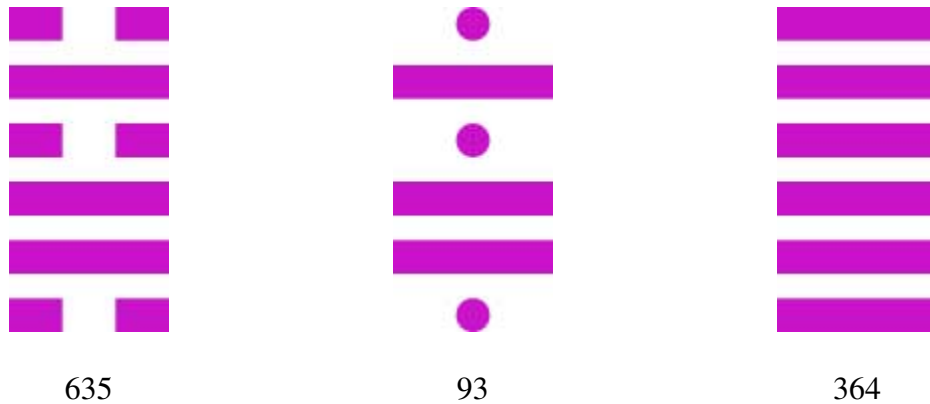
The initials of these two words are **G.O.**, which should be self-explanatory.
Gnarled Oak of God = 189 = With the Wand createth He.

In thy branches is the lightning nested! = 370 = the numeration of this Book.
Above thee hangs the Eyeless Hawk. = 312 = 8×39 = the sum of 12 Zodiac and 8 Planetary trigrams.

Note this Book has a Zero verse followed by 39 verses. The zero is the Zero trigram, the 39 is the sum of the next six trigrams in *Liber XXVII*, which form the Elemental basis for all the other trigrams. These other trigrams are an "eightfold" multiple of the initial group of trigrams. This is a foreshadowing of how the Eightfold Word shall be equilibrated with the Three.

1. Thou art blasted and black! Supremely solitary in that heath of scrub. = 635 = 48th hexagram of *I Ching*, the Well.

When the Yin lines of this hexagram revert to the Tao, the result is the 93 hexagram:



The transition occurs via the pure Yang hexagram, called the Creative. Since Baphomet is the Lord of Creation, this is perfectly appropriate to this Book.

2. Up! The ruddy clouds hang over thee! It is the storm.

3. There is a flaming gash in the sky. = 279 = 3 x 93.

4. Up. = 29

This, the shortest of verses, can concisely summarize the subject of the Book. The value is 29 = 001002 = the One trigram over the Two trigram, the combination of Yang and Yin that can be found in only one other hexagram, number 55 = 002001.

So far there is a rough correlation with the verses and the Tarot keys:

verse 0 is the Fool, the Gnarled Oak;

verse 1 is the Magus;

verse 2 introduces the Priestess by way of the ruddy clouds;

verse 3 is then the Empress, the flaming gash;

verse 4 is Up, for the Emperor.

5. Thou art tossed about in the grip of the storm for an aeon and an aeon and an aeon. But thou givest not thy sap; thouallest not.

Verse 5 will then be the Hierophant, who officiates at each successive aeon.

6. Only in the end shalt thou give up thy sap when the great God F.I.A.T. is enthroned on the day of Be-with-Us.

Verse 6 is thus the Lovers, for the consummation of the opposites is now finally achieved, when the sap is given up.

F.I.A.T. is an acronym for the initials of the Latin words for the four Elements. It's interesting that the name of the God is FIAT, which equals 26, just like the value of the Hebrew Tetragrammaton.

7. For two things are done and a third thing is begun. Isis and Osiris are given over to incest and adultery. Horus leaps up thrice armed from the womb of his mother. Harpocrates his twin is hidden within him. Set is his holy covenant, that he shall display in the great day of M.A.A.T., that is being interpreted the Master of the Temple of A.'.A.'. whose name is Truth.

This verse doesn't seem to have as much of an overt connection to the Chariot Atu, especially since the word MAAT seems to point to Atu VIII, (or XI, if you prefer). After the "two things" of the Lovers Atu are "done", this verse goes off on a description of the results of that operation. But perhaps it is noteworthy that this takes place just as we were about to arrive at the Chariot, which is Cancer, the polar sign of Capricorn. Apparently rather than the overt symbolism of the Chariot, we need to be informed about the results of the operation in more esoteric terms.

8. Now in this is the magical power known. = 310

310 = 102111, the reverse is 111201 = 370, the title of this Book. Appropriate to the verse numbered 8, the title of the Book is here equilibrated with the essential concept of the work; i.e., "the magical power".

13. Let him sit and conjure; let him draw himself together in that forcefulness; let him rise next swollen and straining; let him dash back the hood from his head and fix his basilisk eye upon the sigil of the demon. Then let him sway the force of him to and fro like a satyr in silence, until the Word burst from his throat. = 2727

One might also use this instruction in a regular, non-sex-magickal way, as it pertains to the general formula of concentrating power. Also, verse 13 marks the appearance of the word "Forcefulness", the only word in the Holy Books that equals 156 by TQ gematria.

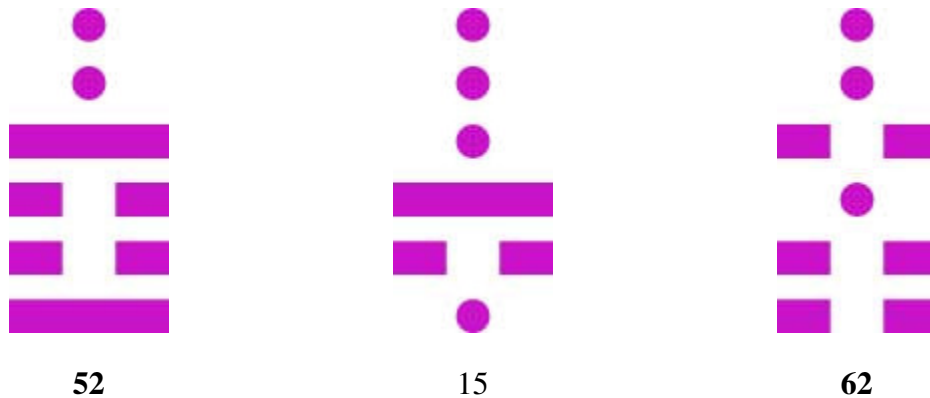
14. Then let him not fall exhausted, although the might have been ten thousandfold the human; but that which floodeth him is the infinite mercy of the Genitor-Genetrix of the Universe, whereof he is the Vessel. = 1818

Genitor-Genetrix = 171 = sum of 0 to 18 = the "mystic number" of the path of Chet.

16. Also concerning vows. Be obstinate, and be not obstinate. Understand that the yielding of the Yoni is one with the lengthening of the Lingam. Thou art both these; and thy vow is but the rustling of the wind on Mount Meru.

Yoni = 52, Lingam = 62.

Using the Transitional Triad method on the values of Yoni and Lingam:



15 is the value of the word IS, thus the Triad indicates “**Yoni Is Lingam**”.

17. Now shalt thou adore me who am the Eye and the Tooth, the Goat of the Spirit, the Lord of Creation. I am the Eye in the Triangle, the Silver Star that ye adore. = 1252

These are obvious references to the Hebrew attributions of Shin and Ayin. The TQ gematria total is 1252 = Greek KATAΛΥΣΤ, a Catalyst, which is something that accelerates a chemical reaction.

the Eye and the Tooth = 187; the Goat of the Spirit = 149; the Lord of Creation = 172
the Eye in the Triangle = 195; the Silver Star = 133; total of titles is 836 = **2 x 418**

18. I am Baphomet, that is the Eightfold Word that shall be equilibrated with the Three.

Crowley has given us the valuation of BAFOMITHR as 729 = באועמיתר. Now this is an “eightfold” word, since it has eight letters, but 729 is a septagram: 1000000. To make this become “eightfold”, i.e., an octagram, while at the same time keeping the value of 729, we have to add a Tao line at the beginning, in the eighth place, thus: 01000000.

Reversing this, we have the octagram: 00000010, which is the number 3. Thus the Eightfold Word can be equilibrated “with the Three”.

32. I am Existence, the Existence that existeth not save through its own Existence, that is beyond the Existence of Existences, and rooted deeper than the No-Thing-Tree in the Land of No-Thing.

The last line conceals one of the basic premises of Thelemic cosmology. The word **No** means Zero, **Thing** indicates One, and **Tree** represents Two, (as in branching off).

Thus “No-Thing-Tree” represents the sequence 0,1,2, = Tao, Yang, Yin = 0.12 = 6/50, as we were told in *Liber CCXX*, 1:24-25

No-Thing-Tree = 130

Land of No-Thing = 156

TQ Commentary on *Liber Tzaddi vel Hamus Hermeticus sub figura XC*

Frater AMO has calculated that there are 857 words in this Book.

Thou art like a lonely pillar in the midst of the sea, there is none to behold thee, O Thou who beholdest all! = 857

The sum of the word-total with the number of the Book is $857 + 90 = 947$.

$947 =$ Hebrew **שבעה עשר** = Shivah-Asar = (the number) Seventeen.

Tarot Trump 17 is the Star, attributed to the letter Tzaddi. The verses of this book are numbered from 0 to 44; the sum of the verse numbers is $990 =$ the sum of the two forms of Tzaddi + Tzaddi final ($90 + 900$), **צ** + **ץ**.

This may indicate that there is an esoteric and exoteric value to Tzaddi that needs revelation. The verse that causes so many headaches, *Liber CCXX* I:57, plainly states something about Tzaddi, and goes on to say “this also is secret”. Well it is certainly not a secret if the answer has just been given plainly! So the surface reading of this verse cannot be the whole story.

In all the talk about this verse in the past, no one has advanced the possibility that the letter Tzaddi that is mentioned could well be the final form, and not the regular form. Perhaps Tzaddi is not the Star, but Tzaddi-final is?

The sum of the Hebrew letters of the Tarot Trumps is 1495. If, however, Tzaddi is replaced by Tzaddi-final, the total goes up to $2305 = 5 \times 461$. These are its only prime factors, therefore the sum of the factors of $2305 = 466 =$ **נֵוִית** = NUIT.

This would make much clearer the implication by Nuit that the tarot is “my Book”. This “ownership” of the tarot by Nuit is usually conveniently sidestepped in discussions about this verse. It is assumed that it is her book because she says it is, but with this substitution of Tzaddi-final, we can see how the claim can be substantiated. This substitution will not only solve the verse, but also *not* contradict the other references in the *Holy Books of Thelema* to the assignment of Tzaddi to the sign Aquarius.

Nuit says in *Liber CCXX* that her number is 11, and Aquarius is the 11th sign, while $11 \times 90 = 990$, so that in a way there is an implicit connection between the sign and the two forms of Tzaddi. Multiplying the ordinal value of the sign by the letter-value attached to it, we get the sum of the two forms of Tzaddi.

This exegesis began with the simple enumeration of the verse numbers in this Book. The last verse number is $44 =$ **דלי** = DLI = the name of Aquarius in Hebrew. So the “mystic number” of 44, (the sum of numbers 0-44), is equal to the two forms of Tzaddi, again cementing the connection between this letter and the sign of Aquarius.

If hyphenated words are counted as one word, (the usual practice), then the 90th word of *Liber Tzaddi* is the word NOT, in verse 6. NOT = 43 = STAR. Thus, in an esoteric sense, Tzaddi / 90 is NOT, the STAR.

0. In the name of the Lord of Initiation, Amen.

By TEG, this verse total 373 = Hexagram 10 of the *I Ching*, called Treading (on the tiger's tail). But obviously, the word Amen has an esoteric meaning to it, so it makes sense to enumerate this as 91, according to its Hebrew value, **אמן**. This is further justified because Amen is normally a word that ends a prayer, rather than beginning one; but here it appears in the first verse of *Liber XC*, and 1 + 90 = 91.

Using the value of 91 for Amen makes this verse total 401 = Hebrew **אח**; this is a glyph for the First and the Last (letters). Appropriately, this same sentence is the first and the last in the Book, the only such case in the *Holy Books of Thelema*.

The following is taken from *The Inner Meaning of the Hebrew Letters* by Robert M. Haralick. Parenthetical expressions are mine.

“The eighteenth letter of the Hebrew alphabet is **צ**, spelled **צדי**. It has the numerical value of 90. It has a final form, which has a numerical value of 900. One word related to **צדי** is (also spelled) **צדי**, which means ‘lateral or side’.

Within **צדי** is the root **צר**, which means to ‘capture’. What **צ** captures is **נ**, the letter energy intelligence of emergence, for the shape of the letter **צ** is that of a humble **נ** bowed down in humility and carrying on its back the creative force of the **י**, whose energy intelligence is that of the unbridled pulsating force of **א** (since 10 is an expression of 1), projected into conditioned existence of time, space and causality.

What is it that emerges through **צ**? We just need to see how **צ** relates to **ק** to get the answer. When **ק**, the cosmic unbridled pulsating force of **א**, is captured, the word **צדיק** forms. **צדיק** is an alternate form of **צדי** and carries the meaning of one who is ‘right, righteous, just, innocent, honest, upright, pious, or correct’. There is a related root **צדק**, which is the verb to be ‘right, correct, just, righteous, and innocent’. The corresponding noun is (also spelled) **צדק**, which means ‘justice, rightness, righteous, righteousness, and just or true’.

The full gematria of **צדי** can be determined by spelling out: **יד, דלת, צדיק** (TzDI, DLTh, YUD). The full gematria is 558.

When the power of being of **ה** is breathed into a side (**צדי** = side, see above) path instead of the main path, there forms the word **צדיה**, which means ‘evil design, wicked intent, malice, or malicious intent’.

From this we learn that we must stay on the main path. To stay on the main path is to will one thing; anything else is doublemindedness.” (End quote)

One interesting aspect of all the Hebrew letters is their shape. The account here describes Tzaddi as a Nun bending down and carrying the Yod. This is startlingly close to the image of Nuit, bending down, a lambent flame of blue, and surmounted by the Yod, representing Hadit. Adding to this idea of the combination Nu and Had is that Nun + Yod = 60 = Samek, related to the Art trump of the tarot, and thus the alchemical marriage.

In light of this letter imagery, the depiction on the Star trump of a woman kneeling by the stream is very apt.

Liber Tzaddi gives a description of two types of bending down; in one the adept lays his head upon the altar, expecting the sweep of the sword, (sword = ז = Zain = Lovers trump = royal marriage); in another there are those who have bent their backs to the yoke of slavery, (Christianity perhaps?).

Clearly the latter are a lost cause; they can no longer stand upright, they are incapable of capturing the ז and being צַדִּיק = “upright”. But “*My adepts stand upright*”. So in one sense, the theme of *Liber XC* is the ability to be righteous, as it relates to the expression of the letter Tzaddi, and its expansion, symbolized by spelling it in full, צַדִּיק.

The author goes on to discuss the method of “spelling doubly in full”, i.e., taking the full spelling of a letter, and then spelling each of those in full. (e.g., ט in full = 406 = תנו; but doubly in full, it is תנונו = 418). This fully expressed value of Tzaddi is 558, which is of interest to Thelemites, since it equals 6 x 93.

An example of this gematria occurs in two *successive* phrases in *Liber Tzaddi*, and explains one of the rewards given by the God:

558 = your mouths shall drink of a delicious wine---the wine of Iacchus;
558 = they shall reach ever to the heavenly kiss of the Beautiful God.

The sum of these two is 1116 = 12 x 93; this is the value of one solution proposed for the riddle of verses 1:24-25 of *Liber CCXX*, dealing with the “word” of Nuit.

Haralick goes on to warn of the dangers of allowing the entrance of the letter ט into the spelling of the letter צַדִּיק, and certainly the admixture of Heh and Tzaddi in the supposed solution to *Liber CCXX* 1:57 is volatile.

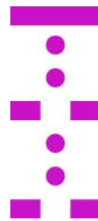
3. Children of Earth! rejoice! rejoice exceedingly; for your salvation is at hand. = 666

33. I reveal unto you a great mystery. Ye stand between the abyss of height and the abyss of depth.

height = 39, depth = 52; 39 + 52 = 91 = Hebrew AMN = אמן

The following 2 verses have expressions that deal with bending down and, presumably, raising up. It seems worthwhile to use the Transitional Triad method here:

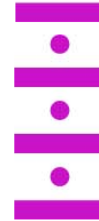
Seek out the glittering Image in the place ever golden, and unite yourselves with It. = 785
 Stoop down unto the darkly splendid world, and be wedded to that Blind Creature of the Slime. = 936



785



936



820

The Transitional Septagram is reversible, the same forward and backward; its lower hexagram = 91 = height + depth.

Interestingly, this Triad sums to 2541, just one shy of 2542, the value of the Greek word Thelema “spelled in full”. Since all Triads are divisible by 3, this is as close as we can ever get using this method.

38. I who am beyond Wisdom and Folly, arise and say unto you: achieve both weddings! = 801 = A + Ω = Alpha + Omega.

40. My adepts stand upright; their head above the heavens, their feet below the hells. = 719

719 = *I Ching* Hexagram #15, Modesty; “It is the law of heaven to make fullness empty and to make full what is modest...”

42. Thus shall equilibrium become perfect. = 358 = the reversed hexagram of 418.

I will aid my disciples; as fast as they acquire this balanced power and joy so faster will I push them. = 801 = A + Ω = Alpha + Omega

43. They shall in their turn speak from this **Invisible Throne**; their words shall illumine the worlds. = 824 = 2 x 412.

2 = the letter Bet, ב; multiplying 412 = Bet spelled in full, בֵּית. This relates it to the issuing of a Word through a Magus, since ב is related to Mercury, the messenger.

The Invisible Throne is Binah, since “Korsia” or Throne is one of its titles. “By a Magus is this writing made known through the mind of a Magister” can be understood as “From Chokmah to Da'ath, via Binah”.

TQ Commentary on Liber DCCCXIII vel ARARITA sub figura DLXX

For an explanation of the nature of Liber 813, one can do no better than Crowley himself:

“Ararita - An account of the hexagram and the method of reducing it to the Unity and Beyond.

ARARITA (a name of God, which is a Notarikon of the sentence: “One is His beginning; One is his Individuality; His Permutation One.”) The use of this Name and Formula is to equate and identify every idea with its opposite; thus being released from the obsession of thinking any one of them as ‘true’ (and therefore binding); one can withdraw oneself from the whole sphere of the Ruach.

Contrast each verse of Cap. I with the corresponding verse of Cap. II for the first of these methods. Thus in Cap. III (still verse by verse correspondence) the Quintessence of the ideas is extracted; and in Cap. IV they are withdrawn each one into the one beyond it. In Cap. V they have disappeared into the Method itself. In Cap. VI they reappear in the Form appointed by the Will of the Adept. Lastly, in Cap. VII they are dissolved, one into the next until all finally disappear in the Fire Qadosh, the Quintessence of Reality.”

“(Liber Ararita) is the foundation of the highest practical qabalah.”

We must keep two things in mind about this book. It is fundamentally about the combination of opposites, and it is a book of practical, as opposed to theoretical, qabalah.

In each of the 7 chapters of this Book, there are verses numbered 0 to 13. The verses numbered from 1 to 10 refer to the 10 spheres of the Tree of Life. In the first chapter, these spheres are described as god-forms; in the next chapter, they are described as their respective qelipot, (or shadow-side), and so on. The point here is not to discuss the particulars of those verses, only to indicate that they refer to the spheres.

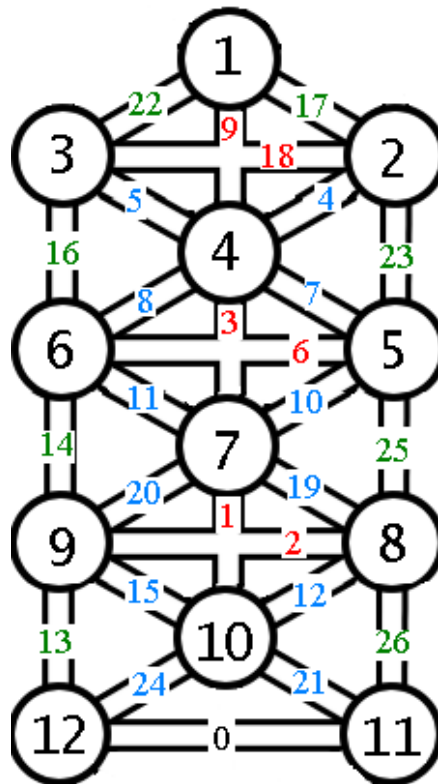
But the chapters don't end with verse 10, as might be expected if the sphere Malkhut was the end of the Tree of Life. Instead, they continue on to verses 11, 12, & 13, and in these verses we find the justification for adding two spheres to the Tree of Life.

In every verse 11, the number 418 is mentioned. The importance of this will be dealt with shortly. In almost all verses numbered 12, the idea of expansion is mentioned. What is being expanded is quite clear: the spheres themselves! The Tree has to be expanded to accommodate the process of this Book.

For example: “12. And all these things deceived me not, for I *expanded them by my subtlety into the Twelve Rays of the Crown*.” (italics mine). Each verse number 12 mentions “the Twelve Rays of the Crown”. The Twelve Rays are the 12 spheres of this Tree diagram. The last verse in each chapter, number 13, simply says that “these twelve rays are one”. This does *not* indicate a thirteenth sphere, but rather the unity of the 12 spheres mentioned so far.

One aspect of this unity is in the very nature of the structure itself. This Tree can be built as a three-dimensional figure, composed of three half-octahedra, connected by three tetrahedra. One half-octa combined with one tetra is what Bucky Fuller calls the “octet truss”. It is the basic building block of his allspace-filling Isotropic Vector Matrix. In other words, one could take this Tree, multiply it as many times as necessary, and use it to fill all space, in the same manner that one can use cubes to fill all space. So in this sense, the Tree is a Unity.

This tree diagram is specifically designed for the working of the processes described in *Liber DCCCXIII vel Ararita*. It is not meant to overthrow or supersede or abrogate any other Tree. It is simply the Tree indicated by the text of *Liber Ararita*.



The Ararita Tree of Life

The square created by the spheres 2, 3, 5, & 6 is the base of a pyramid, (half-octahedron), whose apex is sphere 4. Spheres 7 and 10 are also apexes of their respective pyramids. These three pyramids are connected by three tetrahedra, so that all four spheres of the middle pillar are actually in a plane above the spheres of the side pillars. This fact will come into play later.

The numbering of the spheres is more or less conventional, although this is not the Golden Dawn tree that Crowley would have been familiar with; instead it is based on the Gra version of the Tree found in the *Sefer Yetzirah*. So sphere 6 is not on the Middle Pillar, but such is (the Tree of) Life. More important is the numbering of the paths.

Liber 813 does not deal with the paths, only the spheres. So the paths are a by-product of this formulation of the Tree, and this is where things get interesting. It turns out that such a Tree requires 27 paths, and this is the number of trigrams in *Liber XXVII*. By attributing trigrams to paths, we can integrate *Liber DCCCXIII*, the foundation of practical qabalah, with *Liber XXVII*, the foundation of theoretical qabalah.

Liber 813 is all about combining opposites, and it turns out that by attributing trigrams, (in the sequence they occur in *Liber XXVII*), to the paths created by the 12 spheres, all the pairs of antigrams end up symmetrically arranged on this matrix.

We begin at the bottom with Zero. This trigram has no antigram, and this position on the Tree is the only one that has no opposite in any sense. There is nowhere else for the Zero to go. From here we begin the ascent up the Tree, and number the first ascending path 1. This path being on the middle pillar, it's only "opposite" is the path that crosses it. This path is numbered 2. Continuing on, we do the same thing for the numbers 3 & 6, 9 & 18.

At this point we have used all 7 of the Elemental trigrams, and then transition to the 12 Zodiac trigrams. These begin where 18 left off, at sphere 2, and follow the sequence of *Liber XXVII*, right to left and top to bottom, (just like the Zodiacal paths on the Ari Tree of Life). Amazingly enough, doing this puts all antigrams symmetrically opposite each other on either sides of the Middle Pillar. At the end of this sequence, with the number 24, we transition into the planetary trigrams, and take up where the 24 left off, at sphere 12.

Having gone up the Tree and back down again, we now go around the perimeter of the Tree, up and down, starting with the 13 trigram and ending with the 26 trigram, which joins the same sphere that is connected to the Zero, where this all began. Once again, by following the sequence found in *Liber XXVII*, the pairs of antigrams are in opposite positions from each other on either side of the Middle Pillar.

So all 13 pairs of antigrams have been symmetrically arrayed, with the Zero as the balancing point at the bottom, simply by following the sequence as found in *Liber XXVII*. This is quite a remarkable result.

Since this numbering basically begins and ends at sphere 11, we might look a little deeper into that sphere. There are three paths that enter this sphere: 0, 21 & 26. Ignoring the neutral Zero, if we make a hexagram out of the other two trigrams, we can have 21 over 26, or 210222. This is 593 in decimal numbers, and 593 is the antigram of **418**.

$$210222 = 593$$

$$120111 = 418$$

Sphere 11 is referred to in verse 11 of each chapter of *Liber 813*, and every one of these verses mentions the number **418**. This is the Hebrew gematria value of the eleven-lettered word Abrahadabra. This word makes a veiled appearance in this Book as the "word of double power".

The value of all 27 trigrams is 351. The sum of the numbers from 1-12 is 78. $351 + 78 = 429$. So the value of the entire Tree is 429. If 11 is subtracted from this total, representing sphere number 11, then we have $429 - 11 = \mathbf{418}$, which is mentioned in every verse numbered 11. Thus 11 is in some sense the real key to this Tree.

Another example of this is the value of the “Lightning Flash”, i.e., the 11 paths that connect the spheres in numerical order. This circuit has a total value of $121 = 11 \times 11$. Also, the 6th, or center, path of this Lightning Flash is numbered 11.

Another curiosity of the path-numbering can be found in the bases of the pyramids. These are composed of the ten paths that form the three square bases of the half-octahedra. Recall that these paths are all on a plane together, and all the other paths rise above this plane. It just so happens that these paths are numbered $18 + 16 + 23 + 14 + 6 + 25 + 2 + 13 + 26 + 0 = \mathbf{143}$. Thus the remaining paths total **208**. This provides yet another way to divide the number 351 into two sets of 143 and 208.

143 = the Twelve Rays **208** = the Divine Perfection.

ARARITA is a notarikon, or anagram, in Hebrew. Perhaps there should be one in English as well. One approach, limited to words found in *Liber 813*, is this TQ gematria:

7 =	All
113 =	Reflections
32 =	Are
111 =	Resolved
24 =	In
25 =	The
<u>54 =</u>	Adept
366	

ARARITA = 52. If we then add the capitals of the Notarikon: $366 + 52 = \mathbf{418}$.

It is curious that a Liber whose title is a number, should be classified under another number. This Book is called DCCCXIII for the obvious reason that it is the value of Ararita, but why exactly is it “sub figura DLXX”? What does 570 signify?

570 = even the word 418

One thing of note is that the sum of the two numbers involved is $813 + 570 = \mathbf{1383}$. **1383** = 1220020. The reversed septagram of this is 0200221 = 511.

This is significant since in *Liber Ararita* it is said that “for five hundred and eleven times nightly” the unity of God was proclaimed.

1383 = I was not deceived by anything of all these things. For I expanded it by my subtlety into Twelve Rays of the Crown. And these twelve rays were One.

Liber 813 vel ARARITA.

The number of this Book is the sum of four different antigram pairs:

271 & 542; 272 & 541; 298 & 515; 299 & 514.

Below is one example of gematria for each pair, taken from *The Book of the Law*.

271 = *a factor infinite & unknown*

542 = *Behold! It is revealed by Aiwass the minister of Hoor-paar kraat*

272 = *four hundred & eighteen*

541 = *the rituals of the old time are black. Let the evil ones be cast away;*

(Apparently, since Abrahadabra is “the key of the rituals”, the good ones that are purged by the prophet will relate to it).

298 = *awake the lust & worship of the snake*

515 = *It is a lie, this folly against self. the exposure of innocence is a lie.*

299 = *thy house 418*

514 = *Abrahadabra! the reward of Ra Hoor*

(Although “Khut” is left off here, it is worthwhile to note that Crowley spelled RA HOOR as אַחַד קוּט, so as to equal 418)

Chapter 1: ALEF א

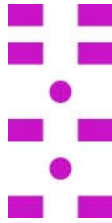
“The text is preceded by Surah 112 in Arabic: which might be phonetically rendered ‘Qul huwa Allahu achad; Allahu assamad; Lam yalid walam yulad; Walam yakun lahu kufuwan achad’, and may be translated by Chapter III,0.”

The text of the Arabic totals **1002** by traditional Arabic gematria.

There are 8 pairs of antigrams which sum to **1002**. The root-pair of this group is, as usual, the pair that displays all Tao and Yang lines on one of the hexagrams, and all Tao and Yin lines on the other. This structure makes the lower of the two values equal to the difference between them. In this case, the root-pair is 668 and 334.

668 = *Here is Nothing under its three forms. It is not, yet informeth all things.*

334 = *It shall swallow up that lesser darkness. (Liber VII 7:30)*



668



334

The Arabic sura can be translated by verse 3:0; this verse also contains the sentence “Nothing shall stand before His face.” This can easily be interpreted as “Nothing shall be a veil before his face”, in addition to a more strict reading of “Nothing can be in a position face to face with God”, which echoes the Biblical, “no man shall see my face and live”

It seems possible that the 98 verses of this Book constitute the “*eight and ninety rules of art*”, i.e., practical qabalah/alchemy. If so, it may turn out that tarot Atu XIV, called Art, will prove to be important in the application of the formulas contained herein.

It seems obvious that this book deals with the sefirot of the Tree of Life in a linear progression from Ain Sof down to Malkhut. The question then arises as to what the verses from 11 to 13 are referencing. Could it be that verse 11 throws us back into Da'at, and 12 & 13 are the results of that operation?

The valuation of the non-English text of *Liber 813*:

Arabic sura = 1002 = initial quote of the Book

אַרַּרִיטָא = ARARITA = 813 = initial letters of the 7 chapters

OY MH = OU ME = 518 = Crowley's motto as Exempt Adept

קדש = QDSh = 404 = Hebrew meaning “holiness”, the “holy and formless fire”

Sum of non-English letters = 2737 = 7 x **391**.

391 = יוֹם מַעְלָה = The Inscrutable Height, a title of Keter, (the 7th level of the Tree).

The sum of all the verse numbers of the book = 637 = 212121. This hexagram contains two antigrams, thus symbolizing the combination of opposites.

637 = *even unto the vision of the Fool in his folly that chanted the word Ararita*

The number 418 appears seven times, occurring in verse number 11 in each of the seven chapters. The sum of the English words of these seven verses is 5614. Adding the sum of the verse numbers, the total is: 77 + 5614 = **5691**.

5691 = 7 x 813, the number of the Book, multiplied by the number of chapters.

0. O my God! One is Thy Beginning! One is Thy Spirit, and Thy Permutation One!

The initial phrase of the Book is: **O my God!** = 93.

The totality of this verse equals **709** = the sum of the 7 Hebrew planetary letters. This is important, at least in Chapter One, since the sefirot are described according to the mythological beings for whom the planets are named.

709 has the Base 3 structure of 222021 = the 26 trigram over the 7 trigram.

This might be construed as: the 26 = **יהוה** IHVH, expressed in the 7 = the Planets. (Note: this analysis applies to Hebrew gematria, regardless of the TEG value of this verse).

Since Crowley recommends comparing the various chapters verse-for verse, it seems fair to jump ahead and calculate the value of all seven verses numbered 0; this total is 8979, (excluding the 404 for the word Qadosh, **קדוש**).

8979 = **41** x **219**.

219 = *One is Thy Beginning!*

Note that chapter 3, verse 1 states that the affirmation of His unity was cried aloud for “**one and forty days**”, so there is a clear reference to the number **41** in the text, a number that does not appear to be of great significance elsewhere.

But getting back to the first verse of *Liber Ararita*, if we subtract 93 from 709, the gematria of the main part of the verse = **616** = 11 x 56, two numbers that are of great importance in the qabalah of *Liber CCXX*. **616** is the doubling of the 22 Trigram: 211211.

The 22 trigram is attributed to Juppiter, and thus it also references the Wheel of Fortune in the *Book of Thoth* tarot. The Wheel that is the main feature of this trump may be considered the circumference, and thus Nuit. A circle whose circumference is 616, has a diameter of 196. This makes the radius **98**, and there are **98** verses in this Holy Book.

So after the initial phrase that equals 93, the remainder of the verse gives an exact value for a circle whose radius is the number of verses in the book. **98** = Nuit + Hadit.

1. Let me extol Thy perfections before men.

extol = 39; it might be presumed that to extol is to send forth the emanations of the unity of the Ain Sof, starting with Keter/Ratzon, since extol means, literally, to “lift out”.

3. Thou hast appeared unto me as an aged God, a venerable God, the Lord of Time, bearing a sharp sickle.

This is clearly a Saturn reference. With that in mind, the total of the verse = 900 = Tzaddi final, ך, thus by implication Tzaddi, thus Aquarius, ruled by Saturn.

4. Thou didst bear the sceptre of the Universe, crowned with the Wheel of the Spirit. = 703

703 = His weapons fulfil the wheel; and on What Axle that turneth is not known unto him.

Both of the equivalents of 703 mention the Wheel, which is presumably the ROTA, the tarot. Since this verse is clearly Jovian in nature, (thus the Wheel of Fortune Atu), it is of significance that the Juppiter trigram is 22, the number of traditional tarot trumps.

10. But I was deceived by none of these. All these I cast aside, crying: Begone! So that all these faded from my vision.

After several verses based on the mythology of the planets of the sefirot, we come to the last sefira, Malkhut. There is no planetary mythology in Malkhut, apparently. Note the relation here to *Liber Trigrammaton*: Crowley places the 26 trigram on this sefira: it has no letter of the alphabet attributed to it.

11. Also I welded together the Flaming Star and the Sixfold Star in the forge of my soul, and behold! a new star 418 that is above all these.

Flaming Star = 117 = Heru-pa-kraath

Sixfold Star = 110 = Ra-Hoor-Khuit

Beginning = 127 = Scarlet Woman

A Transitional Triad shows what happens when combining the two stars.



117



110



127

This makes an elegant Triad; the transition between the two forms of Heru-ra-ha is the Scarlet Woman. Since she is an avatar of Nuit, we essentially get all three gods of *The Book of the Law* in one triad.

Now obviously the resulting 11-pointed star, if we may call it that, relates to Abrahadabra, since the text calls it “a new star 418.” a new star = 93

This is excellent gematria justification for the procedure outlined in chapter 3 about crying aloud the affirmation 511 times nightly; $511 = 93 + 418 =$ *a new star 418*.

12. Yet even so was I not deceived; for the crown hath twelve rays.

But apparently this eleven-pointedness is not good enough for the adept. He says he is still not deceived, even by this beautiful result, because he knows the crown has 12 rays, *not* eleven. It seems that verse 11 of every chapter deals with the beauty of 11 that transcends the 10, which symbolizes the Tree. But then even this 11 must be transcended; the 11 has to continue to the 12 to fulfill the Crown.

This means that the formula of Abrahadabra, being the key of the rituals, is an intermediate formula used to cross the abyss on the Tree of Life. In this regard it is important that the path of the letter חֵיִת Chet, (whose letter-name equals 418), is one of the paths connecting the Supernal Triad to the lower Tree.

Another more controversial speculation is that an 11-based formula such as the EQ-11 qabalah, may be a tool for work specific to the abyss and its crossing, (which would be vitally important merely for that), but that this formula must be superseded by a 13-based qabalah such as we find plainly revealed in Trigrammaton. This is the way to bridge the “theoretical” qabalah of *Liber XXVII*, with the “practical” qabalah of *Liber Ararita*.

The antigram pairs differ by 13 different numbers:

E	01 & 02	1
Z	05 & 07	2
E	03 & 06	3
Z	04 & 08	4
P	17 & 22	5
Z	15 & 21	6
P	16 & 23	7
Z	11 & 19	8
E	09 & 18	9
Z	10 & 20	10
P	14 & 25	11
Z	12 & 24	12
P	13 & 26	13

One way to create a 1-into-12 scheme here is to specify a pair of trigrams as the symbols of the Crown. In this chart, the trigram-types are designated by the three colours.

Since the 0 trigram has no antigram, (or is its own antigram), it obviously correlates with the verses numbered 0 in the text. The 13 verses that follow are then related to the various antigram pairs. But in the text of verse 13 we find the resolution of the antinomies postulated in the rest of the text; here is the recurring phrase “these twelve rays are one.”

So the text indicates that the Unity is found again in the 13. That being so, the pair that differs by 13 is considered the “Crown”, and the other 12 antigram pairs are the rays.

This means that the pure Tao, the pure Yang, and the pure Yin trigrams are removed from the sequence. They represent the first, middle, and last numbers from 0 - 26.

As it turns out, removing the pair of 13/26 makes for a simple and elegant distribution of the 12 rays that aligns the Elements of the Zodiac with the trigram types:

Antigram	Arrangement	of Ararita	Alternate	Arrangement	AL I:57
1/ 2 1	E Gemini	VI Lovers	1/ 2 1	E Sagittarius	XIV Art
5/ 7 2	Z Cancer	VII Chariot	5/ 7 2	Z Capricorn	XV Devil
3/ 6 3	E Libra	VIII Adjustment	3/ 6 3	E Aries	XVII Stars
4/ 8 4	Z Virgo	IX Hermit	4/ 8 4	Z Pisces	XVIII Moon
17/22 5	P Leo	XI Lust	17/22 5	P Aquarius	IV Emperor
15/21 6	Z Scorpio	XIII Death	15/21 6	Z Taurus	V Hierophant
16/23 7	P Sagittarius	XIV Art	16/23 7	P Gemini	VI Lovers
11/19 8	Z Capricorn	XV Devil	11/19 8	Z Cancer	VII Chariot
9/18 9	E Aquarius	XVII Stars	9/18 9	E Leo	VIII Strength
10/20 10	Z Pisces	XVIII Moon	10/20 10	Z Virgo	IX Hermit
14/25 11	P Aries	IV Emperor	14/25 11	P Libra	XI Justice
12/24 12	Z Taurus	V Hierophant	12/24 12	Z Scorpio	XIII Death

Decimal value of antigram pairs; difference between the trigrams;

P = No-Tao trigrams; Z = 1-Tao trigrams; E = 2-Tao trigrams:

Book of Thoth Zodiacal Sequence, Adjusted Rider Waite Zodiacal Sequence

Both methods use the normal Zodiacal order, except for one switch, and both schemes use one of the two major tarot trump sequences.

On the left, all the Fire signs are aligned with trigrams of no Tao lines; all the Air signs represent the trigrams with 2 Tao lines, and the Earth and Water signs represent the trigrams with 1 Tao line. This schema is only possible because of the switching of the order of Leo and Libra, thus putting the signs in the *Book of Thoth* order.

On the right, the Tarot sequence is from the Golden Dawn, *but* including the Heh-Tzaddi switch mentioned in Liber AL verse 1:57 that re-aligns Aries and Aquarius. In this case every antigram pair is ruled by the opposite Zodiac sign from the other arrangement.

Chapter II: RESH 𐤓

11. For mine was the keyword to **the Closed Palace** 418 and mine the reins of **the Chariot of the Sphinxes, black and white**. But I was not deceived by anything of all these things.

the Closed Palace = 119 = Abrahadabra

the Chariot of the Sphinxes black and white = 325 = the sum of the TEG alphabet.

(The sphinxes are the Yin and the Yang, the grail on the Chariot is the Tao).

Chapter III: ALEPH 𐤀

2. Also did I glorify His **wisdom**, whereby He made the worlds.

Wisdom = Hokmah. As for Crowley's suggestion that 73×7 represents the "Chokmah day", it is interesting that the Mayan calendar counts in multiples of 73 days, to keep track of Venus, among other things. $5 \times 73 = 365$.

3. Yea, I praised Him for His **intelligible essence**, whereby the universe became light.

4. I did thank Him for His manifold **mercy**; I did worship His magnificence and majesty.

5. I trembled before His **might**.

6. I delighted in the Harmony and **Beauty** of His Essence.

7. In His **Victory** I pursued His enemies; yea I drave them down the steep; I thundered after them into the utmost abyss; yea, therein I partook of the glory of my Lord.

8. His **Splendour** shone upon me; I adored His adorable splendour.

9. I rested myself, admiring the **Stability** of Him, how the shaking of His Universe, the dissolution of all things, should move Him not.

10. Yea, verily, I the Lord Viceregent of His **Kingdom**, I, Adonai, who speak unto my servant V.V.V.V.V. did rule and govern in His place.

So we have the following titles of the sefirot:

- 2. wisdom = 77
- 3. intelligible essence = 188
- 4. mercy = 68
- 5. might = 44
- 6. Beauty = 90
- 7. Victory = 75
- 8. Splendour = 129
- 9. Stability = 77
- 10. Kingdom = 106

Total = 854 = **Resolve me the wonder of it all into the figure of a gaunt swift camel striding over the sand.** (*Liber VII* 7:22)

This verse refers to the path of Gimel, the only path that directly approaches Keter/Ratzon from below the Supernals. The value of this name is deliberately left out to show the result, because by adding the word for the name of the 1st Sefira, Unity = 76, the final total is $930 = 93 \times 10$, symbolizing the pure Will of the 10 Sefirot.

12. And all these things deceived me not, for I expanded them by my subtlety into the Twelve Rays of the Crown.

Crown = 58 = Nuit.

13. And these twelve rays were One. = 318 = Greek HLIOS = Helios = Sun.

Liber Ararita has a total of **1763** words. The number 1763 proves to be a key linking the theoretical and practical qabalas of *Liber XXVII* and *Liber DCCCXIII*, as well as *Liber CCXX*.

1763 = 41×43 = the 13th prime number, times the 14th prime number.

13 and 14 are intimately related to *Liber Ararita*, for its verses are numbered from 0 to 13, making a total of 14 verses in each chapter. We have already discussed at length the significance of the 13 antigram pairs, and the neutral Zero that formulates them all, (making 14 levels). This number 1763 is a way of symbolizing that interaction between the 13 and the 14. Also, 13 is the middle number in the sequence of the 27 trigrams, (which are valued from 0 to 26). Therefore, 13 is the 14th number of that sequence.

Placing the 14 trigram over the 13 trigram results in the number 391, which is the total number of “words” in the text of *Liber XXVII*. (Here we count the smaller 21 trigram in verse 10 as a “word”, i.e., part of the narrative that is describing the 27 trigrams).

The number **1763** is the TQ gematria value of the following:

*Above, the gemmed azure is The naked splendour of Nuit;
She bends in ecstasy to kiss The secret ardours of Hadit.
The winged globe, the stary blue, Are mine, O Ankh-af-na-khonsu!*

This is the totality of verse 14 of *The Book of the Law*. But this is more than a mere gematria-equivalence. Verse 14 is the first break in the Holograph, an interpolation of the Stele verses prepared beforehand by Crowley. This signifies that the bridge between 13 and 14 is a critical one, as evidenced by the numerical information given above. The value of verse 14 is the product of the 13th and 14th prime numbers.

More curious still is that the total of words in the first 13 verses of Liber CCXX is 143. This is the gematria value of both *The Book of the Law* as well as *Trigrammaton*.

So at this juncture, where the dictation stops for a moment, we already have references to *Liber XXVII*, whose number is the sum of the verse numbers 13 and 14, and whose title is equivalent to the number of words dictated so far, as well as a reference to the Law itself, because the 143 words also equal the title of that Book. The inserted verse equals 1763, and this is the total number of words in Liber Ararita.

Thus the great grimoire that is *The Book of the Law* is already pointing to the theoretical and practical aspects of the qabalah that is necessary in the new Aeon.

$143 = 11 \times 13$, the 5th and 6th prime numbers. Their interplay could be seen as a representation of the combining of the 5 and the 6, which is the agenda of the Great Work. This is made even more explicit in the text of verse 14, which concerns itself with the union of Nuit and Hadit, for Nuit = 58 and Hadit = 40; the total of their names = 98.

The union of Nuit and Hadit can be considered as symbolic of the phrase found in *Liber CCXX*: “*the eight and ninety rules of art*”. For “art” in this instance could be considered as Art, tarot trump XIV, which depicts the Royal Marriage of Alchemy. And the number of this trump is also the number of verses in each chapter of *Liber Ararita*.

There are 1763 words in *Liber Ararita* and 391 words in *Liber XXVII* :

$$1763 + 391 = 2154 = 3 \times 718.$$

The gematria sum of the first 13 verses of *The Book of the Law* totals 6866. In ternary notation this is represented as 100102022. Let us only consider the lower hexagram of this number, which is **305**.

As it happens, the number 1763 is represented in ternary as 2102022. Thus its lower hexagram is also **305**. Therefore the gematria sum of verses 1 to 13 has the same lower hexagram as the gematria sum of verse 14. This again combines the 13 and the 14.

305 = 5×61 = symbolically, “*the Ox and none by the Book*”.

$5 = V = \text{Hierophant} = \text{Taurus}$; $61 = \text{𐤀𐤍} = \text{Ain} = \text{None}$.

For Tree of Life fans, the 13th path is Gimel, and the 14th path is Dalet. These cross one another on the Golden Dawn Tree as the path of Gimel passes into the Supernal Triad. They can thus represent the uniting of the Supernals with the 7 lower sefirot on the Tree.

Here are TQ gematria equivalents for the number of words in each chapter:

1. 300 = *Be thou Hadit, my secret centre,*
2. 343 = *the Lord of the Double Wand of Power.*
3. 244 = *eight and ninety rules;*
4. 205 = *the creation of the world.*
5. 218 = *o warrior lord of Thebes,*
6. 192 = *Is a God to live in a dog?*
7. 261 = *No! but the highest are of us.*

A very curious thing happens with this set of numbers.

The sum of chapters 1 & 2 is **643**

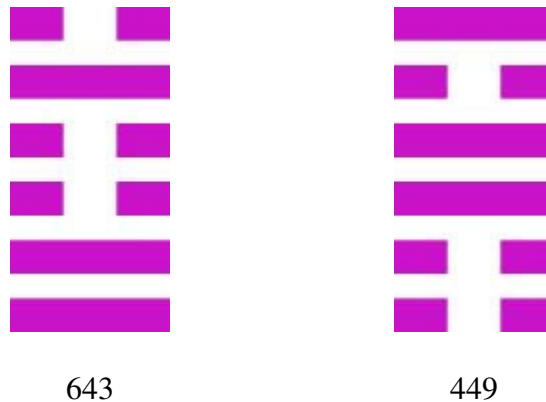
The sum of chapters 3 & 4 is **449**

These two numbers are antigrams, and they are also hexagrams of the *I Ching*.

643 = Hexagram # 60, Limitation

449 = hexagram # 55, The Wanderer

Even the names suggest opposition; Limitation is, in a sense, the opposite of Wandering.



The remaining three chapters have a total of 671 words:

671 = *for I expanded them by my subtlety into the Twelve Rays of the Crown.*

Khidr made the great discovery that the number of words in the text of this Book, including the Arabic quote, is **1779**.

1779 equals the Hebrew letters of the word ARARITA, אַרְאֲרֵעִתָא, spelled in full!

Alef = אַלֶּפֶּ = 111; רֵישׁ = Resh = 510; Alef = אַלֶּפֶּ = 111; רֵישׁ = Resh = 510;

יּוֹד = Yod = 20; תָּאוּ = Tau = 406; Alef = אַלֶּפֶּ = 111.

$$111 + 510 + 111 + 510 + 20 + 406 + 111 = 1779$$

TQ Commentary on *Liber Cordis Cincti Serpente sub figura LXV*

Although Aleister Crowley held his *Liber VII* and *Liber LXV* in the highest esteem, he commented only briefly on the former, and in depth on the latter. The extensive Commentary on this Liber can be found in *The Equinox* Vol. IV, Number I, Weiser, 1996.

It doesn't seem possible to really improve on Crowley's own Commentary, but we can hope to add some glosses that he was unaware of, or overlooked. Nevertheless, we should keep in mind that this Liber, along with *Liber CCXX*, received the most scrutiny from its author, among the many Libri he wrote or channeled.

1. I am the Heart; and the Snake is entwined
About the invisible core of the mind.
Rise, O my snake! It is now is the hour
Of the hooded and holy ineffable flower.
Rise, O my snake, into brilliance of bloom
On the corpse of Osiris afloat in the tomb!
O heart of my mother, my sister, mine own,
Thou art given to Nile, to the terror Typhon!
Ah me! but the glory of ravening storm
Enswathes thee and wraps thee in frenzy of form.
Be still, O my soul! that the spell may dissolve
As the wands are upraised, and the aeons revolve.
Behold! in my beauty how joyous Thou art,
O Snake that caresses the crown of mine heart!
Behold! we are one, and the tempest of years
Goes down to the dusk, and the Beetle appears.
O Beetle! the drone of Thy dolorous note
Be ever the trance of this tremulous throat!
I await the awaking! The summons on high
From the Lord Adonai, from the Lord Adonai!

At the beginning we have what appears to be a typical poem from the hand of Crowley. It seems as though he sat down to ostensibly write a poem, and then became in touch with Aiwass and proceeded to write something entirely different, a poem no doubt, but one unconstrained by the form of the first 20 lines.

I am the Heart; and the Snake is entwined About the invisible core of the mind = 718.

This is a very encouraging start for TQ gematria. The number **718** is the value of the name of the Stele of Revealing found in *The Book of the Law*.

The total of the first 20 lines, i.e., all of verse 1, = 7865 = 11 x 11 x **65**.

So in the very beginning we have the number of the Book, **65**, multiplied twice by the number of magick, 11. This is also significant since every chapter of the Book contains **65** verses, a reference to the Hebrew word Adonai, which is אֲדֹנָי = 65.

Regardless of the gematria used, Adonai can be valued at 65, since this is one of the most important concepts in the Qabalah, and is used in place of the Tetragrammaton whenever the Torah is read. For the record, TEG gives Adonai = 67

2. Adonai spake unto V.V.V.V.V., saying:

There must ever be division in the word. = 488

488 is one of the reversible hexagrams: 200002. Note that this is the 18 trigram over the 2 trigram. The two is the Yin, the essence of division; the 18 is merely the Yin raised to the highest position, and significantly, the divisors of 18 are 1, 2, 3, 6, 9, 18, i.e., all of the “elemental” trigrams. Thus the number 18 is also significant in terms of “division”.

3. For the colours are many, but the light is one.

He proceeds to describe the colours of this spectrum as so many gemstones, but the light that informs them all is the same, just as the interpretations of this work may vary, but they are united in their struggle to describe the Light.

Amethyst = **93**

7. Be not contented with the image.

For it is just a way to draw a picture of the Universe.

8. I who am the Image of an Image say this.

Spiritually inclined people make the higher power into an image of God. This more general God is made more specific in the form of Adonai. Or from another angle, the Jews have their יְהוָה, which is an Image, and they replace this when reading The Name by saying Adonai, who is thus the Image of an Image.

9. Debate not of the image, saying Beyond! Beyond!

For the Image is one's own personal work of Art, just as Crowley uses the image of Adonai in so many of his works, although he is not Jewish.

One mounteth unto the Crown by the moon and by the Sun, and by the arrow, and by the Foundation, and by the dark home of the stars from the black earth.

These are obvious references to the Middle Pillar of the Tree of Life. The Crown is Keter, the Moon is Gimel, the Sun is Tiferet, the arrow is Sagittarius/Samekh, the Foundation is Yesod, the dark home of the stars is Saturn/Tau, the black earth is Malkhut.

10. Not otherwise may ye reach unto the Smooth Point.

And the tautological conclusion is that this Middle Pillar is the only way to Keter, one of whose traditional names is the “Smooth Point”.

Smooth Point = 115 = Lord Adonai

Verse 10 = 448 = 121121, which is hexagram 30 of the *I Ching*, called Adherence. Being a doubled Li trigram, (the Sun), we can look at the trigram in isolation. The outer Yang lines are brightness, the inner Yin line is hollowness. This can represent a person (a star) who is enlightened, but humble at heart.

Traditionally, the experience known as the “Knowledge and Conversation of the Holy Guardian Angel” is consummated in Tiferet, so this hexagram ties in with the solar imagery of that sefira. And obviously, Tiferet is on the Middle Pillar path to the Crown, and in particular is the subject of *Liber LXV*, (a rearrangement of LVX, or Lux, i.e., Light).

26. Now I am with thee; I will never leave thy being. = 374

374 is the antigram of 718. Thus the promise of the very first two lines, which sum to 718, is completed.

27. For I am the soft sinuous one entwined about thee, heart of gold!

soft sinuous one = 207 = אֵין סוּף = AIN SUF

heart of gold = 111 = אֶלֶף = ALP

207 + 111 = 318 = ΗΑΙΟΣ = Helios, the Greek name for the Sun.

29. I have found that which could not be found; I have found a vessel of quicksilver. = 778 = *That stele they shall call the Abomination of Desolation; count well its name and it shall be to you as...*

So in a sense the stele is the vessel of quicksilver.

44. Thou strivest ever; even in thy yielding thou strivest to yield -- and lo! thou yieldest not.

As in Zen Buddhism, one cannot desire enlightenment, nor can one desire to not desire it.

45. Go thou unto the outermost places and subdue all things.

46. Subdue thy fear and thy disgust. Then -- yield!

This should remind us that “only by passive love may he (the Magus) avail.”

51. And V.V.V.V.V. answered and said: O my lord, my dove, my excellent one, how shall this word seem unto the children of men?

52. And He answered him: Not as thou canst see.

The word shall seem as NOT.

It is certain that every letter of this cipher hath some value; but who shall determine the value? For it varieth ever, according to the subtlety of Him that made it. = 1368

This is the argument that no single gematria unravels the Holy Books, with the possible uniqueness of *Liber CCXX* excluded. If the gematria constantly varies, it may be in part because different languages are implied, thus no single code is used throughout, and it might be worthwhile to use translations of parts of the text. Ultimately, it seems as if the letter-values can only be completely known by the one who designed the text.

For the record, the above sentences total 1368 in TQ gematria.

1368 = 1212200. Reversing this gives us 0022121 = 232

232 = Liber CCXX 3:65: "*Through the second, gold.*"

Note the verse number here is 65, the same as the number of this Liber, and the second ordeal that it mentions passing through brings one to Tiferet, the gold, the locus of the Holy Guardian Angel (HGA). Passing the first ordeal of *Liber CCXX* brought a lunar attitude that the words are of value. When the gold is achieved, there is no tarnishing of the code; its values will shine forever. The TQ gematria may not be the once and final answer to decode this book, but it is at least consistent, and relevant.

53. And He answered Him: Have I not the key thereof? I am clothed with the body of flesh; I am one with the Eternal and Omnipotent God.

Crowley assumes that his Qabalistic knowledge will avail him to understand this text.

54. Then said Adonai: Thou hast the Head of the Hawk, and thy Phallus is the Phallus of Asar. Thou knowest the white, and thou knowest the black, and thou knowest that these are one. But why seekest thou the knowledge of their equivalence?

55. And he said: That my Work may be right.

What good does it do an Adept to make an equation of every gem of wisdom and power? One must harmonize all into an equation so that when they are united by thine art, all will disappear.

56. And Adonai said: The strong brown reaper swept his swathe and rejoiced. The wise man counted his muscles, and pondered, and understood not, and was sad. Reap thou, and rejoice!

One cannot express the joy of hammering a 16d nail deep into a 2 x 6 by using Newton's equations of motive force. Quantitative vs. qualitative.

59. Stained is the purple of thy mouth, O brilliant one, with the white glory of the lips of Adonai. = 729

Crowley says: "Every act of the Adept is really the kiss of his angel." This is shown by every possible combination of trigrams making up the total of 729 hexagrams.

65. So was it -- ever the same! I have aimed at the peeled wand of my God, and I have hit; yea, I have hit.

The final verse sums to 777, and this number should need no further elaboration.

Chapter II

1. I passed into the **mountain of lapis-lazuli**, even as **a green hawk** between **the pillars of turquoise** that is seated upon the throne of the East.

mountain of lapis lazuli = 216 = 6 x 6 x 6. The cube of six represents the cube in the circle, residing in the 6th Sefira of Tiferet, where the union with the HGA is accomplished.

A green hawk = 113 = **Hawk-headed**

The pillars of turquoise = 214 = רוח = Ruach, the sphere of the intellect, which is the realm of this chapter, partaking as it does of the Air Element.

2. So came I to Duant, **the starry abode**, and I heard voices crying aloud.

The starry abode = 171 = sum 1 to 18. The 18th tarot Trump is the Star. But this is also the “mystic number” of the 18th path of the Tree of Life, which is Chet, Cancer, the Chariot, 418, etc. The image on this trump is of a chariot under a canopy of stars.

Duant is clearly a misspelling, or misunderstanding, of the translation, and its appearance in the *Holy Books of Thelema* testifies to just how much of Crowley’s conscious mind was involved in their creation. But is it just a misspelling?

Duant = 86 = eighteen.

4. Stooping down, dipping my wings, I came unto the darkly-splendid abodes. There in **that formless abyss** was I made a partaker of the **Mysteries Averse**.

That formless abyss = 200 = **Mysteries Averse**

Note that the reversed, (“averse”) hexagram of 200 is 528. see below.

A partaker of the Mysteries Averse = 333 = **חורונזון** = Choronzon

The formless abyss is the appropriate place for Choronzon. As Choronzon is more or less the “Devil” of the Tree of Life, we may reverse the 333 hexagram, 110100, to get 001011, which is the 31 hexagram.

31 = **אל** = Hebrew name for God. Thus the structure of the hexagrams proves the value of W.B.Yeats’ motto, that God is the inverse of the Devil.

5. I suffered the deadly embrace of the Snake and of the Goat; I paid the infernal homage to the shame of Khem.

This is the 70th verse overall. 70 = **נ** = Ayin = Capricorn = Goat. The first 65 verses are Adonai, as the Snake, twined about the heart of the adept. Adding five more brings us to the Goat.

6. Therein was this virtue, that the One became the all. = **418**

9. Yea! I gave her of the flower of my youth.

The flower of my youth = 209 = **418/2** (Note that the adept gives this to her twice).

11. Yet I worshipped her, and gave her of the flower of my youth.

This verse totals 528, and is the reversed hexagram of 200. See above. This is the reverse mentioned as the “Mysteries Averse”; devotion is the reversal of abasement.

12. Also it came to pass, that thereby she sickened, and corrupted before me. Almost I cast myself into the stream.

It came to pass that she sickened and corrupted before me = 644 = 212212. This is the doubling of the 23 trigram, known in the *I Ching* as the Abysmal. It is the image of foreboding, danger, the abyss, dissolution, the Moon. It may here be used to refer to the Goddess becoming like Hekate, or Kali, the “dark side” of the moon aspect.

15. The river also became **the river of Amrit**, and the little boat was **the chariot of the flesh**, and the sails thereof the blood of the heart that beareth me, that beareth me.

the river of Amrit = 159 = the chariot of the flesh

This aligns with Crowley’s commentary that “The Will is itself the Self.”

17. Also the Holy One came upon me, and I beheld **a white swan floating in the blue**.

A dramatic change of scenery. There is a distinct dichotomy between the swan and the blue, as shown by the gematria, since 90 and 180 are antigrams:

A white swan = 90

floating in the blue = 180

24. And I laid my head against the **Head of the Swan**, and laughed, saying: Is there not joy ineffable in this aimless winging? Is there not weariness and impatience for who would attain to some goal?

Head of the Swan = 143 = The Book of the Law

The adept is in fact leaning on *The Book of the Law*, and reminding the boy of one of its main precepts; that pure will, without lust of result, is perfect.

28. Nor shall it be spoken in the markets that I am come who should come; but Thy coming shall be **the one word**.

The one word = 127 = *English Alphabet*

55. Then **let the End awake**. Long hast thou slept, O great God **Terminus**!

Let the End awake = 156

Terminus = 121 = continuity, (thus the End equals the endless)

Long ages hast thou waited at the end of the city and the roads thereof. Awake Thou! wait no more!

Long ages hast thou waited at the end of the city and the roads thereof = 620 = Keter, **כתר**. Just as “all roads lead to Rome”, so too all paths lead to Keter, the Crown.

65. O Thou beloved One! is there not an end? Nay, but there is an end. Awake! arise! gird up thy limbs, O thou runner; **bear thou the Word unto the mighty cities**, yea, unto the mighty cities.

Bear thou the Word unto the mighty cities = 373

But whoso availeth in this, let him be the chief of all! = 373

Chapter III

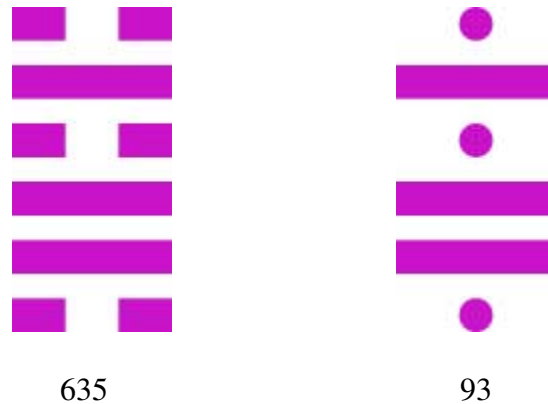
01. Verily and Amen! I passed through the deep sea, and by the rivers of running water that abound therein, and I came unto the Land of No Desire.

In Crowley's *Liber D* we find under the number 143 the Hebrew word **נוזלים**, Nuzlim, meaning “running waters”. Considering how important this number is in *Liber CCXX*, and the TQ gematria, this term needs to be explored in depth. Crowley references this word to the book of Canticles (Song of Solomon), cap. 4, v.15. The Amplified Bible renders this verse: “You are a fountain springing up in a garden, a well of living waters, and flowing streams from Lebanon.”

Notice that the word Nuzlim is translated not as running waters, but as “living waters”. **נוזלים** comes from the root **נזל**, NZL, “to flow”. These waters come from a well, and this is a very important point.

According to Frater AMO: “Canticles 4:15 ‘MOIN GNIM BAR MIM ChIIM VNZLIM MN-LBNVN’ = (in the Authorized Version) ‘A fountain of gardens, a well of living waters, and streams from Lebanon.’ It is the phrase MIM ChIIM that both versions render as ‘living waters’. The crucial word appears, with the prefix V (for “and”) removed, in the form NZLIM, the plural of the participle NZL, flowing down, running down, overflowing, spreading. In Proverbs 5:15, we get the desired form ‘Drink waters out of thine own cistern, and running waters [VNVZLIM] out of thine own well.’ This suggests the possibility of a singular form NVZL = 93!”

In the *I Ching*, the 48th hexagram is the Well. This is the number 635 in Base 3. But the key thing is that if the Yin lines revert to Tao, we the 93 hexagram:



93 represents the Will, and this is the source of the power of the Well, which is expressed as “living waters”.

93 is the essence of *The Book of the Law*, whose title = 143.

The verse from Canticles is translated in the Septuagint, in Greek, as “a fountain of a garden and a well of water, springing and gurgling from Libanus (Lebanon).”

The key idea here is that in *I Ching*, the Well is described as being never-failing also. The commentary says that the village may be changed, but not the Well. The Well is an eternal source of life, shared by all. So this well is akin to the heart, and is combined with the serpent to make the Heart Girt with a Serpent, the title of this book.

The Amplified Bible cross-references the verse from Canticles to some verses from the gospel of St. John. In the first example, cap 7, v. 38, Jesus quotes Canticles “He who believes in Me - who cleaves to *and* trusts in *and* relies on Me - as the Scripture has said, Out from his innermost being springs and rivers of living water shall flow (continuously).”

The other reference is to cap. 4, vv. 10-15. This is the well-known story (pun intended) of Jesus speaking to the woman at Jacob's Well. “Jesus answered her: all who drink of this water will be thirsty again. But whosoever takes a drink of the water that I will give him shall never, no never, be thirsty any more. But the water that I will give him shall become a spring of water welling up (flowing, bubbling) continually within him unto (into, for) eternal life.”

Again, Jesus quotes the same verse from Canticles, in an attempt to make an analogy between eternal life, (consciousness of the Tao), and the ordinary water of the well. This is why it is said that in the 48th hexagram, when the Water/Yin reverts to Tao, the Will/93 is revealed.

31. I turned me about thrice in every way; and always I came at the last unto Thee.

Perhaps "thrice in every way" suggests a spatial arrangement of the trigrams of *Liber XXVII*.

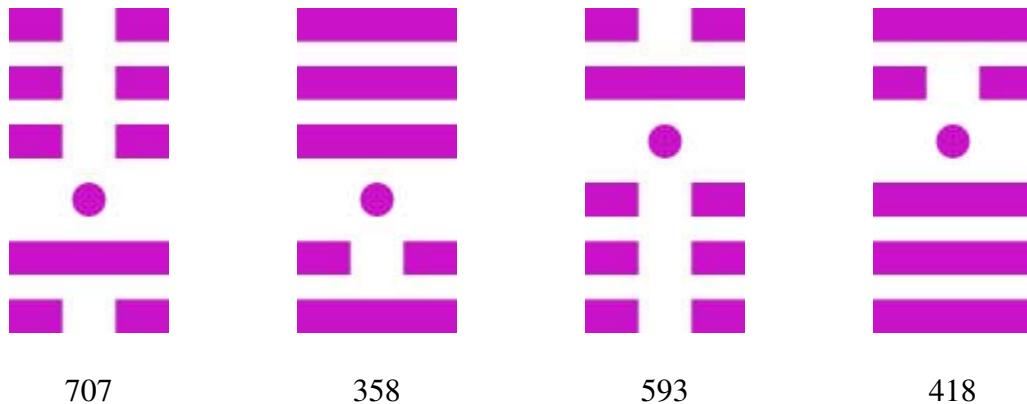
The value of this verse in the TQ is $707 = 222012$. This is a very interesting hexagram.

Its antigram is $111021 = 358 = \text{נחש} = \text{NeCheSh} = \text{Serpent}$.

Its reversal is $210222 = 593$.

Its reversed antigram is $120111 = 418$.

This very method could be construed as turning the hexagram about "thrice in every way", for each hexagram has an antigram, reversal, and reversed antigram.



Chapter IV

01. **O crystal heart! I the Serpent clasp Thee;** I drive home mine head into the central core of Thee, O God my beloved.

Thus begins the chapter of the Fire element. In the Hebrew Qabalah, Fire is attributed to Shin, and the value 300.

300 = **O crystal heart! I the Serpent clasp thee**

The remainder of the verse = $651 = 7 \times 93$.

02. Even as on **the resounding wind-swept heights of Mitylene** some god-like woman casts aside the lyre, and with her locks aflame as an aureole, plunges into the wet heart of the creation, so I, O Lord my God!

the resounding wind-swept heights of Mitylene = 463

463 is the value of the paths of the Middle Pillar on the Tree of Life, making this a cabalistic metaphor on the crossing of the abyss. The lyre is a symbol of Apollo, who should be placed in Tiferet. Abandoning this is tantamount to abandoning the Angel. Yet curiously, it is the Angel who speaks here. This is not a contradiction. For if the angel is with the Adept from the beginning, it must have descended through the abyss itself, dipping its wings to come unto the darkly-splendid abodes.

03. There is a beauty unspeakable in this heart of corruption, where the flowers are aflame.

Seemingly, the petals of the heart cakra are activating and vibrant. The total of this verse is **771** = 1001120. The reversal would be 0211001 = **595**.

04. Ah me! but the thirst of Thy joy parches up this throat, so that I cannot sing.

The total of this verse is **595**, making two consecutive verses that are reversed hexagrams of each other.

05. I will make me a little boat of my tongue, and explore the unknown rivers. It may be that the everlasting salt may turn to sweetness, and that my life may be no longer athirst.

This refers back to the Water chapter and the “running waters” that are in the Great Sea. Here the hope is expressed that these rivers will change from saltwater to freshwater.

06. O ye that drink of the brine of your desire, ye are nigh to madness! Your torture increaseth as ye drink, yet still ye drink. Come up through the creeks to the fresh water; I shall be waiting for you with my kisses.

Then the nature of the saltwater is explained. It is the “brine of your desire”. One can certainly drink seawater, but it does not quench thirst, it only makes it worse. The same is true of desires. The more they are “satisfied”, the more they seduce us to continue satisfying them. One must come up to the freshwater, i.e., Binah, for as the pure Yin, she is the source of the Watery power.

09. In the garden of immortal kisses, O thou brilliant One, shine forth! Make Thy mouth an opium-poppy, that one kiss is the key to the infinite sleep and lucid, the sleep of Shiloh-am.

The word Shiloam = שלם = ShLM = 370 or 930, depending on whether one counts the last letter as a normal Mem, or a Mem-final. In Crowley's notes, he rightly points out that Shin is Fire and Mem is Water, thus they represent the two triangles of the Holy Hexagram. Lamed is Libra, the balancing point between these two.

This is precisely mirrored in the structure of the numbers 930 and 370.

$$\begin{aligned} 930 &= 1021110 \\ 370 &= 0111201 \end{aligned}$$

930 is a septagram, and its reversal is 370, another septagram, but with a zero, or Tao, at the top. The hexagram that Crowley discusses has of course 6 lines, but it also has a balancing point, the seventh part. This point is the fulcrum of the balances of Libra, with one triangle in each pan of the balance. The fulcrum point is the Tao, and this is either the top or bottom line of the septagram, depending on whether we count Mem, or Mem final.

This is one of the most beautiful, and sublime cabalistic statements in the Holy Books.

15. Thus spake the Magister V.V.V.V.V. unto Adonai his God, as they played together in the starlight over against **the deep black pool that is in the Holy Place of the Holy House beneath the Altar of the Holiest One.**

the deep black pool that is in the Holy Place of the Holy House beneath the Altar of the Holiest One = 731 = 1000002

The antigram and reversal of 731 are the same number: 2000001 = 1459.

731 and 1459 are the pair of Septagrams that differ by 728, and 728 = 222222, i.e., pure Yin, the Receptive, indicative of Binah as the repository of Yin. While this is a very long and convoluted title for the Sefira, it is perfectly apt; it combines the idea of the first septagram whose opposite and reversal are the same, with the idea of the pure Yin.

23. I who was the **priestess of Ahathoor** rejoice in your love. Arise, O Nile-God, and devour the holy place of the Cow of Heaven! Let the milk of the stars be drunk up by Sebek the dweller of Nile!

priestess of Ahathoor = 179 = *Scarlet Concubine*

34. On the threshold stood the fulminant figure of Evil, the Horror of emptiness, with his ghastly eyes like poisonous wells. He stood, and the chamber was corrupt; the air stank. He was an old and gnarled fish more hideous than the shells of Abaddon.

In Hebrew gematria, אַבְדּוֹן = Abaddon = 713, with Nun final. Previously we analyzed the word שִׁלּוֹם, Shiloam = 370. It so happens that 713 and 370 are antigrams.

Abaddon means Destruction, or the Hell of Chesed, or else it is personified as the angel of the bottomless pit in the Apocalypse.

The “shells of Abaddon” is a curious phrase, since shells implies the qelipot, but the seven qabalistic Hells are not the same as the qelipot, though Crowley notes the meaning of “shells” in his commentary. Still, we may accept that Abaddon is another name for, or another form of, Choronzon.

Destruction and Wholeness, Abaddon and Shiloam, make for an interesting pair of conceptual, and numerical, opposites. By TEG:

Shiloam = 58 = *Nuit*.

Abaddon = 110 = *Ra-Hoor-Khuit*.

35. He enveloped me with his demon tentacles; yea, the eight fears took hold upon me.

The total of this verse is 729, the total number of the hexagrams of Trigrammaton. At first it seems incongruous that such an exalted number should be connected with a verse dealing with the fear of the adept, but perhaps a clue lies in the gematria itself. The fears are eight in number, and alas, 729 is not divisible by eight.

If however, the adept is the One, surrounded by the eight tentacles, then we might have $729 - 1 = 728 = 8 \times 91$. As it turns out, the word “tentacles” has a value of 91, (as does the word “demon”). There may be a connection here with the nuclear hexagrams of Trigrammaton. There are nine nuclear hexagrams: Zero, and all the multiples of 91 between 0 and 729. These eight nuclear hexagrams may be correlated with the various fears.

Supposedly these fears are the attack of the sefirot below the abyss against the perfection of the supernal triad. In the same way, 729 is the first Septagram: $729 = 1000000$. So the lines below this perfection of the One represent the 728 hexagrams that are all imperfect manifestations of the Divine Light. And all these can be clustered about the group of nuclear hexagrams.

This is not to say that the nuclear hexagrams are in some way fearful, but that they may be used as a convenient means of representing certain states of imperfection.

37. I was smooth and hard as ivory; the horror gat no hold. = 463

Once again the number of the Middle Pillar, showing the descent of the influence that comes from the Ain Sof, (mitigated by Keter, the top line of the septagram of 729).

38. Across the waveless sea of eternity Thou didst ride with Thy captains and Thy hosts; with Thy chariots and horsemen and spearmen didst Thou travel through the blue.

Here is a curious turn of phrase, “the waveless sea of eternity”. This is very much in keeping with Buckminster Fuller's idea of eternity; it is not the state of “all-time”, but of “no-time-at-all”. Fuller equates waves with frequencies; and these are equivalent to time-and-distance, (for the two ideas, time & distance, are the same thing when speed is constant, thus the term light-year means a distance as well as a time-period). So to say that eternity is a waveless sea is technically correct, from a synergetic geometry perspective.

40. I was stricken as a bird by the bolt of the thunderer; I was pierced as the thief by **the Lord of the Garden.**

the Lord of the Garden = 210 = the Master of the Temple = נֵלֶצַח = N.O.X. in Hebrew.

Crowley says in his commentary that the inn-keeper is the guardian of the Mysteries, (the Hierophant, in a sense). The gematria here shows that the Lord of the Garden is the same thing. This is a very succinct qabalistic statement.

45. Also I beheld my God, and the countenance of Him was a thousandfold brighter than the lightning. Yet in his heart I beheld the slow and dark One, the ancient one, the devourer of His children.

“The slow and dark One” can only be Kronus/Saturn, who devoured all his children because a prophecy said he would be overthrown by one of them. Zeus was switched with a stone in swaddling clothes, and thus escaped the fate of his siblings, whom he released when he overthrew his father, Kronus. Kronus himself had overthrown his father Ouranos, consort of Gaia, (who was an earth-goddess). In his own turn, Kronus was mated with the earth-mother, Rhea.

The god whose countenance is so bright is very likely Zeus, whose visage could not be gazed upon by mortals. Also, the weapon of Zeus was the lightning-bolt.

For Saturn to be in the heart of Juppiter may be a way of saying that Binah is in the heart of Chesed. Despite the brilliance of the sphere of Mercy, it is directly derived from the supernals, particularly Binah.

46. In the height and the abyss, O my beautiful, there is no thing, verily, there is no thing at all, that is not altogether and perfectly fashioned for Thy delight.

Any phenomenon whatsoever can lead to enlightenment, any phenomenon can be a source of joy. But this verse goes further and says that it was fashioned to be so, for the adept. This comes very close to a declaration of solipsism.

48. O day of Eternity, let Thy wave break in foamless glory of sapphire upon the laborious coral of our making!

Sea-foam is created by waves breaking near the shore, or by the wind stirring up the waters. But again we have a usage of Eternity that involves a “waveless” phenomenon.

Coral is a living organism, but seems to be used here to refer to a coral reef, which is the calcined remains of generations of dead coral. The allusion is that we go about our complicated little lives, creating and destroying communities and relationships, but that all these human fabrications are subject to inundation by Nuit, (sapphire = 58 = Nuit), who is continuous, i.e., has no waves, no vibrations, to break up her omnipresence.

49. We have made us a ring of glistening white sand, strewn wisely in the midst of the Delightful Ocean.

A reference to an atoll, which is a ring shaped island of coral, a continuation of the previous verse. The atoll was not only laboriously created, but done wisely. Since the atoll is circular, this is certainly wise, because the most area is enclosed with the least material when a circle is employed.

Nuit is the “Delightful” Ocean, because all things are fashioned for the delight of the adept, and the ocean surrounds the atoll.

51. But for me the lustral water, the great ablution, the dissolving of the soul in that resounding abyss.

But the adept chooses to look to the sea for the dissolution of his personality. The isolation of an island in the middle of the ocean helps to accomplish what is described in detail in *Liber Nu*.

52. I have a little son like a wanton goat; my daughter is like an unfledged eaglet; they shall get them fins, that they may swim.

Perhaps his karmic nature partakes of both Capricorn and Scorpio.

Wanton may mean “sportive or frolicsome, as children, young animals, etc.”, rather than “sexually lawless or unrestrained”. Since the female is unfledged, i.e., has not gotten her feathers yet, this would support the “frolicsome” interpretation of the male. Both are young and immature, and for some strange reason, they are going to avoid their normal course of development and learn how to swim instead. This may be a way of saying that he will dissolve the normal karmic consequences of his nature, and instead develop the ability to swim in the Delightful Ocean.

53. That they may swim, O my beloved, swim far in the warm honey of Thy being, O blessed one, O boy of beatitude!

Back to the honey. If the offspring swim in honey, then we're back to the golden, solar reference of Tiferet, the meeting place of the Angel. Once one learns how to swim one never forgets, so that when it's time to swim in Binah, the ability will still be there. But probably the overall intention of “swimming” is that one is able to move in perfect union with one's surroundings. Flailing about in the water, or the honey, will only get you drowned.

54. This heart of mine is girt about with **the serpent that devoureth his own coils.**

the serpent that devoureth his own coils = 363 = ΟΓΚΟΣ = ogkos = curve

Ogkos means “curve”; an apt description of the serpent. But ogkos can also mean “the barb of an arrow”, also an apt description of the “little asp of death” and the fang thereof.

55. When shall there be an end, O my darling, = 374 = antigram of **718**
O when shall the Universe and the Lord thereof be utterly swallowed up? = 668

668 = Here is Nothing under its three forms. It is not, yet informeth all things.

56. Nay! **who shall devour the Infinite? who shall undo the Wrong of the Beginning?**

who shall devour the Infinite? = 213 = ΑΔΗΣ = Hades = Pluto

who shall undo the Wrong of the Beginning? = 394 = ΑΓΟΝΟΣ = Agonos = unborn

61. I too am **the Soul of the desert**; thou shalt seek me yet again in the wilderness of sand.

the Soul of the desert = 210 = the Master of the Temple = the Lord of the Garden

Chapter V

01. Ah! my Lord Adonai, that dalliest with the Magister **in the Treasure-House of Pearls**, let me listen to the echo of your kisses.

the Treasure-House of Pearls = 273

273 is of importance because $273 = 3 \times 91$, and is therefore one of the 9 hexagrams that all other hexagrams reduce to by the process of nucleation. It would be possible to construct a “qabalah of nine chambers” that could be used to categorize all hexagrams, or perhaps a correlation with the Tree of Life and its three triads, (excluding Malkhut).

In either case, 273 would be the third such category, being 3×91 , and this would relate it to Binah, the 3rd Sefira. This relates to the present verse because the proper “home” of the Magister is in Binah.

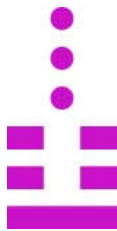
03. Yea, cried the Holy One, and from Thy spark will I the Lord kindle a great light; I will burn through the grey city in the old and desolate land; I will cleanse it from its great impurity.

In his commentary, Crowley states that “the numerical value of the Greek equivalent of ‘grey city’ may provide an interpretation of this portion of the verse.” How about poliopolis for “grey city”? The gematria value of ΠΟΛΙΟΠΟΛΙΣ is $650 = 10 \times 65$. Purging this number of its impurity means dividing it by 10 to get 65, Adonai, אֲדֹנָי.

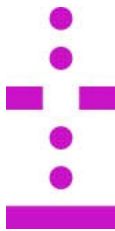
05. Now is the Pillar established in the Void; now is Asi fulfilled of Asar; now is Hoor let down into the Animal Soul of Things like a fiery star that falleth upon the darkness of the earth.

Pillar = **25** = the Mars trigram = Tarot Atu XVI, the Tower
Void = **55** = globe

The **Pillar** represents Ra Hoor Khuit; the **Void** represents Nuit.
Integrating these by the Transitional Triad method results in **40** = Hadit.



25



55



40

14. All this while did Adonai pierce my being with his sword that hath four blades; the blade of the **thunderbolt**, the blade of the **Pylon**, the blade of the **serpent**, the blade of the **Phallus**.

thunderbolt = 151; **Pylon** = 57; **serpent** = 92; **Phallus** = 54

The total of the four names of the blades is **354**. This is a critical number, and will be discussed in connection with the last verse of the Book.

15. Also he taught me the holy unutterable word Ararita, so that I melted the sixfold gold into a single invisible point, whereof naught may be spoken.

Apparently Crowley was taught this word only a few weeks later, when he penned *Liber DCCCXIII*. Ararita is the well known Notarikon of the Hebrew for “One is His beginning, one is His individuality, His permutation is one.”

The word for permutation is Temurah, (represented by the letter Tau in this word Ararita), and this is one of the three major divisions of number mysticism, the others being Notarikon and Gematria. Perhaps the best-known temurah code is the cabala of nine chambers, where all three letters that reduce to the same digit can be replaced for each other. Another is the AThBASH code, **אתבש**, where the 22 letters are split into groups of 11 and paired with each other, first-to-last.

Since gematria applies to all words, there should be some comparative study done regarding the other two methods, as expressed through gematria. For example, Ararita is already a notarikon, but could further be processed by temurah, by any one of a multitude of methods. By the AThBASH method, ARARITA **אראריתא**, becomes TGTGMAT **תגתגמאת**. The former is 813, the latter is 1247. The difference between the two is 434, the value of the letter Dalet spelled in full. The new word TGTGMAT could be used to reverse-engineer its *own* notarikon.

Ararita = 813 = 1010010, the reversal of which is 0100101 = 253.

253 = the sum of the numbers from 1 to 22. It is therefore the “mystic number” of the 22nd path on the Tree of Life, which is attributed to the letter Lamed. It is thus related to Libra, the Balance, (and also represents the value of the ordinal numbers assigned to the letters of the Hebrew Alef-bet).

So if Ararita ultimately relates to God as One, it can also be related to Lamed, and we get Alef-Lamed, whose value is 31 and whose tarot cards are the Fool and Adjustment.

21. But thou shalt heed none of this. Thou shalt be ever the heart, and I the serpent will coil close about thee. My coil shall neve relax throughout the aeons. Neither **change** nor **sorrow** nor **unsubstantiality** shall have thee; for thou art passed beyond all these.

change = 58, sorrow = 71, unsubstantiality = 204. Total of the Three Characteristics is 333.

22. Even as the diamond shall glow red for the rose, and green for the rose-leaf; so shalt thou abide apart from the Impressions

The diamond is an interesting metaphor for the Adept here. It is only brilliant when it is faceted properly, and this may indicate that the adept has to trim off the excess and unnecessary portions of his/her psyche, for lack of a better term. Also, the diamond is the pinnacle of hardness in nature, and is composed of only one substance; pure carbon. Carbon has the atomic number 6, and might thus represent the macrocosm.

Since perceived color is the one color a substance is *not*, (being the one color that the substance reflects), it is further interesting that this diamond perceives what the rose and the leaf are not, and is indifferent to them. The sub-text here is that if we clamor for a reason for our indifference, we may respond with the idea that all perception is an illusion in the first place, and defines our universe only by what it is not, rather than what it is.

The phenomenon is also true of sound. What we hear is the sound that is *not* absorbed or reflected away by other material. If we, or the source, is moving fast enough, a noticeable change in pitch occurs, although the original sound may be a single note or a pure tone.

23. I am thou, and **the Pillar is 'stablished in the void.**

There is no explanation for why this word begins with an apostrophe.

273 = **the Pillar is 'stablished in the void = the Treasure-House of pearls.**

273 is important because it is a multiple of 91, and is therefore the value of one the nine nuclear hexagrams that all other hexagrams can be reduced to.

24. Also thou art beyond the stabilities of **Being** and of **Consciousness** and of **Bliss**; for I am thou, and the Pillar is 'stablished in the void.

Being = 68, Consciousness = 170, Bliss = 51

The total of the three words is 289 = 17 x 17 The 17 trigram is attributed to Venus.

26. From the Crown to the Abyss, so goeth it single and erect. Also the limitless sphere shall glow with the brilliance thereof.

From the *Sefer Yetzirah* by Aryeh Kaplan: “The entire array of the Sefirot is often called the ‘Tree of Life.’ The center line, from Keter to Malkhut, when taken alone, is called the ‘Tree of Knowledge.’ It is on this line that good and evil come together, this being the mystery of the ‘Tree of the Knowledge of Good and Evil’ of which Adam and Eve were commanded not to partake.”

In this sense the Pillar mentioned in the verse is the Middle Pillar of the Tree, and its establishment “in the Void” indicates that a connection is made via Da’at, Knowledge, which is in the Abyss. The “Knowledge and Conversation of the Holy Guardian Angel” is necessary in order to traverse the Pillar that has been established in Da’at.

The nature of this path is Gimel, according to the Golden Dawn formulation, but there are of course many other variants, all of which precede this one by centuries.

In the most sensible formulation of the Tree, the horizontal paths are the Mother letters, the Elements; the diagonal paths are the Single letters, the Zodiac; and the vertical paths are the Double letters, the Planets. The Golden Dawn scheme wrecks this beautiful symmetry, and is much the worse for that.

Isaac Luria, the ARI, has Dalet as the path to Keter, others have Bet, and so on. In any case, the letter should be planetary, but there is a wide disparity between the cabalists as to which letter is attributed to which planet. There are also many schemes of arranging the planets on the 7 Sefirot below the supernals, although this is not a concern here.

In the *Sefer Yetzirah*, every one of the planetary letters has a connection with the First Sefira, for it is said “God made the letter Dalet king over Seed and bound a crown (Keter) unto it”, and so on for all the others. We might reasonably choose which is most appropriate for our own initiation.

But despite what might be considered “better” arrangements of the Tree, certainly Crowley dealt with the Golden Dawn Tree exclusively, and so this colors his poetical expressions in the *Holy Books*. On that basis, we can expect to attribute Gimel to the path through the Abyss. Gimel spelled in full is 73, and this is the TEG value of the word Abyss.

30. Also Adonai spake unto V.V.V.V.V. saying: O my little one, my tender one, my little amorous one, my gazelle, my beautiful, my boy, **let us fill up the pillar of the Infinite with an infinite kiss!**

let us fill up the pillar of the Infinite with an infinite kiss = 463

463 is the value of the Hebrew letters of the 3 paths of the Middle Pillar: תסג

31. So that the stable was shaken and the unstable became still.

482 is the 4th *I Ching* hexagram, the Young Fool; 122212. This has the trigram of Keeping Still over the trigram of the Abysmal. The image of the mountain conjoined to the running waters is very similar to the wording of this verse.

35. They beheld not God; they beheld not the Image of God; therefore were they arisen to the Palace of the Splendour Ineffable. A sharp sword smote out before them, and the worm Hope writhed in its death-agony under their feet.

Perhaps Hope is the same one who was left in Pandora's Box, after all the evils had escaped. The personification of Hope has the Greek name ΕΛΠΙΣ; ELPIS = 325 = the total number of verses in *Liber LXV*. 325 is also the sum of numbers from 1 to 25, thus it is the “mystic number” of the 25th path of the Tree of Life, which is the letter Samek, the middle path of the Middle Pillar.

42. O Holy Exalted One, O Self beyond self. = 359 = שַׁתַּנּוּ = SATAN

51. Let not the failure and the pain turn aside the worshippers. The foundations of the pyramid were hewn in the living rock ere sunset; did the king weep at dawn that the crown of the pyramid was yet unquarried in the distant land?

Asana and pranayama are difficult, magical memory is hard to acquire, but these obstacles, and others, should not stop the adept. Before the dark night of the soul, the footings of the structure were poured. When the union in Tiferet was accomplished, the adept did not cry that the Crown of Keter had not yet been reached. When the heart cakra is opened, one does not weep for the unopened sahasrara.

58. Moreover, I heard the voice of Adonai:

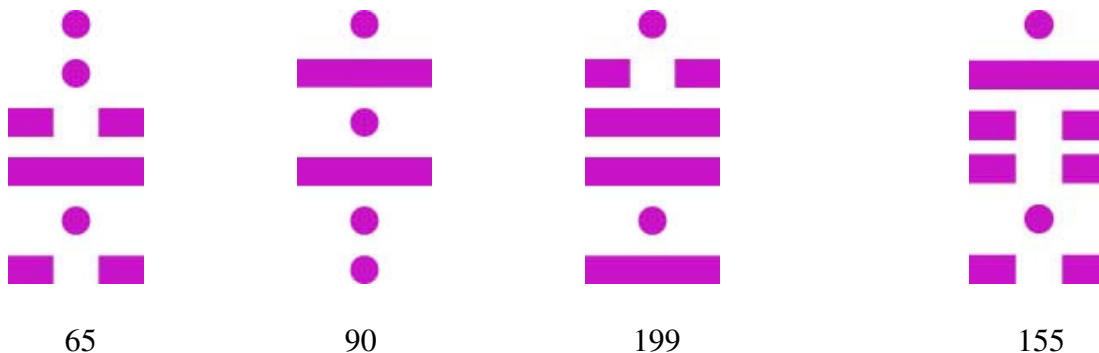
Seal up the book of the Heart and the Serpent; in the number five and sixty seal thou the holy book. = 913 = בְּרֵאשִׁית = Berashith, ‘In the Beginning’

65. So also is the end of the book, and the Lord Adonai is about it on all sides like a Thunderbolt, and a Pylon, and a Snake, and a Phallus, and in the midst thereof he is like the Woman that jetteth out the milk of the stars from her paps; yea, the milk of the stars from her paps.

Crowley claims in the Commentary that the four letters of אֲדֹנִי can be penetrated by a fifth letter, representing Nuit, (the milk of the stars, etc.) in the center, just as שׁ supposedly penetrated יְהוָה to make יְהֵשׁוּעַ, or Yehushua (Jesus). His candidate for this penetration is the letter Heh, but he gives no basis for this other than the fact that the word will now total 70 instead of 65.

The other obvious candidate would be Tzaddi, which was the letter attributed to Aquarius at the time of the writing of this book, as well as in all other references to it found in the *Holy Books of Thelema*. If we include Tzaddi in our square of letters, we will then get a total of 155 for all five letters.

The situation proves to be an excellent one to utilize the Transitional Triad method. We want to see the result of interfacing 65 with 90:



The transition hexagram is 199, and the total of the Triad is **354**.

354 = Thunderbolt + Pylon + Snake + Phallus

So the gematria shows that by using 90, (and no other number), the Triad that is created will correspond to the gematria of the four names we are trying to penetrate.

65 אֲדֹנִי is given; 90 צ is postulated, making a total of 155. Combining these two numbers creates the transitional hexagram 199. Amazingly, 199 and 155 are antigrams!

The number 155 is also interesting because it is the gematria value of אֲדֹנִי מֶלֶךְ, ADNI MLK, Adonai the King. And when we sum 155 with its antigram, 199, we get 354, the TQ gematria value of the four descriptive names of the letters of the name אֲדֹנִי.

Since 155 and 199 play such a large role in answering this question, and since all antigram pairs differ by a unique number, then we are further entitled, if not obliged, to look into the difference between these two antigrams.

$199 - 155 = 44$. In Hebrew, $44 = \text{דמ}$, Dam, meaning Blood, and what else should we expect to find in the heart, the center of the four letters of **אדני**? As it turns out, in the TEG, the word HEART = 44. So we find a Heart of Blood in the center of the Name. But it is also appropriate that the Hebrew name for the sign Aquarius is **דלי**, DLI = 44. And all these results were generated by using the Hebrew letter for Aquarius, which is **צ**.

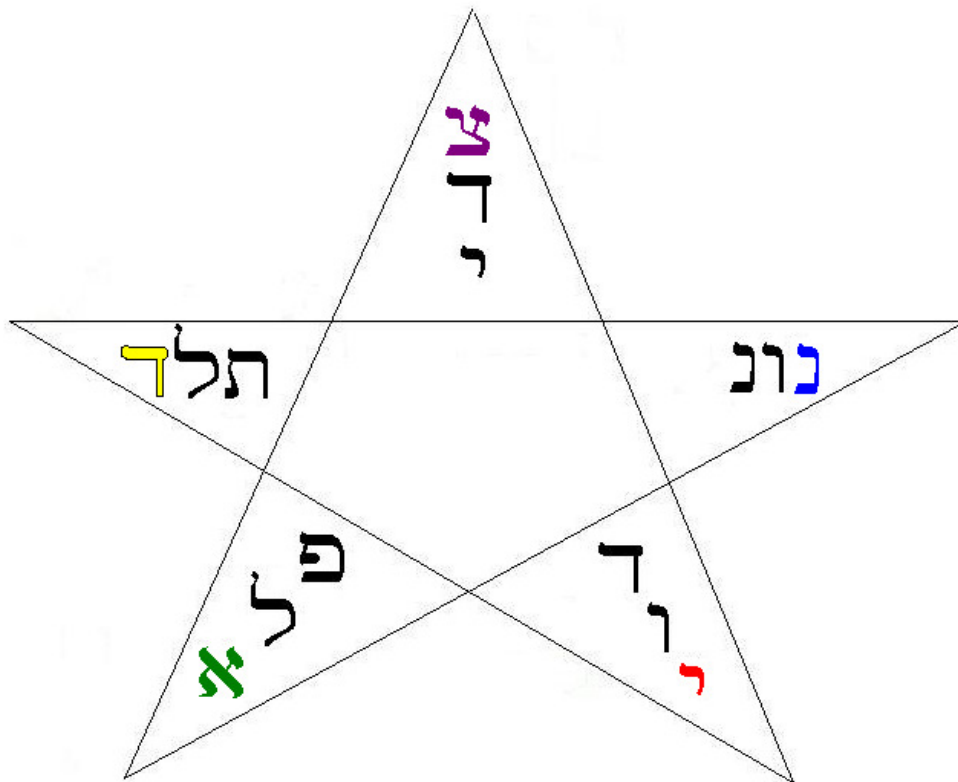
All this evidence points to the use of Tzaddi to invigorate the old Tetragrammaton of **אדני** into a new Pentagrammaton of **אדצני**. This then becomes a symbol of Nuit, for the shape of her star is the Five Pointed Star. Also noteworthy is that this Pentagram has the value of 155:

$155 = \text{Circumference}$.

If we then spell the Hebrew letters of this new Pentagram “in full” we have:
אלף **צדי** **דלת** **נונ** **יוד** = Alef, Dalet, Tzaddi, Nun, Yod “in full”.

$$111 + 434 + 104 + 106 + 20 = 775 = 5 \times 155$$

The sum is precisely 5 times the value of the letters themselves.



Addendum: The Coils of the Serpent

Synergetic Geometry employs a 60-degree, omni-triangulated matrix to measure all space. This is called the Isotropic Vector Matrix (IVM). This matrix can be generated by starting with a nuclear sphere, and surrounding it with other equal-sized spheres. The distance between the centers of adjoining spheres becomes a vector of this IVM. When looking just at these vectors, and ignoring the spheres themselves, one has the polyhedron known as the cuboctahedron.

Using the numbers of spheres in successive shell-layers of the cuboctahedron, (or as Bucky Fuller called it, the Vector Equilibrium, abbreviated as VE), the following gematria phrases have been extracted. These are all taken solely from Liber LXV, whose central theme of the Heart Girt with a Serpent is obviously cognate with layers of spheres surrounding a single nuclear sphere.

The even numbers are the spheres of the shell layers, the odd numbers are the union of those layers with the nuclear sphere.

$$13 = \text{COIL}$$

We begin with the simple unity of the original, primal cuboctahedron, which has 12 spheres around a nucleus. Here there is no dichotomy between nucleus and shells, because they are all touching each other.

As this lyric progresses, each successive layer will be one of the “coils” of the serpent. The number of spheres in any given layer is predictable by the following formula: The number of the shell layer is also called its “frequency”, or F. Multiply this number times itself, then times 10, then add 2, and you have the number of spheres in that layer.

$$10(F^2) + 2 = \text{Spheres in that layer.}$$

Note that this word COIL is a perfect glyph of the primal cuboctahedron. Its letters have the value of $2 + 10 + 0 + 1$.

2 represents the “additive twoness”, i.e., the 2 spheres in every shell layer that act as the poles of spin. 10 represents multiplying each frequency number (squared) by 10. Thus these two numbers together sum to 12, the number of spheres in the first shell.

The letter I represents the self, but also, 0 represents the Zero layer, the nucleus; this nucleus is a single sphere, thus the number 1. The entire word sums to 13, the number of spheres in the primal cuboctahedron.

It is clear from the resulting work of art that the TQ gematria of *Liber LXV* really resonates well with the number series for the Vector Equilibrium.

One word (that appears only in *Liber 370*) is TRIANGLES = 92. This is quite fortuitous, because a VE can be looked at as the mother of the triangular matrix upon which universal functions operate.

It’s all about the triangles, and with the 3rd shell layer (having 92 spheres) being so important to Bucky Fuller’s formulas, it just fits quite nicely that Triangles = 92.

The Call of the Coil

013 = COIL

042 = Spirit

043 = I will be

092 = Serpent; Lord God

093 = I concealed; the Magician; in all is one

162 = the limitless sphere; girdle of the death

163 = Universal Heart; in the tomb O heart; the Lord of Silence

252 = The abyss of the great void;

I the serpent eat thee wholly up

253 = I who was the priestess of Ahathoor;

then was he the priest of Nuit

362 = my lord my dove my excellent one;

end of things visible and invisible

363 = I pray thee to loosen the coils of the serpent;

I melted into her beauty and was glad

492 = Thou criest like a white cat upon the roof of the Universe

493 = Infinite Circle of Emerald that encloseth the Universe

642 = my snake it is now is the hour of the hooded and holy ineffable flower

643 = My head is jewelled with twelve stars. My body is white as milk of the stars

812 = land beyond honey and spice and all perfection. I will dwell therein with my Lord for ever.

813 = Behold in my beauty how joyous thou art O snake that caresses the crown of mine heart

TQ Commentary on *Liber VII vel Lapidis Lazuli*

The number of verses in each chapter of this book are on the left. Words taken from this Book that have the same gematria value are on the right, and create a seven-word phrase.

Prologue – 16 verses

Cap. 1 – 55 = Gather

Cap. 2 – 53 = these

Cap. 3 – 60 = atoms

Cap. 4 – 59 = over

Cap. 5 – 48 = lapidis

Cap. 6 – 51 = lazuli

Cap. 7 – 52 = flame

The total number of verses is **394**. There are 378 in the Book proper, and 16 in the Prologue.

394 = *Let the woman be girt with a sword before me.*

378 = 7 x 54; this being “Book 7”, it is interesting that the number of verses is a multiple of 7. In TQ, the 7 trigram is Gemini, and is thus cognate with the Lovers Atu of the *Book of Thoth* tarot. The path of this trump on the Golden Dawn Tree of Life is from Tiferet to Binah, thus crossing the Abyss. This path is also attributed to the Hebrew letter Zain, which is the number 7 in Hebrew gematria. The letter-name Zain means “sword”.

Liber Liberi vel Lapidis Lazuli Adumbratio Kabbalae Aegyptiorum sub figura VII

This title equals **728** = 7 x 104 = ALL x VIBRATION

As noted above, the number 7 has an association with Gemini in both the TQ and the Hebrew Qabalah, (at least in the *Sefer Yetzirah*), and this is a salient feature for a couple of reasons. This path crosses the Abyss, and is attributed to the sign ruled by Mercury. We may then presume that since Liber VII is supposed to be involved with the Abyss, that this is the path taken by Crowley in doing so.

Another reason that Gemini is important is the Mercury connection, because the planet Mercury is the ruler of Gemini, and Mercury/Hermes is the father of Pan, the deity whose influence is felt throughout this Book.

From the Encyclopaedia Britannica: “Pan, in Greek mythology, a fertility deity, more or less bestial in form; he was associated by the Romans with Faunus. Originally an Arcadian deity, his name is a Doric contraction of PAON (pasturer) but was commonly supposed in antiquity to be connected with PAN (“all”). His father was generally said to be Hermes; his mother, however, was often named Penelope.”

Although the name Pan was not originally meant to signify this God as the “All”, it has become blended with the meaning after the Hellenes absorbed this Arcadian deity. So, despite its lack of justification, the meaning is now associated with the name, and is used in such a sense by Crowley throughout his work. (When you think about it, a little goat-footed lecher is hardly the most obvious symbol to represent the universe in its totality).

Another tradition has it that after the birth of Pan, Hermes brought him before the Gods of Olympus, and he pleased them all, thus his association with the All. But this is probably apocryphal, as it seems a rather contrived explanation for a name that wasn't really his to begin with. In any event, for our purposes, PAN = ALL. Note that in TQ gematria, ALL = 7, and this is the number of the book.

PROLOGUE OF THE UNBORN

The title of the prologue seems to be a reference to the “Bornless One”, which is the title of the ritual that was later expanded into Liber Samekh, a ritual designed to help achieve the Knowledge and Conversation of the Holy Guardian Angel. This Angel is now being abandoned in the crossing of the Abyss, which would account for the loneliness of the very first line.

01. Into my loneliness comes -

02. The sound of a flute in dim groves that haunt the uttermost hills.

The first event is the sound of a flute. We may interpret this flute as the Syrinx, the Panpipe. The simplest form of this instrument would have seven reeds, to make the seven notes of the diatonic scale. This may then be a symbol of the seven chapters to come, as well as a metaphor of Pan being the All, i.e., all the notes can be played on the panpipe.

Syrinx was a maiden chased by Pan. She turned into a reed in the marsh, and all that was left of her was her voice, the sound produced by the panpipe made of those reeds. The gematria of the Greek word Syrinx is 1313.

Other definitions of the word Syrinx include: a quill, anything like a pipe, a spear-case, a hole in the nave of a wheel, the hollow part of a hinge, subterranean passage, covered gallery or cloister, etc. It is noteworthy that the axle of the wheel, Hadit, would necessarily fit through the hole of the wheel, the Syrinx. We may then attribute her to Nuit, especially as regards her emptiness, which is the essential part of the definition of the words listed above.

In that sense, the Syrinx, or panpipe, is a symbol for the Abyss itself. Pan is then the babe of this Abyss, the wanderer through this wilderness.

The Book of Mutations

Part Nine: *The Book of the Law*

Liber Al vel Legis sub figura CCXX

1. Had! The manifestation of Nuit.
2. The unveiling of the company of heaven.
3. Every man and every woman is a star.
4. Every number is infinite; there is no difference.
5. Help me, o warrior lord of Thebes, in my unveiling before the Children of men!
6. Be thou Hadit, my secret centre, my heart & my tongue!
7. Behold! it is revealed by Aiwass the minister of Hoor-paar-kraat.
8. The Khabs is in the Khu, not the Khu in the Khabs.
9. Worship then the Khabs, and behold my light shed over you!
10. Let my servants be few & secret: they shall rule the many & the known.
11. These are fools that men adore; both their Gods & their men are fools.
12. Come forth, o children, under the stars, & take your fill of love!
13. I am above you and in you. My ecstasy is in yours. My joy is to see your joy.
14. Above, the gemmed azure is
The naked splendour of Nuit;
She bends in ecstasy to kiss
The secret ardours of Hadit.
The winged globe, the starry blue,
Are mine, O Ankh-af-na-khonsu!
15. Now ye shall know that the chosen priest & apostle of infinite space is the prince-priest the Beast; and in his woman called the Scarlet Woman is all power given. They shall gather my children into their fold: they shall bring the glory of the stars into the hearts of men.
16. For he is ever a sun, and she a moon. But to him is the winged secret flame, and to her the stooping starlight.
17. But ye are not so chosen.
18. Burn upon their brows, o splendrous serpent!
19. O azure-lidded woman, bend upon them!
20. The key of the rituals is in the secret word which I have given unto him.
21. With the God & the Adorer I am nothing: they do not see me. They are as upon the earth; I am Heaven, and there is no other God than me, and my lord Hadit.
22. Now, therefore, I am known to ye by my name Nuit, and to him by a secret name which I will give him when at last he knoweth me. Since I am Infinite Space, and the Infinite Stars thereof, do ye also thus. Bind nothing! Let there be no difference made among you between any one thing & any other thing; for thereby there cometh hurt.
23. But whoso availeth in this, let him be the chief of all!
24. I am Nuit, and my word is six and fifty.
25. Divide, add, multiply, and understand.
26. Then saith the prophet and slave of the beauteous one: Who am I, and what shall be the sign? So she answered him, bending down, a lambent flame of blue, all-touching, all penetrant, her lovely hands upon the black earth, & her lithe body arched for love, and her soft feet not hurting the little flowers: Thou knowest! And the sign shall be my ecstasy, the consciousness of the continuity of existence, the omnipresence of my body.
27. Then the priest answered & said unto the Queen of Space, kissing her lovely brows, and the dew of her light bathing his whole body in a sweet-smelling perfume of sweat: O Nuit, continuous one of Heaven, let it be ever thus; that men speak not of Thee as One but as None; and let them speak not of thee at all, since thou art continuous!
28. None, breathed the light, faint & faery, of the stars, and two.

29. For I am divided for love's sake, for the chance of union.

30. This is the creation of the world, that the pain of division is as nothing, and the joy of dissolution all.

31. For these fools of men and their woes care not thou at all! They feel little; what is, is balanced by weak joys; but ye are my chosen ones.

32. Obey my prophet! follow out the ordeals of my knowledge! seek me only! Then the joys of my love will redeem ye from all pain. This is so: I swear it by the vault of my body; by my sacred heart and tongue; by all I can give, by all I desire of ye all.

33. Then the priest fell into a deep trance or swoon, & said unto the Queen of Heaven; Write unto us the ordeals; write unto us the rituals; write unto us the law!

34. But she said: the ordeals I write not: the rituals shall be half known and half concealed: the Law is for all.

35. This that thou writest is the threefold book of Law.

36. My scribe Ankh-af-na-khonsu, the priest of the princes, shall not in one letter change this book; but lest there be folly, he shall comment thereupon by the wisdom of Ra-Hoor-Khuit.

37. Also the mantras and spells; the obeah and the wanga; the work of the wand and the work of the sword; these he shall learn and teach.

38. He must teach; but he may make severe the ordeals.

39. The word of the Law is Θελημα.

40. Who calls us Thelemites will do no wrong, if he look but close into the word. For there are therein Three Grades, the Hermit, and the Lover, and the man of Earth. Do what thou wilt shall be the whole of the Law.

41. The word of Sin is Restriction. O man! refuse not thy wife, if she will! O lover, if thou wilt, depart! There is no bond that can unite the divided but love: all else is a curse. Accursed! Accursed be it to the aeons! Hell.

42. Let it be that state of manyhood bound and loathing. So with thy all; thou hast no right but to do thy will.

43. Do that, and no other shall say nay.

44. For pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect.

45. The Perfect and the Perfect are one Perfect and not two; nay, are none!

46. Nothing is a secret key of this law. Sixty-one the Jews call it; I call it eight, eighty, four hundred & eighteen.

47. But they have the half: unite by thine art so that all disappear.

48. My prophet is a fool with his one, one, one; are not they the Ox, and none by the Book?

49. Abrogate are all rituals, all ordeals, all words and signs. Ra-Hoor-Khuit hath taken his seat in the East at the Equinox of the Gods; and let Asar be with Isa, who also are one. But they are not of me. Let Asar be the adorant, Isa the sufferer; Hoor in his secret name and splendour is the Lord initiating.

50. There is a word to say about the Hierophantic task. Behold! there are three ordeals in one, and it may be given in three ways. The gross must pass through fire; let the fine be tried in intellect, and the lofty chosen ones in the highest. Thus ye have star & star, system & system; let not one know well the other!

51. There are four gates to one palace; the floor of that palace is of silver and gold; lapis lazuli & jasper are there; and all rare scents; jasmine & rose, and the emblems of death. Let him enter in turn or at once the four gates; let him stand on the floor of the palace. Will he not sink? Amn. Ho! warrior, if thy servant sink? But there are means and means. Be goodly therefore: dress ye all in fine apparel; eat rich foods and drink sweet wines and wines that foam! Also, take your fill and will of love as ye will, when, where and with whom ye will! But always unto me.

52. If this be not aright; if ye confound the space-marks, saying: They are one; or saying, They are many; if the ritual be not ever unto me: then expect the direful judgments of Ra Hoor Khuit!

53. This shall regenerate the world, the little world my sister, my heart & my tongue, unto whom I send this kiss. Also, o scribe and prophet, though thou be of the princes, it shall not assuage thee nor absolve thee. But ecstasy be thine and joy of earth: ever To me! To me!

54. Change not as much as the style of a letter; for behold! thou, o prophet, shalt not behold all these mysteries hidden therein.

55. The child of thy bowels, he shall behold them.

56. Expect him not from the East, nor from the West; for from no expected house cometh that child. Aum! All words are sacred and all prophets true; save only that they understand a little; solve the first half of the equation, leave the second unattacked. But thou hast all in the clear light, and some, though not all, in the dark.

57. Invoke me under my stars! Love is the law, love under will. Nor let the fools mistake love; for there are love and love. There is the dove, and there is the serpent. Choose ye well! He, my prophet, hath chosen, knowing the law of the fortress, and the great mystery of the House of God. All these old letters of my Book are aright; but **𐤎** is not the Star. This also is secret: my prophet shall reveal it to the wise.

58. I give unimaginable joys on earth: certainty, not faith, while in life, upon death; peace unutterable, rest, ecstasy; nor do I demand aught in sacrifice.

59. My incense is of resinous woods & gums; and there is no blood therein: because of my hair the trees of Eternity.

60. My number is 11, as all their numbers who are of us. The Five Pointed Star, with a Circle in the Middle, & the circle is Red. My colour is black to the blind, but the blue & gold are seen of the seeing. Also I have a secret glory for them that love me.

61. But to love me is better than all things: if under the night stars in the desert thou presently burnest mine incense before me, invoking me with a pure heart, and the Serpent flame therein, thou shalt come a little to lie in my bosom. For one kiss wilt thou then be willing to give all; but whoso gives one particle of dust shall lose all in that hour. Ye shall gather goods and store of women and spices; ye shall wear rich jewels; ye shall exceed the nations of the earth in splendour & pride; but always in the love of me, and so shall ye come to my joy. I charge you earnestly to come before me in a single robe, and covered with a rich headdress. I love you! I yearn to you! Pale or purple, veiled or voluptuous, I who am all pleasure and purple, and drunkenness of the innermost sense, desire you. Put on the wings, and arouse the coiled splendour within you: come unto me!

62. At all my meetings with you shall the priestess say -- and her eyes shall burn with desire as she stands bare and rejoicing in my secret temple -- To me! To me! calling forth the flame of the hearts of all in her love-chant.

63. Sing the rapturous love-song unto me! Burn to me perfumes! Wear to me jewels! Drink to me, for I love you! I love you!

64. I am the blue-lidded daughter of Sunset; I am the naked brilliance of the voluptuous night-sky.

65. To me! To me!

66. The Manifestation of Nuit is at an end.

1. Nu! the hiding of Hadit.

2. Come! all ye, and learn the secret that hath not yet been revealed. I, Hadit, am the complement of Nu, my bride. I am not extended, and Khabs is the name of my House.

3. In the sphere I am everywhere the centre, as she, the circumference, is nowhere found.

4. Yet she shall be known & I never.

5. Behold! the rituals of the old time are black. Let the evil ones be cast away; let the good ones be purged by the prophet! Then shall this Knowledge go aright.

6. I am the flame that burns in every heart of man, and in the core of every star. I am Life, and the giver of Life, yet therefore is the knowledge of me the knowledge of death.

7. I am the Magician and the Exorcist. I am the axle of the wheel, and the cube in the circle.
"Come unto me" is a foolish word: for it is I that go.
8. Who worshipped Heru-pa-kraath have worshipped me; ill, for I am the worshipper.
9. Remember all ye that existence is pure joy; that all the sorrows are but as shadows; they pass & are done; but there is that which remains.
10. O prophet! thou hast ill will to learn this writing.
11. I see thee hate the hand & the pen; but I am stronger.
12. Because of me in Thee which thou knewest not.
13. for why? Because thou wast the knower, and me.
14. Now let there be a veiling of this shrine: now let the light devour men and eat them up with blindness!
15. For I am perfect, being Not; and my number is nine by the fools; but with the just I am eight, and one in eight: Which is vital, for I am none indeed. The Empress and the King are not of me; for there is a further secret.
16. I am The Empress & the Hierophant. Thus eleven, as my bride is eleven.
17. Hear me, ye people of sighing! The sorrows of pain and regret
Are left to the dead and the dying, The folk that not know me as yet.
18. These are dead, these fellows; they feel not. We are not for the poor and sad: the lords of the earth are our kinsfolk.
19. Is a God to live in a dog? No! but the highest are of us. They shall rejoice, our chosen: who sorroweth is not of us.
20. Beauty and strength, leaping laughter and delicious languor, force and fire, are of us.
21. We have nothing with the outcast and the unfit: let them die in their misery. For they feel not. Compassion is the vice of kings: stamp down the wretched & the weak: this is the law of the strong; this is our law and the joy of the world. Think not, o king, upon that lie: That Thou Must Die: verily thou shalt not die, but live. Now let it be understood: If the body of the King dissolve, he shall remain in pure ecstasy for ever. Nuit! Hadit! Ra-Hoor-Khuit! The Sun, Strength & Sight, Light; these are for the servants of the Star & the Snake.
22. I am the Snake that giveth Knowledge & Delight and bright glory, and stir the hearts of men with drunkenness. To worship me take wine and strange drugs whereof I will tell my prophet, & be drunk thereof! They shall not harm ye at all. It is a lie, this folly against self. The exposure of innocence is a lie. Be strong, o man! lust, enjoy all things of sense and rapture: fear not that any God shall deny thee for this.
23. I am alone: there is no God where I am.
24. Behold! these be grave mysteries; for there are also of my friends who be hermits. Now think not to find them in the forest or on the mountain; but in beds of purple, caressed by magnificent beasts of women with large limbs, and fire and light in their eyes, and masses of flaming hair about them; there shall ye find them. Ye shall see them at rule, at victorious armies, at all the joy; and there shall be in them a joy a million times greater than this. Beware lest any force another, King against King! Love one another with burning hearts; on the low men trample in the fierce lust of your pride, in the day of your wrath.
25. Ye are against the people, O my chosen!
26. I am the secret Serpent coiled about to spring: in my coiling there is joy. If I lift up my head, I and my Nuit are one. If I droop down mine head, and shoot forth venom, then is rapture of the earth, and I and the earth are one.
27. There is great danger in me; for who doth not understand these runes shall make a great miss. He shall fall down into the pit called Because, and there he shall perish with the dogs of Reason.
28. Now a curse upon Because and his kin!
29. May Because be accursed for ever!
30. If Will stops and cries Why, invoking Because, then Will stops & does nought.
31. If Power asks why, then is Power weakness.

32. Also reason is a lie; for there is a factor infinite & unknown; & all their words are skew-wise.
33. Enough of Because! Be he damned for a dog!
34. But ye, o my people, rise up & awake!
35. Let the rituals be rightly performed with joy & beauty!
36. There are rituals of the elements and feasts of the times.
37. A feast for the first night of the Prophet and his Bride!
38. A feast for the three days of the writing of the Book of the Law.
39. A feast for Tahuti and the child of the Prophet--secret, O Prophet!
40. A feast for the Supreme Ritual, and a feast for the Equinox of the Gods.
41. A feast for fire and a feast for water; a feast for life and a greater feast for death!
42. A feast every day in your hearts in the joy of my rapture!
43. A feast every night unto Nu, and the pleasure of uttermost delight!
44. Aye! feast! rejoice! there is no dread hereafter. There is the dissolution, and eternal ecstasy in the kisses of Nu.
45. There is death for the dogs.
46. Dost thou fail? Art thou sorry? Is fear in thine heart?
47. Where I am these are not.
48. Pity not the fallen! I never knew them. I am not for them. I console not: I hate the consoled & the consoler.
49. I am unique & conqueror. I am not of the slaves that perish. Be they damned & dead! Amen.
(This is of the 4; there is a fifth who is invisible, & therein am I as a babe in an egg.)
50. Blue am I and gold in the light of my bride: but the red gleam is in my eyes; & my spangles are purple & green.
51. Purple beyond purple: it is the light higher than eyesight.
52. There is a veil: that veil is black. It is the veil of the modest woman; it is the veil of sorrow, & the pall of death: this is none of me. Tear down that lying spectre of the centuries: veil not your vices in virtuous words: these vices are my service; ye do well, & I will reward you here and hereafter.
53. Fear not, o prophet, when these words are said, thou shalt not be sorry. Thou art emphatically my chosen; and blessed are the eyes that thou shalt look upon with gladness. But I will hide thee in a mask of sorrow: they that see thee shall fear thou art fallen: but I lift thee up.
54. Nor shall they who cry aloud their folly that thou meanest nought avail; thou shall reveal it: thou availest: they are the slaves of because: They are not of me. The stops as thou wilt; the letters? change them not in style or value!
55. Thou shalt obtain the order & value of the English Alphabet; thou shalt find new symbols to attribute them unto.
56. Begone! ye mockers; even though ye laugh in my honour ye shall laugh not long: then when ye are sad know that I have forsaken you.
57. He that is righteous shall be righteous still; he that is filthy shall be filthy still.
58. Yea! deem not of change: ye shall be as ye are, & not other. Therefore the kings of the earth shall be Kings for ever: the slaves shall serve. There is none that shall be cast down or lifted up: all is ever as it was. Yet there are masked ones my servants: it may be that yonder beggar is a King. A King may choose his garment as he will: there is no certain test: but a beggar cannot hide his poverty.
59. Beware therefore! Love all, lest perchance is a King concealed! Say you so? Fool! If he be a King, thou canst not hurt him.
60. Therefore strike hard & low, and to hell with them, master!
61. There is a light before thine eyes, o prophet, a light undesired, most desirable.
62. I am uplifted in thine heart; and the kisses of the stars rain hard upon thy body.
63. Thou art exhaust in the voluptuous fullness of the inspiration; the expiration is sweeter than death, more rapid and laughterful than a caress of Hell's own worm.

64. Oh! thou art overcome: we are upon thee; our delight is all over thee: hail! hail: prophet of Nu! prophet of Had! prophet of Ra-Hoor-Khu! Now rejoice! now come in our splendour & rapture! Come in our passionate peace, & write sweet words for the Kings.

65. I am the Master: thou art the Holy Chosen One.

66. Write, & find ecstasy in writing! Work, & be our bed in working! Thrill with the joy of life & death! Ah! thy death shall be lovely: whoso seeth it shall be glad. Thy death shall be the seal of the promise of our age long love. Come! lift up thine heart & rejoice! We are one; we are none.

67. Hold! Hold! Bear up in thy rapture; fall not in swoon of the excellent kisses!

68. Harder! Hold up thyself! Lift thine head! breathe not so deep -- die!

69. Ah! Ah! What do I feel? Is the word exhausted?

70. There is help & hope in other spells. Wisdom says: be strong! Then canst thou bear more joy. Be not animal; refine thy rapture! If thou drink, drink by the eight and ninety rules of art: if thou love, exceed by delicacy; and if thou do aught joyous, let there be subtlety therein!

71. But exceed! exceed!

72. Strive ever to more! and if thou art truly mine -- and doubt it not, an if thou art ever joyous! -- death is the crown of all.

73. Ah! Ah! Death! Death! thou shalt long for death. Death is forbidden, o man, unto thee.

74. The length of thy longing shall be the strength of its glory. He that lives long & desires death much is ever the King among the Kings.

75. Aye! listen to the numbers & the words:

76. 4 6 3 8 A B K 2 4 A L G M O R 3 Y X 24 89 R P S T O V A L. What meaneth this, o prophet? Thou knowest not; nor shalt thou know ever. There cometh one to follow thee: he shall expound it. But remember, o chose one, to be me; to follow the love of Nu in the star-lit heaven; to look forth upon men, to tell them this glad word.

77. O be thou proud and mighty among men!

78. Lift up thyself! for there is none like unto thee among men or among Gods! Lift up thyself, o my prophet, thy stature shall surpass the stars. They shall worship thy name, foursquare, mystic, wonderful, the number of the man; and the name of thy house 418.

79. The end of the hiding of Hadit; and blessing & worship to the prophet of the lovely Star!

1. Abrahadabra; the reward of Ra Hoor Khut.

2. There is division hither homeward; there is a word not known. Spelling is defunct; all is not aught. Beware! Hold! Raise the spell of Ra-Hoor-Khuit!

3. Now let it be first understood that I am a god of War and of Vengeance. I shall deal hardly with them.

4. Choose ye an island!

5. Fortify it!

6. Dung it about with enginery of war!

7. I will give you a war-engine.

8. With it ye shall smite the peoples; and none shall stand before you.

9. Lurk! Withdraw! Upon them! this is the Law of the Battle of Conquest: thus shall my worship be about my secret house.

10. Get the stele of revealing itself; set it in thy secret temple -- and that temple is already aright disposed -- & it shall be your Kiblah for ever. It shall not fade, but miraculous colour shall come back to it day after day. Close it in locked glass for a proof to the world.

11. This shall be your only proof. I forbid argument. Conquer! That is enough. I will make easy to you the abstrusion from the ill-ordered house in the Victorious City. Thou shalt thyself convey it with worship, o prophet, though thou likest it not. Thou shalt have danger & trouble. Ra-Hoor-Khu is with thee. Worship me with fire & blood; worship me with swords & with spears. Let the woman be girt with a sword before me: let blood flow to my name. Trample down the Heathen; be upon them, o warrior, I will give you of their flesh to eat!

12. Sacrifice cattle, little and big: after a child.
13. But not now.
14. Ye shall see that hour, o blessed Beast, and thou the Scarlet Concubine of his desire!
15. Ye shall be sad thereof.
16. Deem not too eagerly to catch the promises; fear not to undergo the curses. Ye, even ye, know not this meaning all.
17. Fear not at all; fear neither men nor Fates, nor gods, nor anything. Money fear not, nor laughter of the folk folly, nor any other power in heaven or upon the earth or under the earth. Nu is your refuge as Hadit your light; and I am the strength, force, vigour, of your arms.
18. Mercy let be off; damn them who pity! Kill and torture; spare not; be upon them!
19. That stele they shall call the Abomination of Desolation; count well its name, & it shall be to you as 718.
20. Why? Because of the fall of Because, that he is not there again.
21. Set up my image in the East: thou shalt buy thee an image which I will show thee, especial, not unlike the one thou knowest. And it shall be suddenly easy for thee to do this.
22. The other images group around me to support me: let all be worshipped, for they shall cluster to exalt me. I am the visible object of worship; the others are secret; for the Beast & his Bride are they: and for the winners of the Ordeal x. What is this? Thou shalt know.
23. For perfume mix meal & honey & thick leavings of red wine: then oil of Abramelin and olive oil, and afterward soften & smooth down with rich fresh blood.
24. The best blood is of the moon, monthly: then the fresh blood of a child, or dropping from the host of heaven: then of enemies; then of the priest or of the worshippers: last of some beast, no matter what.
25. This burn: of this make cakes & eat unto me. This hath also another use; let it be laid before me, and kept thick with perfumes of your orison: it shall become full of beetles as it were and creeping things sacred unto me.
26. These slay, naming your enemies; & they shall fall before you.
27. Also these shall breed lust & power of lust in you at the eating thereof.
28. Also ye shall be strong in war.
29. Moreover, be they long kept, it is better; for they swell with my force. All before me.
30. My altar is of open brass work: burn thereon in silver or gold!
31. There cometh a rich man from the West who shall pour his gold upon thee.
32. From gold forge steel!
33. Be ready to fly or to smite!
34. But your holy place shall be untouched throughout the centuries: though with fire and sword it be burnt down & shattered, yet an invisible house there standeth, and shall stand until the fall of the Great Equinox; when Hrumachis shall arise and the double-wanded one assume my throne and place. Another prophet shall arise, and bring fresh fever from the skies; another woman shall awakethe lust & worship of the Snake; another soul of God and beast shall mingle in the globed priest; another sacrifice shall stain the tomb; another king shall reign; and blessing no longer be poured To the Hawk-headed mystical Lord!
35. The half of the word of Heru-ra-ha, called Hoor-pa-kraat and Ra-Hoor-Khut.
36. Then said the prophet unto the God:
37. I adore thee in the song --

I am the Lord of Thebes, and I
The inspired forth-speaker of Mentu;
For me unveils the veiled sky,
The self-slain Ankh-af-na-khonsu
Whose words are truth. I invoke, I greet
Thy presence, O Ra-Hoor-Khuit!

Unity uttermost showed!
I adore the might of Thy breath,
Supreme and terrible God,
Who makest the gods and death
To tremble before Thee: --
I, I adore thee!

Appear on the throne of Ra!
Open the ways of the Khu!
Lighten the ways of the Ka!
The ways of the Khabs run through
To stir me or still me!
Aum! let it fill me!

38. So that thy light is in me; & its red flame is as a sword in my hand to push thy order. There is a secret door that I shall make to establish thy way in all the quarters, (these are the adorations, as thou hast written), as it is said:

The light is mine; its rays consume
Me: I have made a secret door
Into the House of Ra and Tum,
Of Khephra and of Ahathoor.
I am thy Theban, O Mentu,
The prophet Ankh-af-na-khonsu!

By Bes-na-Maut my breast I beat;
By wise Ta-Nech I weave my spell.
Show thy star-splendour, O Nuit!
Bid me within thine House to dwell,
O winged snake of light, Hadit!
Abide with me, Ra-Hoor-Khuit!

39. All this and a book to say how thou didst come hither and a reproduction of this ink and paper for ever -- for in it is the word secret & not only in the English -- and thy comment upon this the Book of the Law shall be printed beautifully in red ink and black upon beautiful paper made by hand; and to each man and woman that thou meetest, were it but to dine or to drink at them, it is the Law to give. Then they shall chance to abide in this bliss or no; it is no odds. Do this quickly!

40. But the work of the comment? That is easy; and Hadit burning in thy heart shall make swift and secure thy pen.

41. Establish at thy Kaaba a clerk-house: all must be done well and with business way.

42. The ordeals thou shalt oversee thyself, save only the blind ones. Refuse none, but thou shalt know & destroy the traitors. I am Ra-Hoor-Khuit; and I am powerful to protect my servant.

Success is thy proof: argue not; convert not; talk not over much! Them that seek to entrap thee, to overthrow thee, them attack without pity or quarter; & destroy them utterly. Swift as a trodden serpent turn and strike! Be thou yet deadlier than he! Drag down their souls to awful torment: laugh at their fear: spit upon them!

43. Let the Scarlet Woman beware! If pity and compassion and tenderness visit her heart; if she leave my work to toy with old sweetnesss; then shall my vengeance be known. I will slay me her child: I will alienate her heart: I will cast her out from men: as a shrinking and despised harlot shall she crawl through dusk wet streets, and die cold and an-hungred.

44. But let her raise herself in pride! Let her follow me in my way! Let her work the work of wickedness! Let her kill her heart! Let her be loud and adulterous! Let her be covered with jewels, and rich garments, and let her be shameless before all men!

45. Then will I lift her to pinnacles of power: then will I breed from her a child mightier than all the kings of the earth. I will fill her with joy: with my force shall she see & strike at the worship of Nu: she shall achieve Hadit.

46. I am the warrior Lord of the Forties: the Eighties cower before me, & are abased. I will bring you to victory & joy: I will be at your arms in battle & ye shall delight to slay. Success is your proof; courage is your armour; go on, go on, in my strength; & ye shall turn not back for any!

47. This book shall be translated into all tongues: but always with the original in the writing of the Beast; for in the chance shape of the letters and their position to one another: in these are mysteries that no Beast shall divine. Let him not seek to try: but one cometh after him, whence I say not, who shall discover the Key of it all. Then this line drawn is a key: then this circle squared in its failure is a key also. And Abrahadabra. It shall be his child & that strangely. Let him not seek after this; for thereby alone can he fall from it.

48. Now this mystery of the letters is done, and I want to go on to the holier place.

49. I am in a secret fourfold word, the blasphemy against all gods of men.

50. Curse them! Curse them! Curse them!

51. With my Hawk's head I peck at the eyes of Jesus as he hangs upon the cross.

52. I flap my wings in the face of Mohammed & blind him.

53. With my claws I tear out the flesh of the Indian and the Buddhist, Mongol and Din.

54. Bahlasti! Ompehda! I spit on your crapulous creeds.

55. Let Mary inviolate be torn upon wheels: for her sake let all chaste women be utterly despised among you!

56. Also for beauty's sake and love's!

57. Despise also all cowards; professional soldiers who dare not fight, but play; all fools despise!

58. But the keen and the proud, the royal and the lofty; ye are brothers!

59. As brothers fight ye!

60. There is no law beyond Do what thou wilt.

61. There is an end of the word of the God enthroned in Ra's seat, lightening the girders of the soul.

62. To Me do ye reverence! to me come ye through tribulation of ordeal, which is bliss.

63. The fool readeth this Book of the Law, and its comment; & he understandeth it not.

64. Let him come through the first ordeal, & it will be to him as silver.

65. Through the second, gold.

66. Through the third, stones of precious water.

67. Through the fourth, ultimate sparks of the intimate fire.

68. Yet to all it shall seem beautiful. Its enemies who say not so, are mere liars.

69. There is success.

70. I am the Hawk-Headed Lord of Silence & of Strength; my nemyss shrouds the night-blue sky.

71. Hail! ye twin warriors about the pillars of the world! for your time is nigh at hand.

72. I am the Lord of the Double Wand of Power; the wand of the Force of Coph Nia--but my left hand is empty, for I have crushed an Universe; & nought remains.

73. Paste the sheets from right to left and from top to bottom: then behold!

74. There is a splendour in my name hidden and glorious, as the sun of midnight is ever the son.

75. The ending of the words is the Word Abrahadabra.

The Book of the Law is Written and Concealed. Aum. Ha.

Verse-totals from *Liber CCXX* in Numerical Order

3.05	84	1.03	393	3.27	615	1.44	916	1.14	1763
1.65	106	1.35	399	3.51	620	1.64	922	1.41	1834
3.13	139	2.77	409	3.49	623	3.74	924	1.62	1842
3.69	154	1.08	416	2.16	624	2.14	932	2.54	1909
1.39	156	2.12	416	1.1	633	2.19	933	3.25	1944
3.04	181	1.19	426	3.73	636	1.16	961	2.15	1952
3.59	184	3.52	431	2.67	650	3.55	992	2.26	1969
2.71	194	1.25	438	3.68	650	2.59	997	2.64	2042
2.01	197	2.13	439	2.4	651	2.5	998	1.6	2054
2.47	205	2.33	444	1.45	654	3.09	1000	3.44	2166
3.15	206	2.46	444	2.3	656	3.4	1005	1.15	2167
3.32	213	2.11	445	3.58	660	2.55	1008	3.22	2167
3.07	226	3.54	447	3.48	665	2.07	1025	1.32	2171
3.65	232	2.37	461	3.71	666	2.18	1033	2.66	2183
2.45	240	2.6	465	2.43	677	2.44	1051	3.1	2197
1.17	252	2.51	470	2.61	691	1.54	1065	2.76	2268
3.28	254	2.35	475	2.73	710	3.16	1077	2.53	2304
3.33	257	1.38	484	2.79	716	1.59	1101	2.78	2321
1.01	283	2.39	489	1.05	723	2.72	1110	1.53	2338
2.04	298	3.64	489	3.63	727	1.37	1115	3.46	2383
2.34	298	3.67	493	3.41	728	2.17	1138	2.52	2482
2.23	301	1.18	498	1.48	730	2.74	1153	2.7	2529
1.43	304	3.2	500	2.41	730	2.09	1162	1.49	2543
3.12	305	2.38	511	3.18	730	1.63	1172	3.17	2561
3.36	311	1.47	513	3.29	734	1.31	1178	1.5	2719
2.25	318	1.06	514	3.62	737	3.02	1211	1.56	2798
2.69	320	1.28	516	3.53	738	2.56	1256	1.22	3001
2.1	327	1.04	521	2.62	739	2.05	1302	1.27	3081
1.55	330	1.29	528	2.32	757	1.21	1327	3.43	3137
3.56	335	2.36	535	1.13	766	1.58	1333	2.58	3447
3.5	345	1.09	539	3.14	768	3.23	1337	1.57	3462
3.6	346	1.07	542	3.19	778	3.72	1388	2.22	3607
3.06	347	3.35	555	3.57	786	2.49	1432	1.26	3856
3.01	353	2.68	558	2.03	793	1.33	1439	3.39	4230
2.31	365	1.12	559	1.3	836	2.63	1443	3.11	4390
2.29	367	2.42	564	1.46	839	3.21	1462	3.47	4411
1.24	369	3.26	565	1.34	840	2.02	1511	2.21	4540
2.75	369	2.57	568	2.2	846	2.06	1546	3.42	4687
1.66	370	3.31	574	3.7	853	3.45	1556	3.37	4727
1.23	373	2.08	577	3.03	871	1.36	1578	1.51	4787
2.65	374	3.08	587	1.42	873	1.4	1656	3.38	5076
1.02	378	1.2	595	2.48	885	2.27	1665	2.24	5593
2.28	383	1.11	599	3.75	890	1.52	1721	3.34	5642
3.66	389	3.3	606	3.61	891	3.24	1740	1.61	7919

Verse-totals from *Liber CCXX* in Sequential Order

1	283	45	654	23	301	67	650	32	213
2	378	46	839	24	5593	68	558	33	257
3	393	47	513	25	318	69	320	34	5642
4	521	48	730	26	1969	70	2529	35	555
5	723	49	2543	27	1665	71	194	36	311
6	514	50	2719	28	383	72	1110	37	4727
7	542	51	4787	29	367	73	710	38	5076
8	416	52	1721	30	656	74	1153	39	4230
9	539	53	2338	31	365	75	369	40	1005
10	633	54	1065	32	757	76	2268	41	728
11	599	55	330	33	444	77	409	42	4687
12	559	56	2798	34	298	78	2321	43	3137
13	766	57	3462	35	475	79	716	44	2166
14	1763	58	1333	36	535	1	353	45	1556
15	2167	59	1101	37	461	2	1211	46	2383
16	961	60	2054	38	511	3	871	47	4411
17	252	61	7919	39	489	4	181	48	665
18	498	62	1842	40	651	5	84	49	623
19	426	63	1172	41	730	6	347	50	345
20	595	64	922	42	564	7	226	51	620
21	1327	65	106	43	677	8	587	52	431
22	3001	66	370	44	1051	9	1000	53	738
23	373	1	197	45	240	10	2197	54	447
24	369	2	1511	46	444	11	4390	55	992
25	438	3	793	47	205	12	305	56	335
26	3856	4	298	48	885	13	139	57	786
27	3081	5	1302	49	1432	14	768	58	660
28	516	6	1546	50	998	15	206	59	184
29	528	7	1025	51	470	16	1077	60	346
30	836	8	577	52	2482	17	2561	61	891
31	1178	9	1162	53	2304	18	730	62	737
32	2171	10	327	54	1909	19	778	63	727
33	1439	11	445	55	1008	20	500	64	489
34	840	12	416	56	1256	21	1462	65	232
35	399	13	439	57	568	22	2167	66	389
36	1578	14	932	58	3447	23	1337	67	493
37	1115	15	1952	59	997	24	1740	68	650
38	484	16	624	60	465	25	1944	69	154
39	156	17	1138	61	691	26	565	70	853
40	1656	18	1033	62	739	27	615	71	666
41	1834	19	933	63	1443	28	254	72	1388
42	87	20	846	64	2042	29	734	73	636
43	304	21	4540	65	374	30	606	74	924
44	916	22	3607	66	2183	31	574	75	890

A Comparison of the Verse-totals of the Chapters of *Liber CCXX*

1	283		197		353		833
2	378		1511		1211		3100
3	393		793		871		2057
4	521		298		181		1000
5	723		1302		84		2109
6	514		1546		347		2407
7	542		1025		226		1793
8	416		577		587		1580
9	539		1162		1000		2701
10	633		327		2197		3157
11	599		445		4390		5434
12	559		416		305		1280
13	766		439		139		1344
14	1763		932		768		3463
15	2167		1952		206		4325
16	961		624		1077		2662
17	252		1138		2561		3951
18	498		1033		730		2261
19	426		933		778		2137
20	595		846		500		1941
21	1327		4540		1462		7329
22	3001		3607		2167		8775
23	373		301		1337		2011
24	369		5593		1740		7702
25	438		318		1944		2700
26	3856		1969		565		6390
27	3081		1665		615		5361
28	516		383		254		1153
29	528		367		734		1629
30	836		656		606		2098
31	1178		365		574		2117
32	2171		757		213		3141
33	1439		444		257		2140
34	840		298		5642		6780
35	399		475		555		1429
36	1578		535		311		2424
37	1115		461		4727		6303
38	484		511		5076		6071
39	156		489		4230		4875
40	1656		651		1005		3312

41	1834		730		728		3292
42	873		564		4687		6124
43	304		677		3137		4118
44	916		1051		2166		4133
45	654		240		1556		2450
46	839		444		2383		3666
47	513		205		4411		5129
48	730		885		665		2280
49	2543		1432		623		4598
50	2719		998		345		4062
51	4787		470		620		5877
52	1721		2482		431		4634
53	2338		2304		738		5380
54	1065		1909		447		3421
55	330		1008		992		2330
56	2798		1256		335		4389
57	3462		568		786		4816
58	1333		3447		660		5440
59	1101		997		184		2282
60	2054		465		346		2865
61	7919		691		891		9501
62	1842		739		737		3318
63	1172		1443		727		3342
64	922		2042		489		3453
65	106		374		232		712
66	370		2183		389		2942
67			650		493		1143
68			558		650		1208
69			320		154		474
70			2529		853		3382
71			194		666		860
72			1110		1388		2498
73			710		636		1346
74			1153		924		2077
75			369		890		1259
76			2268				2268
77			409				409
78			2321				2321
79			716				716
	84114		84792		88884		257790

Recursive Verses in The Book of the Law

I:07 Behold! it is revealed by Aiwass the minister of Hoor-paar-kraat.

I:34 This that thou writest is the threefold book of Law.

I:35 ...the Law is for all.

I:36 My scribe Ankh-af-na-khonsu, the priest of the princes, shall not in one letter change this book; but lest there be folly, he shall comment thereupon by the wisdom of Ra-Hoor-Khuit.

I:54 Change not as much as the style of a letter; for behold! thou, o prophet shalt not behold all these mysteries hidden therein.

II:54 The stops as thou wilt. The letters? Change them not in style or value!

III:40 But the work of the comment? That is easy, and Hadit burning in thy heart shall make swift and secure thy pen.

III:39 All this and a book to say how thou didst come hither and a reproduction of this ink and paper for ever -- for in it is the word secret & not only in the English -- and thy comment upon this the Book of the Law shall be printed beautifully in red ink and black upon beautiful paper made by hand; and to each man and woman that thou meetest, were it but to dine or to drink at them, it is the Law to give. Then they shall chance to abide in this bliss or no; it is no odds.

III:47 This book shall be translated into all tongues: but always with the original in the writing of the Beast; for in the chance shape of the letters and their position to one another: in these are mysteries that no Beast shall divine.

III:63 The fool readeth this Book of the Law and its comment & he understandeth it not

III:64 Let him come through the first ordeal and it shall be to him as silver.

III:65 Through the second, gold.

III:66 Through the third, stones of precious water.

III:67 Through the fourth, ultimate sparks of the intimate fire.

III:68 Yet to all it shall seem beautiful. Its enemies who say not, are mere liars.

III:73 Paste the sheets from right to left and from top to bottom: then behold!

III:75 The Book of the Law is Written and Concealed.

A Trigrammaton Qabalah Commentary on *The Book of the Law*

The qabalistic exegesis of Aleister Crowley's *The Book of the Law*, (also known as *Liber CCXX*, *Liber AL vel Legis*, or simply *Liber AL*), is a treacherous subject. Not only are there a multitude of meanings layered into the text, but according to the Class A Comment on *Liber AL*; "The study of this Book is forbidden..." and this statement has created controversy from the moment it was penned by Crowley, for how is the adept to fathom the mysteries of the Book without studying it? Consider the caveat found in verse III:42: "*Success is thy proof: argue not: convert not: talk not overmuch!*"

It is my contention that the Prophet himself, Aleister Crowley, provided the solution to verse II:55, "*Thou shalt obtain the order & value of the English Alphabet; thou shalt find new symbols to attribute them unto.*" The letters of the English alphabet are attributed to the various trigrams by the Prophet alone, and by applying the key of Base 3 to decode the trigrams, the numerical results set forth here are inevitable. The sole responsibility for these results lies with the Prophet and his Holy Guardian Angel, Aiwass.

Any attempt at an exegesis of *Liber AL* has to concern itself with one primary fact: there is a distinct difference between the original Holograph manuscript, (called *Liber XXXI*), and the typeset edition of it known as *Liber CCXX*. In all cases it is presumed that the Holograph takes precedence as the original source material, penned in Cairo in 1904. Nevertheless, *Liber CCXX* represents the Prophet's official publication of *Liber AL* according to the intent of Aiwass as he understood it, and this received text will be the benchmark of the following analysis.

According to TQ gematria, the complete English text of *Liber CCXX* has the value of 257,790. Dividing this by 10 equals 25,779, which is the number of years in one complete cycle of the Precession of the Equinoxes. This number 257,790, however, does not represent a complete accounting of *Liber CCXX*, for the text also contains several other letters and numbers. These additions include the word $\theta\epsilon\lambda\eta\mu\alpha$, which equals 93; the letter Tzaddi, which equals 90; the numerals 4, 11, 418, & 718, which equal 1151; the verse numbers, which equal 8,221 and finally the great Cipher found in verse II:76.

Below is the summation of the complete text of *Liber CCXX*.

257,790 =	TQ gematria value of the English letters of Liber CCXX
183 =	Gematria value of Tzaddi & Thelema (90 + 93)
1,151 =	Numerals in the text (4 + 11 + 418 + 718)
8,221 =	Sum of the verse numbers (1-66, 1-79, 1-75)
351 =	TQ gematria value for the Cipher of verse 2:76
267,696 =	Grand total of the entire contents of The Book of the Law

The number 267,696 has been called **The Global Sum of Liber CCXX**; this title has a TEG value of 220, which is the numeration of the book based on its number of verses.

There are five important sections of the Book of the Law that provide a formula to find the global sum of the text. These are: the first verse, the last verse, the Cipher verse, verses I:46-48, and the entirety of Chapter 2 (in conjunction with the number Pi).

Each of these five sections will be explored in-depth below.

The Formula of the First Verse of *Liber CCXX*

There are 27 trigrams, which constitute the ultimate foundation of theoretical qabalah. In accord with this, let us look at the first 27 characters of *Liber CCXX*.

There are 25 letters in the first verse, so we will include the verse numbers that precede and follow it, as these are an integral part of the sum of the whole document.

(1) (Had) (the) (manifestation) (of) (Nuit) (2) = The first 27 characters of *Liber CCXX*.

(1) (31) (25) (147) (22) (58) (2) = **286** = TQ gematria sum of the characters

(1) (3) (3) (13) (2) (4) (1) = number of characters per word

Multiply the number of characters per word serially:

$$1 \times 3 \times 3 \times 13 \times 2 \times 4 \times 1 = \mathbf{936}$$

Multiply the product of the number of characters per word by the gematria sum of those characters:

$$\mathbf{936 \times 286 = 267,696} = \text{Global Sum of } \textit{Liber CCXX}$$

This formula follows the mathematical methodology of Nuit's injunction in verse I:25. First we *Divide* the 27 characters into words. Then we *Add* the values of the glyphs in each word, and then *Add* the number of characters in each word. Finally, we *Multiply* these two sums. The result is the exact value of the entire contents of *The Book of the Law*.

The 27 glyphs of "1 Had the manifestation of Nuit 2" occur as 7 letters on either side of the central word, manifestation. These two "wings" sum to 57 and 82 respectively. Of course we can make a Transitional Triad out of them.

$$057 = 002010$$

$$082 = 010001$$

$$\mathbf{197} = 021022$$

$$\mathbf{197} = \textit{Nu! the hiding of Hadit.}$$

The first verse of the second chapter is therefore hidden in the formula of the first verse of the first chapter. This ties everything together with absolute perfection. The means of discovering this hidden set of values is called the Corollary to the Formula of the First Verse.

“Had the 1” & “Nuit of 2”: combine their values and you will get the value of the other pairing, namely: *Nu the hiding of Hadit*.

Matching up the first 27 characters of *Liber CCXX* with the 27 trigrams of *Liber XXVII* results in an interesting arrangement:

0												
1												
1	2	3	6	9	18							
H	A	D	T	H	E							
4	5	7	8	10	11	19	20	12	15	21	24	
M	A	N	I	F	E	S	T	A	T	I	O	
13	14	16	22	17	23	25	26					
N	O	F	N	U	I	T	2					

The word “manifestation” aligns with all 12 Zodiac trigrams, *plus* the 13 trigram, so this 13-letter word has trigrams that sum to $169 = 13 \times 13$.

The names Had and Nuit align with trigrams that sum to 6 and 87, and $6 + 87 = 93$.

The sum of the 27 characters = 286 = unto Hadit and unto Nuit

The sum of the 27 trigrams = 351 = *For he is ever a sun, and she a moon.*

The total sum is **637** = 212121, the penultimate hexagram of the *I Ching*, containing the trigrams that the Chinese attributed to the Sun and Moon.

637 = brighter than the moon; in the daytime I exceeded utterly the sun;

We can also make a Triad of these two components to find the missing link:



The Transitional Hexagram is the final hexagram of the *I Ching*.

So the sum of the two parts gives us the Moon over the Sun, while making a Triad from the two parts reveals the Sun over the Moon.

Balancing everything, the sum hexagram and the Transitional Hexagram are antigrams that are the last two hexagrams of the King Wen sequence of the *I Ching*.

The 13 trigram is the key, turning Manifestatio (a good Latin word), into Manifestation. And the 13 letters of *manifestation* are centered, with 7 glyphs on either side of them.

So simple, this little trick, using the very first verse of the Law, encased between the numerals 1 and 2, the primal pair of Yang and Yin. How very obvious.

There are only 4 unhyphenated 13-letter words in *Liber AL*. The mnemonic is:

Consciousness Understandeth Circumference Manifestation

370 = CONSCIOUSNESS UNDERSTANDETH

370 = *The Manifestation of Nuit is at an end.*

302 = CIRCUMFERENCE MANIFESTATION

302 = *Do what thou wilt shall be the whole of the Law.*

The first gematria equivalent provides a reference to the second occurrence of manifestation, (the only one of the four words to appear twice). The second equivalent provides a reference to the whole of the law, whose meaning is further explained by the 26 letters that equal it.

Manifesting Nuit, that's the WILL. And Consciousness Understandeth (in Binah) that this occurs at an end. That end is the pinnacle of the Tree of Life, Ratzon, the *Will*.

The sum of all four is $370 + 302 = 672 = 220220$, the doubling of the 24 trigram. 24 is the letter N, the very letter that lines up with the 13 trigram in this scheme, making the symmetrical and numerical distributions possible.

672 = *the circumference is nowhere found. Yet she shall be known & I never.*

And for those who would like other gematria equivalents:

Consciousness Understandeth = man and woman - Masters of the Temple

Circumference Manifestation = an Universe - beyond space

By pasting the sheets left to right top to bottom, we get a 5 x 13 grid. Using the page-numbers of the sheets, the sum of the middle column is 143, as are the three-part diagonals from either upper corner to either bottom corner.

What are the sums of the five columns? 147...156...143...152...139

147 = Manifestation

156 = BABALON, etc.

143 = The Book of the Law

152 = the English Alphabet

139 = 1 Had the + of Nuit 2

The two outer pillars sum to **286**, the value of the first 27 characters of Liber CCXX.

The Formula of the Ending of the Words

The Book of the Law has encoded the value of its entire contents not only at the beginning of the text, but also at the end of the text.

Global Sum of Liber CCXX = 267,696 = **1872 x 143**

The last three verses of *Liber AL vel Legis* are as follows:

Paste the sheets from right to left and from top to bottom: then behold! There is a splendour in my name hidden and glorious, as the sun of midnight is ever the son. The ending of the words is the Word Abrahadabra. The Book of the Law is Written and Concealed. Aum. Ha.

It was stated in verse III:47, that Abrahadabra is a Key to the text. IN verse III:75, Abrahadabra is specified as being “*the ending of the words*.” We are thus entitled to use this as the last word of a valid gematria string that will be a Key to the Law.

The 39 words that end with Abrahadabra are:

from right to left and from top to bottom: then behold! There is a splendour in my name hidden and glorious, as the sun of midnight is ever the son. The ending of the words is the Word Abrahadabra. = 1872

and the next five words are:

The Book of the Law = 143

So as the Book comes to a close, the last occurrence of its title, multiplied by the TQ gematria of the preceding 39 words, equals the value of the entirety of *Liber CCXX*.

We can then see how *The Book of the Law*, i.e, **143**, is both “*Written and Concealed*”, for it is written out as the title, and its total value is concealed in the title multiplied by the previous 39 words.

Although fragmentary phrases are not generally used, note the two preceding words of the string are “the sheets” = 93. The full term that starts the string is “*Paste the sheets*” = 139; this relates the fact that when the 65 sheets (of the ms.) are arranged in a 5 x 13 grid as specified, (*right to left and top to bottom*), then the rightmost column of page numbers sum to 139, while the page numbers of the central column sum to 143. These sums have nothing to do with gematria, they are generated by the page numbers alone.

In this formula, Nuit’s mathematical method from verse I:25 is followed: the words were *Divided* after the Word Abrahadabra, (itself stated elsewhere to be a key), then the 39 words and the 5 words were *Added* together separately, and then their sums 1872 and 143 were *Multiplied* by each other to get 267,696.

The Great Cipher of *Liber AL vel Legis*, chapter II, verse 76

The Cipher of *Liber AL* verse II:76 appears like this in the Holograph manuscript:

4 6 3 8 A B K 2 4 A L G M O R 3 Y
X 24 89 R P S T O V A L

The most basic division of these 28 glyphs is into numbers and letters:

143 = sum of numbers in the Cipher: (4, 6, 3, 8, 2, 4, 3, 24, 89)

208 = sum of letters in the Cipher: (A B K A L G M O R Y X R P S T O V A L)

Their sum is 351, which is also the sum of all 27 trigrams of *Liber XXVII*.

The most important gematria equivalents of these two totals are the following:

143 = The Book of the Law

208 = Nuit + Hadit + Ra-Hoor-Khuit

These two numbers, along with 9, are multiplied to create the grand total of *Liber CCXX*

$143 \times 208 \times 9 = 267,696$ = the global sum of *Liber CCXX*.

The elegant simplicity with which the Trigrammaton English Gematria arrives at the Global Sum of the contents of *Liber AL vel Legis* can be expressed as a formula. For this formula, a word is defined as a consecutive sequence of either numbers or letters, as written in the Holograph ms of the text of the Cipher, thus:

{4 6 3 8} {A B K} {2 4} {A L G M O R} {3} {Y}
{X} {24 89} {R P S T O V A L}

let CCXX = the sum of *Liber CCXX* (267696)

let SL = the sum of the sets of letters of the Cipher according to TQ gematria (208)

let SN = the sum of the sets of numbers of the Cipher (143)

let NW = the number of sets of words in the Cipher. (9)

Therefore, **CCXX = SL x SN x NW = 267,696**

This formula is the qabalistic equivalent of E=MC² in that it resolves all gematria calculations to a single formula of the Whole, derived from and expressing the totality of, *The Book of the Law*.

{Of course, this presumes use of the TQ gematria table for the English alphabet, so prior to this there would need to be expressed the formula that equates each of the English alphabet letters to a number from 0 to 25}.

Another simple way to divide the glyphs of the Cipher into two sets is by taking alternate glyphs, thus creating two sets of fourteen figures:

4, 3, A, K, 4, L, M, R, Y, 24, R, S, O, A, = 155

6, 8, B, 2, A, G, O, 3, X, 89, P, T, V, L = 196

By replacing the trigrams from 1 to 26 with their reversed trigrams, the same two sums appear.

09 18 03 12 21 06 15 24 01 10 19 04 13 = 155 = the reversal of the numbers 01 - 13

22 07 16 25 02 11 20 05 14 23 08 17 26 = 196 = the reversal of the numbers 14 - 26

So both these methods of splitting the Cipher into two equal-sized groups have direct numerical connections with the 26 fundamental trigrams.

351 = sum 1-26 = sum of the Cipher.

143 = sum of antigrams of 1-13 = sum of Cipher-numbers

208 = sum of antigrams of 14-26 = sum of Cipher-letters

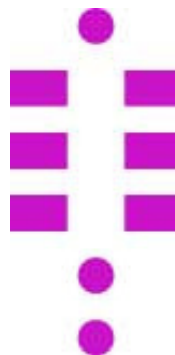
155 = sum of reversals of 1-13 = sum of every 2nd glyph in the Cipher

196 = sum of reversals of 14-26 = sum of every 2nd glyph in the Cipher

Another way to divide the Cipher into two sets is to simply split the sequence in half:

4 6 3 8 A B K 2 4 A L G M O = 117

R 3 Y X 24 89 R P S T O V A L = 234



These are antigrams:

117

234

This is the fundamental pair of antigrams whose sum is 351, since it is the only pair with all Yang lines on one side and all Yin lines on the other.

117 = *a war-engine*

234 = *reward of Ra Hoor Khut*

Number Words in the Cipher

FOUR = 61

SIX = 21

THREE = 52

EIGHT = 36

TWO = 27

FOUR = 61

THREE = 52

TWENTY-FOUR = 142

EIGHTY-NINE = 115

Total = $61 + 21 + 52 + 36 + 27 + 61 + 52 + 142 + 115 = \mathbf{567} = 61 + 8 + 80 + 418$

It's interesting that the number-word "twenty-four" = 142, because the verse with the Cipher is the 142nd verse of *Liber AL*. Note all the 24's that can be derived from it:

$4 \times 6 = \mathbf{24}$;

$3 \times 8 = \mathbf{24}$;

$2 \times 4 \times 3 = \mathbf{24}$.

Then **24** itself.

Then 89, which is the **24**th prime number.

Digit Pairs in the Cipher

The following idea was inspired by John Farthing's analysis of the Cipher, using the TQ gematria. This method is to write out all the digits of the code, and then add them up in pairs. Since the normal addition of the code equals 351, whose digits sum to 9, then any other way of adding up the digits will also result in a multiple of 9.

4 6 3 8 A B K 2 4 A L G M O R 3 Y X 24 89 R P S T O V A L translates into:

4-6-3-8-5-20-17-2-4-5-1-11-21-10-14-3-18- 6-24-89-14-4-15-9-10-22-5-1

Pairing these we get:

$46 + 38 + 52 + 01 + 72 + 45 + 11 + 12 + 11 + 01 + 43 +$
 $18 + 62 + 48 + 91 + 44 + 15 + 91 + 02 + 25 + 1.$

The sum is **729**.

The Cipher normally adds to 351, which is the sum of the 27 trigrams of Liber XXVII. These 27 trigrams can be combined to create 729 possible hexagrams. The method above shows that BOTH of these numbers are in the Cipher.

729 = *the letters? change them not in style or value! Thou shalt obtain the order & value*

The Harmonic Mean in the Cipher

The original idea for discovering a harmonic mean in the Cipher of AL 2:76 comes from Frater RIKB's monograph on the subject. This has been adapted to the numbers of the cipher as derived by the Trigrammaton English Gematria:

“There are various distinct senses in which the word ‘mean’ can be taken mathematically. In perhaps the most useful sense, we have the harmonic mean, in which the same ratio governs each adjacent pair of terms in a series of numbers. For two numbers, the harmonic mean is a middle term that stands in the same relation to the larger number as the smaller number does to it. Practically speaking, this is expressed by the mathematical formula **$m = 2ab/(a+b)$**)

However, extending this process, the harmonic mean defines a harmonic series of more than three terms, so that each term in the series is the harmonic mean of the terms before and after it. Given any two terms, an entire series may be determined.”

Plugging in the TEG numbers of the Cipher
- 143 for the numbers, and 208 for the letters –
we arrive at the following:

$$\begin{aligned}x/143 &= 143/208 = 208/y \\x/143 &= 0.6875 \\x &= 98.3125 \\208/y &= .6875 \\y &= 302.54\end{aligned}$$

The result is a harmonic series of four whole numbers:

$$98 / 143 / 208 / 302$$

And these are the TQ gematria equivalents of those numbers:

098 = threefold
143 = the Book of the Law
208 = Nuit, Hadit, Ra-Hoor-Khuit
302 = Do what thou wilt shall be the whole of the Law.

Pentagrams and the Cipher

The Scarlet Woman XI had a vision. She said to take the second half of the Cipher and flip it upside down, and then fold it back onto the first half of the Cipher.

The number 89 is the oddball of the Cipher, the only character that can't be represented by a basic trigram. It takes 5 lines to draw it. It takes a pentagram. So if we translate the Cipher into a series of n-grams, 89 will stick out above the other 27 characters, being two lines higher, or two digits longer.

That being the case, to make a grid of the Base 3 characters of the Cipher requires that all of them be described as pentagrams. Then we can make a chart of 28 pentagrams.

0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0
0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
0	0	0	0	0	2	1	0	0	0	0	1	2	1	1	0	2	0	2	0	1	0	1	1	1	2	0	0	0	0
1	2	1	2	1	0	2	0	1	1	0	0	1	0	1	1	0	2	2	2	1	1	2	0	0	1	1	0	0	0
1	0	0	2	2	2	2	2	1	2	1	2	0	1	2	0	0	0	0	2	2	1	0	0	1	1	2	1	0	0

Read from left to right and bottom to top in each column for the Base 3 number. For example the first character of the Cipher is 4, (furthest left), and $4 = 00011$.

The first splitting in half leaves the two sets of 14 numbers to sum to 117 and 234:

4 6 3 8 A B K 2 4 A L G M O = 117 R 3 Y X 2 4 8 9 R P S T O V A L = 234

0	0	0	0	0	0	0	0	0	0	0	0	0	0		0	0	0	0	0	1	0	0	0	0	0	0	0	0
0	0	0	0	0	0	0	0	0	0	0	0	0	0		0	0	0	0	0	0	0	0	0	0	0	0	0	0
0	0	0	0	0	2	1	0	0	0	0	1	2	1		1	0	2	0	2	0	1	0	1	1	1	2	0	0
1	2	1	2	1	0	2	0	1	1	0	0	1	0		1	1	0	2	2	2	1	1	2	0	0	1	1	0
1	0	0	2	2	2	2	2	1	2	1	2	0	1		2	0	0	0	0	2	2	1	0	0	1	1	2	1

Then we switch the order of digits in the second half:

0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	2	0	0	0	0	2	2	1	0	0	1	1	2	1
0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	1	0	2	2	2	1	1	2	0	0	1	1	0
0	0	0	0	0	2	1	0	0	0	0	1	2	1	1	1	0	2	0	2	0	1	0	1	1	1	2	0	0
1	2	1	2	1	0	2	0	1	1	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
1	0	0	2	2	2	2	2	1	2	1	2	0	1	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0

$$4 + 6 + 3 + 8 + 5 + 20 + 17 + 2 + 4 + 5 + 1 + 11 + 21 + 10 = 117$$

$$198 + 27 + 18 + 54 + 72 + 217 + 198 + 108 + 63 + 9 + 90 + 126 + 189 + 81 = 1450$$

The new total of the Cipher is $117 + 1450 = \mathbf{1567}$ = the complete first verse of Liber 156:

“This is the secret of the Holy Graal, that is the sacred vessel of our Lady the Scarlet Woman, Babalon the Mother of Abominations, the bride of Chaos, that rideth upon our Lord the Beast.”

The Glyphs of the Cipher Arrayed on a Cube

Typically the Cipher of *Liber AL* 2:76 is considered to be composed of twenty-eight characters; 19 letters and 9 numbers. Another possibility, first mentioned by Fr. AMO, is that the letters A-B are a single glyph, since they are drawn connected in the ms.

Having reduced the number of characters to 27, we can now proceed to put them on a cube made up of 27 smaller cubes; i.e., the smallest cube that has a nuclear cube.

Obviously there are quite a number of ways to do this, so we will use a method that has a textual referent in *Liber AL*, going “**from right to left and from top to bottom.**”

Each of the following 3 x 3 grids are a level of the cube; top middle and bottom.

3	6	4
K	AB	8
A	4	2
M	G	L
3	R	O
24	X	Y
P	R	89
O	T	S
L	A	V

This array makes the letter R the center of the cube. These are the numerical equivalents:

3	6	4
17	25	8
5	4	2
21	11	1
3	14	10
24	6	18
4	14	89
10	9	15
1	5	22

The center is **14**. The eight corners are: 4, 3, 2, 5, 89, 4, 22, 1, for a total of **130**.

The 6 faces, i.e., the cube at the center of each face, are: 25, 11, 10, 3, 6, 9; the sum is **64**.

The edges, i.e., the cubes that are at the center of the twelve edges of the larger cube are: 6, 8, 17, 4, 1, 21, 18, 24, 14, 15, 10, 5, for a total of **143**

The 12 edges of the cube = **143**, the remaining parts of the cube = 14 + 130 + 64 = **208**.

This is yet another way to divide the Cipher into two portions that equal 143 and 208.

This provides a geometrical justification for the phrase used repeatedly in *Liber Ararita*, and so important to the structure of its qabalah:

143 = the Twelve Rays.

The other totals also have some interesting gematria:

The center:

14 = Law

The faces:

64 = Sun = I am a fool

The corners:

130 = No-thing-Tree = black and white

The sum of faces and corners:

194 = The Khabs is in the Khu

The sum of center, faces, and corners:

208 = the Divine Perfection.

The sum of the twelve edges:

143 = the Lotus flower

Splitting the Cipher into 143 and 208

There is yet another way to split the Cipher into 2 parts that sum to 143 and 208. Certain letters are repeated in the Cipher. If these are put in a separate category, then the following is the result:

$4 + 6 + 3 + 8 + 2 + 4 + 3 + 24 + 89 = 143$

A - A - A - L - L - O - O - R - R: $5 + 5 + 5 + 1 + 1 + 10 + 10 + 14 + 14 = 65$

B - K - G - M - Y - X - P - S - T - V: $20 + 17 + 11 + 21 + 18 + 6 + 4 + 15 + 9 + 22 = 143$

The sum of the non-repeated letters is 143, and the sum of the remaining glyphs is 208.

This makes three separate ways to split the Cipher into groups that sum to 143 and 208:

The nine numbers = 143, the letters = 208.

The twelve edges of a cubical array = 143, the remaining parts = 208

The ten non-repeated letters = 143, the remaining glyphs sum to 208.

Miscellaneous Aspects of the Cipher

To get the Global Sum of *Liber CCXX*, which is 267,696, we treat the digits of the text as the whole numbers, such as 24, or 63, etc. Doing it this way, the sum of all the numbers in *Liber CCXX* is 9515, which = 5 x 1903. This memorializes the year that the Cairo Working saw its initial stage, “*the first night of the Beast and his Bride.*”

But if we simply add up the digits of the numerals that sum to 9515, the total is instead 1793. So the difference between these two enumerations is 7722.

If we reduce the Global Sum by 7722, we have a new total of the entire text:

$$267,696 - 7722 = 259,974 \text{ (} = 26 \times 9999 \text{)}$$
$$259,974 = 9 \times 143 \times 202$$

Notice how similar this is to the Cipher of the Whole, which is $9 \times 143 \times 208$.

The letters of the Cipher total 208, of course: by removing the letter X from the series, we have 202. So $9 \times 143 \times 6 = 7722$, which is the amount that the total value of the numbers is reduced by!

This makes for a very interesting subset. Essentially what it means is that in the Cipher, the Cipher of the Whole can be broken down into two parts; one part involves the X (= 6) as a factor, the other part involves all the rest of the letters in the Cipher:

$9 \times 143 \times 202$ = sum of *Liber CCXX* when the digits of all the contained numerals are counted individually

$9 \times 143 \times 006$ = amount of increase in the numerals when all digits are given normal place-values.

$9 \times 143 \times 208$ = sum of *Liber CCXX* when the digits are treated as place-values in Base 10, (such as 76, etc)

In the Holograph ms, Page 20 of chapter 2 contains the Cipher.

This sheet contains a page number and four verse numbers: 20; 73, 74, 75, 76

The total of these five numbers is 318.

The Cipher adds up to 351, so by combining these two numbers we have

$318 + 351 = 669$ for the sum of the Cipher and all the numerals on the page.

$$669 = 220210$$

$$339 = 110120 \text{ (antigram of 669)}$$

$$143 = 012022 \text{ (reversal of 669)}$$

The antigram of the sum of the Cipher and the numerals on the page is **339**:

339 = *the order & value of the English Alphabet.*

The reversal of the sum of the Cipher and the numerals on the page is **143**:

143 = The Cipher of the Whole.

The secret key of *Liber AL*, verse I:46

AL I:46 *Nothing is a secret key of this Law. Sixty-one the Jews call it; I call it eight, eighty, four hundred & eighteen.*

AL I:47 *But they have the half, unite by thine art so that all disappear.*

AL I:48 *My prophet is a fool with his one, one, one. Are not they the Ox and none by the Book?*

There is one solution that is simple and elegant regarding the enigma of AL 1:46. The main import of verse 46 is that the “nothing” of the Jews is to be treated differently from the “nothing” of Nuit. The Jews call nothing 61, because this is the gematria value of the Hebrew word **אין**, Ain. What Nuit calls “nothing” is contrasted with this tradition. In accord with this the following formula treats the two versions of “nothing” differently.

By taking the English gematria values for Nothing and Sixty-one, and combining them with the numerical values of what Nuit calls “nothing”, an arcanum is revealed.

The words in question are: Nothing, Sixty-one, eight, eighty, four hundred & eighteen. Note that the first two words are capitalized, and the remaining words are not.

The first step is to Divide the number-words of the verse into two sets.

The next step is to Add the values of the first set.

The next step is to Multiply the values of the second set.

Finally, the sum and product are combined to create the sum of *Liber CCXX*.

By the Trigrammaton English Gematria:

NOTHING = 81
SIXTY-ONE = 95

By numerical value:

eight = 8
eighty = 80
four hundred & eighteen = 418

$81 + 95 = 176$

$8 \times 80 \times 418 = 267,520$

$176 + 267,520 = \mathbf{267,696} = \text{Global Sum of Liber CCXX}$

Thus all the number-words of the verse can be used to calculate the total text of the Law.

The first half is calculated by gematria, since it is clear that the number 61 does *not* play a numerical role in the secret key. It is expressly stated that it doesn't. But the gematria value of its number-name *does* play a role. The same is true for the word Nothing. But in contrast to “*sixty-one*”, it is said to be “*a secret key of this Law*”. In this case, the reference to the Law is to the **entire contents** of *The Book of the Law*.

In addition to the Arcanum concealed within the number-words of verse 46, there is also a more general formula. Nuit clearly contrasts what the Jews call Nothing, and what she calls Nothing. But the values given in these two versions are closely related.

The number-words which occur before the ampersand in the verse share an 8 to 1 ratio between them; $61 \times 8 = 488 = 8 + 80 + 400$.^v But it goes even deeper than that. The letters of the Hebrew word AIN, which is the referent for the word “sixty-one”, can be multiplied individually to get this exact result:

$$\text{Alef} = 1, \text{Yod} = 10, \text{Nun} = 50. \quad 1 \times 8 = 8; 10 \times 8 = 80; 50 \times 8 = 400.$$

Multiplying in this way results in the value described by the three number-words mentioned before the ampersand. Then after the ampersand is the number-word “eighteen”. This indicates that the number 18 is to be added to the ratio. This then uncovers a formula in the text: **8N + 18 = X**.

When the number in question is 61, we have $(8 \times 61) + 18 = \mathbf{506}$. This is simply the sum of the numbers 8, 80 & 418. But by creating a general formula, we can plug in other values to discover different versions of “X”.

For example, the initial answer is 506, which graphically looks like it could refer to the term *six and fifty*, which Nuit uses in verse I:24 to refer to her *word*. By plugging in the value of 56 into this formula, an interesting result occurs:

$$(8 \times 56) + 18 = 448 + 18 = \mathbf{466} = \text{NUIT}, \text{ spelled in Hebrew as Nun Vav Yod Tau.}$$

So by using the formula given by Nuit on the very numbers she uses to refer to her *word* in a previous verse, the result is the value of her name in Hebrew.

Another use of this formula validates the gematria value of the word Nothing. If 81 is plugged into the formula, the result is: $(8 \times 81) + 18 = 648 + 18 = \mathbf{666}$.

The number 666 is the Greek gematria value of the title To Mega Therion, which means “the Great Wild Beast”. Therefore the number 666 can be a reference to the Beast, which is a term used in *The Book of the Law* to refer to the scribe and prophet, Aleister Crowley. In this case, the result coincides with an interpretation of the verse that follows:

My prophet is a fool with his one, one, one. Are not they the Ox and none by the Book?

If the Ox is Taurus, attributed to the Hebrew letter Vav, (which has a value of 6); and the None is the Fool Atu, attributed to Alef, (which equals 111 when spelled in full), then the combination of the Ox and None can be symbolized as $6 \times 111 = \mathbf{666}$.

The formula of $8N + 18 = X$ that arises out of verse I:46 can be applied to any numerical value. The two examples illustrated above verify that in reference to both 56 and 81, the results are qabalistically significant.

One of the other mysteries about verse I:46 is referred to in the verse that follows it. Nuit says that the Jews call nothing “sixty-one”, but “*they have the half, unite by thine art so that all disappear.*” The question then becomes, what is 61 the half of? There are three obvious candidates for this.

61 as the word אֵין, Ain, refers to the nothingness that is the ground from which the Tree of Life emanates. As such, the “other half” of the Ain could be the Tree, either in the sense of the 10 sefirot, or the entire 32 parts of the Tree, (10 spheres and 22 paths). The third possibility is that the other half of Ain is Soph, סוֹפ, a Hebrew word meaning “limit”. Combined, they make the key term Ain Soph, meaning “without limit”, i.e., infinity. All three of these possibilities can be true simultaneously.

In Base 3, the antigram of the **61** hexagram is the **32** hexagram, (they sum to 93). This other “half” of the antigram pair would then represent the 32 parts of the Tree of Life. Uniting these two antigrams results in their balancing out to 0, so that “*all disappear*”.

As for the 10 spheres of the Tree, an esoteric interpretation of the number-words in verse I:46 interprets the *eight* as the VIII Atu of the tarot, *eighty* as the number 80, *four hundred* as the number 400, and the *eighteen* as the XVIII Atu. The phrase thus becomes “VIII, 80, 400 & XVIII.”

In *The Book of Thoth* tarot, these four correspond to the Hebrew letters Lamed, Peh, Tau, & Qoph. The total value of these four letters is 610. This result is exactly 10 times the value of 61 for Ain, so it is equivalent to the Ain multiplied by the number of spheres that emanate from it on the Tree of Life.

The Hebrew word Soph has a value of **146**, and the reference to 61 is found in verse **I:46**. The other “half” may then be the remainder of the contents of this verse, which is the usual way to interpret this reference. But a further clue is found in the TEG:

146 = *the Force of Coph Nia*

We find in chapter three that Ra-Hoor-Khuit states the following:

I am the Lord of the Double Wand of Power; the wand of THE FORCE OF COPH NIA but my left hand is empty, for I have crushed an Universe; & nought remains.

Clearly the word COPH might be related to SOPH, and the word NIA is simply AIN written backwards, so that Coph Nia refers to the Ain Soph. This is further indicated by the fact that immediately after this reference, Ra-Hoor-Khuit speaks of having the “Double Wand” in one hand, and the nothingness of the crushed universe in the other. This is a reference to the $0 = 2$ formula, with the Coph Nia, or Ain Soph, being the double-term that indicates the Zero in its aspect of Infinity, or the Limitless.

The sum of the 3 different “halves” that complement the Ain is $32 + 610 + 146 = 788$

Now consider *just* the numbers that Nuit contrasts with the Sixty-one: 8, 80, 400, & 18. The Nuclear hexagrams of these numbers are 2, 242, 484, & 60, respectively.

The sum of the four nuclear hexagrams is therefore $2 + 242 + 484 + 60 = 788$. This is the same value as the three complements of 61 / Ain.

Thus the sum of the four numbers and their nuclear hexagrams is $506 + 788 = 1294$

Why is 1294 important? It is the sum of *all* the numerals that occur in the text of *The Book of the Law*: $11 + 4 + 418 + 718 + 4 + 6 + 3 + 8 + 2 + 4 + 3 + 24 + 89 = 1294$.

In verse I:46, the Jews are mentioned in connection with their word Ain, אֵין, whose value is 61. The Hebrew letter ז also appears in *The Book of the Law*, in verse I:57. These are the *only* overt references to Hebrew qabalah in the text, although we might also consider “one, one, one” as referring to the letter Alef, which is 111 when spelled in full.



141 = one one one



183 = ז-90 + Θελημα-93

The 141 and 183 hexagrams are reversals of each other, a direct structural relationship.

My prophet is a fool with his one, one, one. Are not they the Ox and none by the Book?

The Fool of the Tarot is connected with the letter Alef, which equals 111 when spelled in full as אֵלֶף = ALP = $1 + 30 + 80$. But the text seems to also imply that this would be the incorrect way of looking at the answer to the riddle posed previously. Perhaps the answer should be that Alef is enumerated incorrectly, for when the letter Peh in its final form is used (instead of the regular Peh), we have אֵלֶף־פֶּה = $1 + 30 + 800 = 831$.

If one looks closely at the holograph manuscript, it is easy to see that when Crowley wrote “*they have the half*”, he originally wrote “they *half* the half” and then overwrote the word HALF with the “correct” word HAVE.

If they, (the Jews) “halve the half”, then they have one-quarter of the whole. Sixty-one is then 1/4 of the number in question. This number is therefore $61 \times 4 = 244$.

Since 61 has already been stated, the remainder of the whole must be 183. And this is exactly the value of the 7 non-English letters in the text of *Liber AL*: Θελημα + א.

So let us then add in the missing three-quarters, and discover the hidden answer of this verse about Nothing being a secret key.

61 is the Jews’ version of Nothing; this is half of the half.

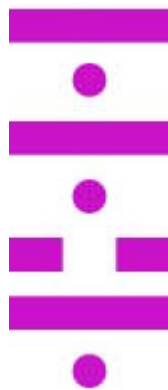
183 is Tzaddi + Thelema; this is the missing three-quarters.

The English version of NOTHING = 81; while Nuit’s version is 8, 80, 418.

Summing all these references together we have:

$$81 + 61 + (183) + 8 + 80 + 400 + 18 = \mathbf{831}$$

The answer is **831**. This is the letter Alef “spelled in full”, as shown above. אלה



831



415



587

The reversal of 831 is 415. The antigram of 415 is 587.

Therefore, the reversed antigram of 831 is 587.

831 minus 587 equals $244 = 61 + 183$.

The other words and numbers stipulated by Nuit in this verse are:

Nothing, eight, eighty, four hundred & eighteen = $81 + 8 + 80 + 400 + 18 = 587$

587 = *Come! all ye, and learn the secret that hath not yet been revealed.*

Pi, Chapter 2, and the Global Sum of *Liber CCXX*

If one considers the grand total of *Liber CCXX* to be a circumference, representing the universe of discourse within which the Law is revealed, one can then involve the ratio Pi and determine what the diameter of such a circle would be.

The Global Sum of *Liber CCXX* is 267,696.

84,792 = English of Chapter 2 of *Liber CCXX*, (excluding the Cipher).

00,418 = one of two numerals in the text of this Chapter, (the other numeral is 4).

85,210 = sum of English plus 418, (i.e., all of Cap. 2 except the number 4 & the Cipher)

$$267,696 / \text{Pi} = \mathbf{85,210.283}$$

Thus we arrive within .3 of the exact total of Chapter 2, plus 418.

The Cipher of verse II:76, which was excluded from this calculation, generates the same number, via the Formula of the Whole: $9 \times 143 \times 208 = 267,696$. So it can be said that the Cipher of the Whole, contained in the Cipher of Chapter 2, is equivalent to the remainder of Chapter 2, times Pi.

III:47...*one cometh after him, whence I say not, who shall discover the Key of it all. Then **this line drawn** is a key: then **this circle squared in its failure** is a key also. And **Abrahamadabra**.*

Although verse III:47 will be dealt with more fully below, it is important to note that this particular formula of Pi and Chapter 2 is referred to in this verse:

A thick diagonal line is drawn on the Holograph page for verse III:47.

“Squaring the circle” is a classical problem of geometry that involves the ratio Pi. The word Abrahamadabra has a value of 418.

Note the verse says “**And Abrahamadabra**”, as if to suggest that it be added to a calculation.

The “*line drawn*” touches the 11 letters STBETISAYFA = **121**

121 refers to the 121st verse = **AL II:55**

{This verse demands a new English gematria be created. The value of this Alphabet is found in the TEG, and in turn creates a sum of **84,792** for the English of chapter 2}.

“*this circle squared in its failure*” refers to **PI = 3.141593**

Abrahamadabra = **418** = numeral found in chapter 2.

Thus we look to Chapter 2, *and Abrahamadabra*, and Pi, and get the Global Sum of CCXX.

So this number **267,696** is what we have found with the TEG, and we must then justify the claims of its greatness, and its fitness as a number of the book.

This can be done with the five formulae: of the first verse, of the 46th verse, of the Cipher verse, of the final verse, and of chapter 2 & Pi. In these five different sections, we find the exact total necessary. And each can be said to be a use of the master-formula of Nuit; to **Divide**, **Add**, and **Multiply** numbers, specifically in that order.

In the first verse, we take the 27 characters that begin the book and *divide* them into categories of both words and letters; we *add* the number of letters in each word and get 1,3,3,13,2,4,1, and we also *add* the individual letters to get 286. Then we *multiply* these two numbers to get the global sum of *Liber CCXX*.

In the 46th verse, we *divide* the references to the secret key of the Law into two categories. The words Nothing and Sixty-one are one category, (with 61 being the enumeration of Ain, or nothing, so that the words are synonyms so to speak), while the other category is the numbers that Nuit calls “it”. So we divided the number references into sets. Then we *add* one set, the gematria, and we *multiply* the other set, the 8, 80, 418. After this comes “and understand” which can be taken a variety of ways. In this case we simply sum the results of the two sets, and we have the global sum again.

In the Cipher, we have the 28 symbols *divided* into letters and numbers. Then we *add* the numerical values of each. Then we *multiply* the two sets. But this requires also multiplying by 9 to get the global sum, and this 9 is either the reduced sum of the cipher, ($351 = 3 + 5 + 1 = 9$), or it is the number of numerals in the cipher, or it is the number of strings of sequential numbers/letters, such as 4 6 3 8 followed by ABK.

The last verse of *Liber CCXX* also gives the global sum, with the 39 words that end with Abrahadabra, (which is stated as the “ending” of the words), adding up to 1872, and followed by the five words *The Book of the Law*, totaling 143. So in this case, the words were *divided* after the word Abrahadabra, (itself stated elsewhere to be a key), then the 39 words and the 5 words were *added* together, and then 1872 and 143 were *multiplied* by each other to get 267,696.

The entirety of chapter 2, in conjunction with 418 and Pi, also gives the global sum. In this case, *divide* refers to dividing Chapter 2 into the English text, two numbers, and the Cipher of verse 76. Then the English text is *added*, and the number 418 is *added* to this sum. Finally, the total is *multiplied* by the number Pi, to generate the global sum.

That's the beginning and end of the Book, its most enigmatic Cipher, the whole of chapter 2, *and* the verse which openly states a numerical mystery.

But it is not just the fact that these five formulae get to the same number. It is also the way they get there that is so delicately perfect. A latticework where every individual strand has to play its part. A precision mechanism.

The Word of Nuit and the Mathematics of Verses I:24-25

All of the formulae investigated so far have partaken to a greater or lesser degree in the principle sequence of arithmetic operations mentioned by Nuit with regard to her name. It's time to look into the verse itself and see what possible solutions are involved.

I:24. *I am Nuit, and my word is six and fifty*

I:25. *Divide, add, multiply, and understand.*

Naturally, there are quite a number of ways one could generate an answer to this riddle. We may begin by looking at the most obvious of them first.

The words *six and fifty* may well refer to the numbers 6 and 50, in which case the arithmetic operations could be performed on these two numbers alone. (It is an inherent part of this riddle that two numbers have to be involved in order to solve it).

First, we **Divide** 6 by 50 to get: $6/50 = 0.12$

Then we **Add** 6 and 50 to get: $6 + 50 = 56$. Continuing, $5 + 6 = 11$, $1 + 1 = 2$

Then we **Multiply** 6 and 50 to get: $6 \times 50 = 300$

Now we have three different answers, and are enjoined to Understand them. First of all, the result of Division is **0.12**, and this symbolizes the digits of the Base 3 system, which are 0, 1 and 2. (When the 0 is absent, the decimal point symbolizes the digit 0).

The result of Adding the two numbers is simply 56, which is the value of the word נֵחַ, NU in Hebrew. But if we continue with the addition of digits, we end up at 11, and then on to the number 2.

The result of Multiplying is **300**: this could have a variety of meanings, such as:

$300 =$ *With the God & the Adorer I am nothing*

To Understand these 3 operations of arithmetic, we apply the ternary gematria of *Liber Trigrammaton*, and get the most importance sentence in *Liber AL vel Legis*, because the sum of the results of the three operations is **302.12**

302 = Do what thou wilt shall be the whole of the Law

0.12 = the three digits of Base 3 numeration, referring to Liber Trigrammaton.

Another approach is to consider that "*my word is six and fifty*" refers to the 6 letters of her Word Θεληµα and the number 50. We know the six letters of her word sum to 93, but the six divisors of the number 50 also sum to 93:

Divide 50 into its divisors: 1, 2, 5, 10, 25, 50.

Add these divisors together: $1 + 2 + 5 + 10 + 25 + 50 = 93$

Multiply this answer by the number you started with: $93 \times 50 = 4650$

4650 = sum of the 58 English names of the Major and Minor Arcana of the tarot.

Note there are 58 card-names involved, and 58 is the TEG value of the name Nuit.

There are several other variations that are possible. Let's try the operations separately on each number, in both directions.

Divide 6 by 50, then Add 50, then Multiply by 50.

$$6/50 = .12$$

$$\text{Add 50: } 50 + .12 = 50.12$$

$$\text{Multiply by 50: } 50 \times 50.12 = \mathbf{2506}$$

Divide 50 by 6, then Add 6, then Multiply by 6.

$$50/6 = 8 \frac{1}{3}$$

$$\text{Add 6: } 6 + 8 \frac{1}{3} = 14 \frac{1}{3}$$

$$\text{Multiply by 6: } 6 \times 14 \frac{1}{3} = \mathbf{86}$$

We may then sum the results of these operations: $\mathbf{2506 + 86 = 2592}$.

The word Θελημα, "spelled in full" by using the Greek letter-names of its six letters, has a total value of 2542. This means that $2592 = \text{Thelema spelled in full, plus 50, and 50 is the Greek letter NU}$.

Thus Nuit's word is **six and fifty**; i.e., her word is the **six** letters of Thelema, **plus 50**.

A curiosity of 2592 is that it equals 2×1296 , and there are 1296 different English words in the Book of the Law. 2592 is also the sum of verse I:**49** and its verse number: the verse equals 2543, (1 more than Thelema spelled in full), plus **49**, for a total of 2592.

This is significant for two reasons; the number **49** is the sum of verse numbers 24 and 25, which contain the formula; and the number **49** is the TEG value of the name NU.

As a variation, we may also take the numbers derived above, and do the "multiply" part of the operation on the results of the "add" part of the operation, instead of multiplying by the given numbers 6 and 50:

Divide 6 by 50, then Add 50. Then Multiply these two numbers together.

Divide 50 by 6, then Add 6. Then Multiply these two numbers together.

Divide 6 by 50 = $6/50 = .12$; then **Add** 50: $50 + .12 = \mathbf{50.12}$

Divide 50 by 6 = $50/6 = 8 \frac{1}{3}$; then **Add** 6: $6 + 8 \frac{1}{3} = 14 \frac{1}{3}$

Multiply the results of these two operations: $50.12 \times 14.333 = \mathbf{718.38666666}$

The name of the Stele of Revealing is thus counted well.

And one last variation:

Divide 50 by 6, then **Add** 50 and 6, then **Multiply** these two together:

$$50/6 = 8.333$$

$$50 + 6 = 56$$

$$56 \times 8.333 = \mathbf{466.666}$$

466 = Hebrew נִוִּית, NUIT

666 = Greek ΤΟ ΜΕΓΑ ΘΕΡΙΟΝ, To Mega Therion; "The Great Beast"

In the formulae used so far, the Global Sum of *Liber CCXX* has been created by the process of gematria alone. But it is important to consider that this global sum can also be generated from a sequence of pure number, via the trigrams, with *no* reference to gematria whatsoever. This is independent confirmation of the validity of the number.

The trigrams occur in a specific sequence in *Liber XXVII*, namely:

0 – 1 – 2 – 3 – 6 – 9 – 18 – 4 – 5 – 7 – 8 – 10 – 11 – 19 – 20 – 12 – 15 – 24 – 13 – 14 – 16 – 22 – 17 – 23 – 25 – 26.

By using the numbers in this sequence, the global sum can be generated. **Dividing** the numbers into four sets, then **Adding** up the sums of those sets, and then **Multiplying** the sums that are generated, results in the Global Sum of *Liber CCXX*:

$$(0 + 1 + 2) = 3$$

$$(3 + 6 + 9 + 18) = \mathbf{36}$$

$$(4 + 5 + 7 + 8 + 10 + 11 + 19 + 20 + 12 + 15 + 21 + 24 + 13 + 14 + 16 + 22 + 17 + 23 + 25) = \mathbf{286}$$

$$(26) = \mathbf{26}$$

$$\mathbf{36 \times 286 \times 26 = 267,696} = \text{global sum of } \textit{Liber CCXX}.$$

The first group of 3 trigrams are the numbers 0, 1 and 2, or Tao, Yang and Yin. These are the three digits of the Base 3 system. They are silent; they are not factors, they are the Axis Mundi.

The next set of four trigrams are the numbers 3, 6, 9, & 18. These are the four Empedoclean Elements of Fire, Water, Air, and Earth.

The next set are the following nineteen trigrams, representing the 12 Zodiac signs, the Sun, and 6 of the planets.

And last is the final trigram, the one that has no English letter, the number 26.

Another important number that is independent of *Liber CCXX* and its gematria is 1,872,000. This is the total number of days in the “long count” of the Maya Calendar, set to end in December of 2012. To the Maya, this number resolved many of their intricate cycles of time keeping. The ratio of *Liber CCXX* to the “long count” is puzzling; there does not appear to be any reason why the two numbers would be related.

$$\mathbf{267,696 / 1,872,000 = 0.143}$$

The answer has no repeating decimal. It is exactly **.143**

143 and the Sheets of the Holograph Manuscript

The importance of 143 can be discovered in another way. Verse III:73 of *Liber AL* states:

Paste the sheets from right to left and from top to bottom, then behold!

In this case, “the sheets” is taken to mean the 65 pages of the original Holograph, which has 22 pages in chapter 1, 22 pages in chapter 2, and 21 pages in chapter 3.

There are two ways to follow this instruction while making a rectangular array of the 65 pages. One may create a 5 x 13 grid, or a 13 x 5 grid.

Here is the first example, with the page numbers of the sheets given. Page 1 of Chapter 1 is in the upper right corner:

5	4	3	2	1
10	9	8	7	6
15	14	13	12	11
20	19	18	17	16
3	2	1	22	21
8	7	6	5	4
13	12	11	10	9
18	17	16	15	14
1	22	21	20	19
6	5	4	3	2
11	10	9	8	7
16	15	14	13	12
21	20	19	18	17
147	156	143	152	139

5	4	3	2	1
10	9	8	7	6
15	14	13	12	11
20	19	18	17	16
3	2	1	22	21
8	7	6	5	4
13	12	11	10	9
18	17	16	15	14
1	22	21	20	19
6	5	4	3	2
11	10	9	8	7
16	15	14	13	12
21	20	19	18	17
147	156	143	152	139

5	4	3	2	1
10	9	8	7	6
15	14	13	12	11
20	19	18	17	16
3	2	1	22	21
8	7	6	5	4
13	12	11	10	9
18	17	16	15	14
1	22	21	20	19
6	5	4	3	2
11	10	9	8	7
16	15	14	13	12
21	20	19	18	17
147	156	143	152	139

The sums of the columns are given at the bottom of each column.

In this array, 143 is the sum of the page-numbers of the middle column. It is also the sum of the diagonals drawn from either corner to the opposite corner. And it is the sum of any “broken diagonals”, which repeat the zig-zag pattern but do not reach from corner to corner, (the broken diagonal is a technique used in the construction of magic squares).

This result clearly shows that the number 143 is the “magic constant” of this rectangular matrix of page-numbers. There are 11 ways to find this sum in the rectangle: 1 in the middle column, and 5 sets of diagonals or broken-diagonals in both directions.

Here is the second possible rectangular array. Page 1 of Chapter 1 is again at the upper right corner.

13	12	11	10	9	8	7	6	5	4	3	2	1		91
4	3	2	1	22	21	20	19	18	17	16	15	14		172
17	16	15	14	13	12	11	10	9	8	7	6	5		143
8	7	6	5	4	3	2	1	22	21	20	19	18		136
21	20	19	18	17	16	15	14	13	12	11	10	9		195

13	12	11	10	9	8	7	6	5	4	3	2	1		91
4	3	2	1	22	21	20	19	18	17	16	15	14		172
17	16	15	14	13	12	11	10	9	8	7	6	5		143
8	7	6	5	4	3	2	1	22	21	20	19	18		136
21	20	19	18	17	16	15	14	13	12	11	10	9		195

13	12	11	10	9	8	7	6	5	4	3	2	1		91
4	3	2	1	22	21	20	19	18	17	16	15	14		172
17	16	15	14	13	12	11	10	9	8	7	6	5		143
8	7	6	5	4	3	2	1	22	21	20	19	18		136
21	20	19	18	17	16	15	14	13	12	11	10	9		195

Here we have essentially the same results, turned sideways. What is significant is that the page-numbers that sum to 143 are not the same numbers as in the first examples.

The sum of the middle row is 143, as are the sums of any diagonals that reach from one corner to the opposite corner. Again, all the “broken diagonals” also sum to 143.

It is also of interest to note that in both arrays shown above, the two outer columns, (or outer rows), sum to 286, while the two inner columns, (or inner rows), sum to 308. The sum of all the page numbers is 737, which is the TEG value of verse III:62

737 = *To Me do ye reverence! to me come ye through tribulation of ordeal, which is bliss.*

The key to the page-numbers is 143, and there are 65 pages. $143 + 65 = 208$.

$208 = \text{Nuit} + \text{Hadit} + \text{Ra-Hoor-Khuit}$

It is also curious that the number of pages, 65, is also the TEG value of the English spelling of the word **Thelema**, which is the Word of the Law and the single most important word in *Liber AL vel Legis*.

Thelema 93 and The Book of the Law

The English gematria value of the word Thelema equals 65. But much more important is the Greek gematria value of the word Θελημα. This is the number **93**.

The last word of *The Book of the Law* is “Concealed”, which has a value of 93. This is followed by the signature *Aum. Ha.* These two words equal 59. This leads us to verse **59** of chapter 2, the only verse that has 93 letters; it also has the word “concealed”:

Beware therefore! Love all, lest perchance is a King concealed! Say you so? Fool! If he be a King, thou canst not hurt him.

The third and last occurrence of the word “concealed” is in verse I:34.

But she said: the ordeals I write not: the rituals shall be half known and half concealed: the Law is for all.

These two verses where the word “concealed” appears are numbered **34** & **59**. These two numbers are antigrams that sum to **93**.

The total value of the three verses where the word “concealed” appears is 2727. This is a reference to *Liber XXVII*, in which the only word that equals 93 is also the word “concealed”.

Liber CCXX contains nine words with the English value of 93. Seven of these only appear once. The only other word to appear repeatedly is the word “Because”, which occurs 11 times. Generally, “because” is used in a pejorative sense, but not always. (See especially verse I:59, which is the number that began this scenario).

Overall, the 93rd verse of *Liber CCXX* is verse II:27 --

There is great danger in me; for who doth not understand these runes shall make a great miss. He shall fall down into the pit called Because, and there he shall perish with the dogs of Reason.

This is the first time “because” appears in a negative light. The total of this 93rd verse is 1665, which equals 15 x 111. The number 111 is the reversed hexagram of 93.

There are four antigram-pairs that sum to 93. Below are these four pairs, with English gematria equivalents taken from *Liber AL*:

31 = Had	62 = Beast
32 = Circle	61 = Temple
34 = Spell	59 = Letter
35 = Egg	58 = Nuit

The fact that “concealed” appears in verses 34 & 59, (which are antigrams), makes it clear that the verse numbers can be a useful tool in conjunction with this gematria. But it must be realized that here again there is a discrepancy between the Holograph and *Liber CCXX*.

The original ms. has no verse numbers in chapter one, and **all** the verse and page numbers were written in pencil, after the dictation. This absence of verse numbers in manuscript means that the total of all the numbers written on the sheets of the Holograph manuscript is $8041 = 11 \times 731$

Chapter	Page Numbers	Verse Numbers	Other Numbers
1	253		11
2	253	3160	4 / 418 / 143
3	231	2850	718
8041 =	737	6010	1294

If the code-numbers of verse II:76 are excluded, then the total is $7898 = 11 \times 718$. The numbers 11 and 718 are two of the four numbers that appear in the text, in chapter 1 and chapter 3 respectively. (Note that if we sum these two numbers, the total is 729, which is the number of possible Trigrammaton hexagrams).

Although it may seem arbitrary to exclude the numbers found in the Cipher, (which sum to 143), an arcanum is revealed when this is done. By removing the code-numbers from consideration we can split the written numbers of the text into two groups, (both of which are multiples of 11):

The page numbers equal $253 + 253 + 231 = 737$, which is 11×67 . These page numbers are incidental to the text itself.

The verse-numbers and the other four numbers, which are all critical to the text, equal $3160 + 2850 + 11 + 4 + 418 + 718 = 7161$, which is 11×651 , or **77 x 93**.

Using the TQ gematria, *Written* equals **77**, and *Concealed* equals **93**. These words both appear, capitalized, in the finale of the Book:

The Book of the Law is Written and Concealed. Aum. Ha.

So the verse numbers and textual numbers written on the Holograph pages contain a disguised reference to the fact that *The Book of the Law* is both *Written and Concealed*, that its message is in both the plain English of the text as well as in cryptic and hidden meanings discovered by various qabalistic methods.

The Order of the Letters

What constitutes uniqueness in a gematria set, and how desirable is such a trait? Until some parameter is defined regarding the value-sets to be used, there are an infinite number of gematria sets, and thus the idea of uniqueness becomes moot. There will not be any unique sets, or they will all be unique, which amounts to the same thing.

So it is only sensible to talk about uniqueness in the context of a given parameter. These have come in two forms; gematria sets with an algorithm to determine the value of the members of a set; and those without such an algorithm, i.e., where values are random, but within specific upper and lower limits. This latter group is of no interest. A group with an algorithm is definite, and therefore can be used comparatively against any other such set.

A common algorithm is to increase the value of each letter by 1, starting either with 1 itself, or Zero. This is the serial gematria table.

Another common algorithm is to represent letters as single-digit multiples of powers of 10. Thus the typical Hebrew and Greek models, which when complete, provide a letter for all 27 places in the realm of the 3-digit decimal numbers. This is the decimal gematria table.

In either of these methods, the one and only way to determine uniqueness is the order of the letters/numbers. 27 items can be rearranged in a total of 27-factorial ways. That's septillions of different ways. And the only thing that makes any of these ways unique is the order of the letters, not how much that certain words add up to, not how much the entirety of any given text adds up to. Only the order of the letters makes any gematria table unique.

TQ gematria gives a total of 267,696 for the entirety of *Liber CCXX*. There are other possible systems that will give that same number. So that sum alone can never be the only parameter for a gematria. That is just the value part of the "order = value" equation.

Let us say for the sake of argument that there are 10,000 such tables. If they all accomplish the same total, then the only thing that distinguishes one from the other is the order of the letters.

There has to be an intersection between these two necessities. If one were somehow able to define *a priori* what order the letters should be in, what would this tell us? Something, for sure, but would it be enough? Just knowing the 26 letters in an order, is that revelatory enough?

It seems that it could only be revelatory in the context of a given achievement by such an order. For example, that such an order creates a total for *Liber CCXX* that is a direct product of the values found in the great cipher of verse II:76. So that if such a total for the text is desirable, then within that group, one would have to determine why that letter-order is desirable as well.

Crowley put the letters in a new order, as found in the commentary to Trigrammaton. And in so doing, they were given a value by the trigrams. He solved the order situation because Aiwass gave him an order of 27 items, the trigrams. He followed that template with attributing letters to it. So the one unique identifying thing about Crowley's order of the letters is their connection to the trigrams. This roots the order in one of the *Holy Books of Thelema*.

One way to quantify the difference between any two given orders of alphabet letters is by comparing how much the positions of the letters are switched between them. Below is a chart that gives the received English alphabet order on the left, and the Trigrammaton alphabet order on the right.

Every letter in the Trigrammaton order, except for J, is in a different position compared to the received order. By giving the Trigrammaton letters the same serial number they have in the received order, we can then compare how many spaces they have been moved in the new order. This is given in the rightmost column.

The sum of all the differences of position of the Trigrammaton letters, compared with their Received Alphabet positions, is **220**. This happens to be the number of verses in *Liber AL vel Legis*, the book that this new order (and value) of letters is specifically designed to decode.

Serial Number	Received Order	Trigrammaton Order	Serial Number	Difference
1	A	I	9	8
2	B	L	12	10
3	C	C	3	0
4	D	H	8	4
5	E	X	24	19
6	F	T	20	14
7	G	Y	25	18
8	H	P	16	8
9	I	A	1	8
10	J	J	10	0
11	K	W	23	12
12	L	O	15	3
13	M	G	7	6
14	N	Z	26	12
15	O	B	2	13
16	P	F	6	10
17	Q	S	19	2
18	R	M	13	5
19	S	N	14	5
20	T	E	5	15
21	U	R	18	3
22	V	Q	17	5
23	W	V	22	1
24	X	K	11	13
25	Y	D	4	21
26	Z	U	21	5
351			351	220

The Gematria Range of the Text of *Liber CCXX*

When the verse numbers of Chapter 1, which are not in the Holograph, are included in the text, then it becomes possible to generate the Global Sum of *Liber CCXX*.

There has been some speculation that including the verse-numbers of *Liber CCXX* is somehow not a legitimate exploration of the TQ, (or any other), gematria values for the body of the text. But there is certain data that makes a strong case for including these verse-numbers.

The lowest possible total for the English letters of *The Book of the Law* in a serial gematria system, (either 0-25, or 1-26), is 145,240. The highest possible value is 455,860. Notice that the range between these values is **310,620**. This number equals **3,340 x 93**.

There is not much significance in either the highest or lowest possible totals, but that changes drastically when we add in all the non-English “extras” from *Liber CCXX*:

145,240 = lowest possible gematria total for the English of *Liber CCXX*

8,221 = sum of the verse-numbers

1,294 = sum of numerals in the text, including the Cipher of 2;76

183 = sum of Tzaddi & Thelema.

154,938 = grand total of lowest possible gematria.

154,938 = **93 x 1666**

455,860 = highest possible gematria total for the English of *Liber CCXX*

8,221 = verse-numbers

1,294 = numerals in the text

183 = sum of Tzaddi & Thelema

465,558 = grand total of highest possible gematria.

465,558 = **93 x 5006**

Not only does this prove that by adding all the extras to get an accurate and complete total for *Liber CCXX*, that we arrive at multiples of 93 for our boundaries, but the multiplicands of 93 are also interesting. 1666 contains the number of the Beast, while 5006 could be split in half and considered as 50/06, or “six and fifty”.

If there is still any doubt as to the validity of adding all the “extras” of *Liber CCXX*, note this: the set of all unambiguous data that is added equals $8221 + 1294 + 183 = 9698$. Adding this amount gets us to our multiples of 93 in each case.

The number 9698 is very curious, as it equals **26 x 373**. 26 is the number of English letters whose values are being tested, while 373 is the value of the Greek word ΛΟΓΟΣ, or Logos, which has many meanings, including Word and Reason. So by adding this amount to the book, we are symbolically bringing “Reason” to the 26 English letters.

$$373 = \text{All words are sacred and all prophets true}$$

This is an interesting gematria equivalence, concerning as it does the idea of words, which is one of the meanings of the Greek word Logos. But we would be remiss if we took this phrase out of context and neglected the rest of the sentence:

Aum! All words are sacred and all prophets true; save only that they understand a little; solve the first half of the equation, leave the second unattacked.

One referent for this sentence is the verse that began the whole search for an English gematria:

II:55. *Thou shalt obtain the order & value of the English Alphabet; thou shalt find new symbols to attribute them unto.*

In this case, the prophet is enjoined to obtain the **order** and the **value** of the 26 letters of the English alphabet. The **order** is the first half of the equation. This he “solved” by his English letter-attributions in *Liber Trigrammaton*, where he put them in a completely unprecedented order. The **value** is the second half of the equation, and this he left “unattacked”, because he did not understand the Base 3 values of the trigrams.

Verse II:55 also has its own internal clues to its validity. After all, if one is going to obtain an English gematria, then it ought to have an important result on the very verse that started the search to begin with.

487 = Thou shalt obtain the order & value of the English Alphabet

521 = thou shalt find new symbols to attribute them unto

The number 487 is a large prime number. It is, in fact, the **93rd** prime number. If the concept of using the ordinal value of the prime numbers has any place in gematria, then the 93rd prime must occur in a position of importance in the text. It occurs here in the very sentence instructing that a new gematria and qabalah must be established.

487 is also the value of the Greek TO ΘHP, To Ther, which means “The Beast”. This shows that it is the Beast himself who will obtain the correct attributions of the English letters to the trigrams.

521 is also a prime. Continuing the use of the serial order, 521 is the **98th** prime.

98 = threefold

This indicates that the “new symbols” to which the letters will be attributed are threefold, i.e., trigrams. And one other major gematria equivalence also indicates the use of the 27 trigrams as the “new symbols”, since the trigrams are in fact Base 3 numbers:

521 = *Every number is infinite, there is no difference.*

The Trigrammaton Sequence in *Liber CCXX*

The 27 trigrams that are the “new symbols” of *Liber XXVII* constitute all the numbers from 0 to 26. But in that book, they occur in a non-linear order, not a serial order from 0 to 26. This non-linear sequence of the trigram-values can be used as markers for “stepping” through the verses of *Liber CCXX*.

The procedure is to take the Base 3 value of the trigrams, as they appear in *Liber XXVII*, and use those values as “steps” through the verses of *Liber CCXX*.

The sequence is: 0 (the starting point, the blank page), followed by:

1, 2, 3, 6, 9, 18, 4, 5, 7, 8, 10, 11, 19, 20, 12, 15, 21, 24, 13, 14, 16, 22, 17, 23, 25, 26.

The initial trigram is Zero, the starting-point of silence. The next trigram is 1, so it takes us to the first verse of the Book. The next trigram is 2, so we skip 2 steps to the third verse. The next trigram is 3, so we skip 3 steps and land on the sixth verse. The next trigram is 6, so we skip 6 steps and land on the twelfth verse, and so on through all 26 trigrams.

Now obviously we will run out of verses, since the sum of the numbers from 0 to 26 is 351, and there are only 220 verses. When we run out, we will start again at the beginning.

But note this very important point: the last verse of our initial run-through, before we begin again at the top, is verse III:63. This is the **208th** verse of the Law. **208** is the TQ gematria value of the letters in the Cipher of II:76 as well as the names Nuit + Hadit + Ra-Hoor-Khuit.

We have used 19 trigrams so far, totaling **208**; likewise the 19 letters of the Cipher of verse II:76 total **208**. That means that the value of the remaining seven trigrams is **143**, which just happens to be (surely by pure coincidence!) the value of the numbers in the Cipher of II:76 as well as the gematria value of the title “*The Book of the Law*”.

The total of all the English words in the following 26 verses is $18,685 = 5 \times 37 \times 101$. The sum of these prime factors is $5 + 37 + 101 = \mathbf{143}$, the value of the Title of the Book.

The sum of all the verse numbers that are used is:

$1 + 3 + 6 + 12 + 21 + 39 + 43 + 48 + 55 + 63 + 7 + 18 + 37 + 57 + 69 + 5 + 26 + 50 + 63 + 2 + 18 + 40 + 57 + 14 + 39 + 65 = \mathbf{858}$

$\mathbf{858} = 26 \times 33$.

Since the word “Fool” = 33, the number 858 symbolizes the Fool stepping through 26 verses in the course of her journey through *The Book of the Law*.

1. Had! The manifestation of Nuit.
3. Every man and every woman is a star.
6. Be thou Hadit, my secret centre, my heart & my tongue!
12. Come forth, o children, under the stars, & take your fill of love!
21. With the God & the Adorer I am nothing: they do not see me. They are as upon the earth; I am Heaven, and there is no other God than me, and my lord Hadit.
39. The word of the Law is Θελημα.
43. Do that, and no other shall say nay.
48. My prophet is a fool with his one, one, one; are not they the Ox, and none by the Book?
55. The child of thy bowels, he shall behold them.
63. Sing the rapturous love-song unto me! Burn to me perfumes! Wear to me jewels! Drink to me, for I love you! I love you!

Chapter II

7. I am the Magician and the Exorcist. I am the axle of the wheel, and the cube in the circle. "Come unto me" is a foolish word: for it is I that go.
18. These are dead, these fellows; they feel not. We are not for the poor and sad: the lords of the earth are our kinsfolk.
37. A feast for the first night of the Prophet and his Bride!
57. He that is righteous shall be righteous still; he that is filthy shall be filthy still.
69. Ah! Ah! What do I feel? Is the word exhausted?

Chapter III

5. Fortify it!
26. These slay, naming your enemies; & they shall fall before you.
50. Curse them! Curse them! Curse them!
63. The fool readeth this Book of the Law, and its comment; & he understandeth it not.

Chapter I

2. The unveiling of the company of heaven.
18. Burn upon their brows, o splendrous serpent!
40. Who calls us Thelemites will do no wrong, if he look but close into the word. For there are therein Three Grades, the Hermit, and the Lover, and the man of Earth. Do what thou wilt shall be the whole of the Law.
57. Invoke me under my stars! Love is the law, love under will. Nor let the fools mistake love; for there are love and love. There is the dove, and there is the serpent. Choose ye well! He, my prophet, hath chosen, knowing the law of the fortress, and the great mystery of the House of God. All these old letters of my Book are aright; but j is not the Star. This also is secret: my prophet shall reveal it to the wise.

Chapter II

14. Now let there be a veiling of this shrine: now let the light devour men and eat them up with blindness!
39. A feast for Tahuti and the child of the Prophet--secret, O Prophet!
65. I am the Master: thou art the Holy Chosen One.

As the reader can see, the three most important verses are included in this set: vv. I:39, 40, 57. But we only get to the phrases *Do what thou wilt* & *Love is the law, love under will* on the second pass-through. This validates the use of the methodology.

Note which verse is the last one on the initial pass-through *Liber CCXX*:

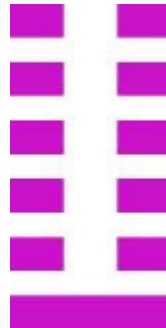
The fool readeth this Book of the Law and its comment & he understandeth it not.

It's almost as if it is saying, "well, you got this far and you haven't a clue, why don't you go back to the beginning?"

Now this has all been accomplished without *any* reference to TQ gematria, but at this juncture it is interesting to note that the value of this "turn-around" verse is **727**, or in Base-3: 222221. This is the 24th hexagram of the *I Ching*, called RETURN.

The name of this hexagram is "Return" because it indicates that the Yang line has made its way step-by-step through the six levels, and is now starting again at the beginning of the hexagram, the bottom line. And this is exactly what we're doing as well, step-by-step until we Return to the beginning.

727



Note also the TQ gematria value of the final verse in this series:

374 = *I am the Master: thou art the Holy Chosen One.*

Looking for some significance to the number 374, we see that it is the antigram of **718**, the value of the name of the Stele of Revealing, which is to be "your only proof."

The sequence of verses chosen from AL is generated strictly from the trigram sequence of *Liber XXVII*, with no connection to the TQ gematria. It is instructive to look at the content of the verses to see if they have any correlation to the trigrams they represent. In this way we can investigate whether the various attributions to these new symbols are illuminated by, or in accord with, the surface and hidden meanings of these verses.

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We begin with the Zero trigram, the blank page, the silence from which issues the words of the Law. This is the Fool who will make the journey through the text. We then take 1 step forward, by virtue of the 1 trigram, the Yang line below two Tao lines, and get to verse one, chapter one:

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1. Had! The manifestation of Nuit.

001. The 1 trigram is the positive pole of the system. This verse establishes that Had is the Yang, issuing forth from, and thus manifesting, the Zero of Nuit.

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3. Every man and every woman is a star.

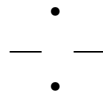
002. The 2 trigram is the complementary, negative pole of the system.. It is the Weak One, which naturally must “equilibrate” the Yang with its Yin line. Note that there are two kinds of stars, men and women. This states the plurality of stars, and the number 2 represents plurality.

The TQ gematria value of these first two verses: $283 + 393 = 676 = 26 \times 26$. This shows that 26 is a key to the sequence, since we will be looking at 26 verses of AL.

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6. Be thou Hadit, my secret centre, my heart & my tongue!

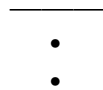
010. Nuit now implores the scribe to be Hadit. Thus the Yang line of Hadit appears again, this time in the middle of the trigram. This is the number 3, attributed to the element of Fire. Hadit states later on that he is “the flame that burns in every heart of man, and in the core of every star”, and this is in concord with the Fire element.



12. Come forth, o children, under the stars, & take your fill of love!

020. We have been told that men and women are stars. Perhaps the children are not, yet, and therefore they are “under the stars”. Note that “fill of love” could be understood as the completeness of love. The word LOVE = 46, and this represents the full complement of 23 chromosomes from each parent, the man and the woman who are stars.

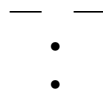
6 is the sum *and* the product of the previous trigrams: $1 \times 2 \times 3 = 6 = 1 + 2 + 3$. In the same way, the Child is the completion in Form of the energies of its parents.



21. With the God & the Adorer I am nothing: they do not see me. They are as upon the earth; I am Heaven, and there is no other God than me, and my lord Hadit.

100. The 9 trigram, the Yang above 2 Tao lines, is attributed to the Element of Air, whose Triform tarot attribution is to the Hierophant.

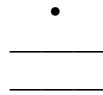
As Crowley points out, this verse from *Liber AL* is about the Stele of Revealing. **The God & the Adorer** are Ra-Hoor-Khuit and Ankh af-na-khonsu, on the obverse of the Stele. The Hierophant actually refers to both of these figures. As High Priest, the Hierophant is Ankh-af-na-khonsu, “the priest of the princes”. But also, the function of the Hierophant in the Aeon of Horus is fulfilled by Hoor, as “the Lord Initiating”.



39. The word of the Law is OEAHMA.

200. The 18 trigram, with a Yin line above two Tao lines, is attributed to the element of Earth. Since the Elemental trigrams, (1, 2, 3, 6, 9, 18), comprise all the factors of 18, then the 18 trigram could be seen as the distillation of the entire Trigrammaton.

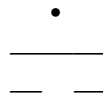
So too is this verse the distillation of *Liber AL*. It gives us our Word, and our number 93. By divulging the word of the Law, it sums up the essence of the entire *Book of the Law*.



43. Do that, and no other shall say nay.

011. Now we leave the Elements and begin on the Zodiac trigrams, specifically, the 4 trigram. Note the context of this verse; what we are supposed to “Do” is our Will. This relates to the number 4 because **Do What Thou Wilt** is the “**secret fourfold word, the blasphemy against all gods of men.**” It may also represent the fact that “to Will” is the most important of the four powers of the Sphinx.

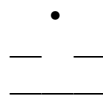
In the previous verse we were told what the Word is. Now we must begin to Do it.



48. My prophet is a fool with his one, one, one; are not they the Ox, and none by the Book?

012. This is the 5 trigram. If 5 is considered as a hexagram, then its reversal is the 567 hexagram. (000012) turns into (210000). 567 is the sum of 61 + 8 + 80 + 418, which are the numbers given two verses previous to this in verse I:46, in regard to “Nothing is a secret key of this Law.” Thus the verse sequence I:46-48 culminates here.

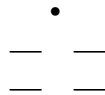
The letter A is attributed to the 5 trigram, and this letter is derived ultimately from the stylized horns of an ox in the Semitic Alphabets, such as the Hebrew Alef: א



55. The child of thy bowels, he shall behold them.

021. This is the 7 trigram, attributed to Gemini and the Adjustment trump in the Triform tarot. Again, the child is mentioned. What the child is supposed to behold is the “mysteries hidden therein” relating to the text of *Liber AL*, and the style of its letters. In *the Book of Thoth* tarot, Adjustment is attributed to the Hebrew letter Lamed, or L, and this letter was the original title of *the Book of the Law*: “Liber L”.

Typically, anything involving the number 7 is somewhat inscrutable, so there is not a definitive explanation of this verse/Trigram correspondence.



63. Sing the rapturous love-song unto me! Burn to me perfumes! Wear to me jewels! Drink to me, for I love you! I love you!

022. The 8 trigram. The number 8 plays a large role in Crowley's qabalah, since the Hebrew letter Chet equals 8, and when Chet is "spelled in full" it equals 418. So we might expect that 418 ought to play a role here, and it most certainly does, for this is the verse that repeats the words "to me" 3, (or 4?), times. Considered as a Greek phrase, To Me, TO MH, means "The Not" and is equal to 418.

Lest we forget, the previous verse in this sequence mentions "the child of thy bowels", and this was in direct response to the capital letters of "To me! To me!" Found in verse I:54. So the meaning of "To Me" is part of what the child will behold.

Chapter II

Here is a sort of pause, because now we are going into Chapter 2. This coincides neatly with an interesting break in the trigram sequence, regarding their numerical values.

Now that we have gotten through 11 trigrams, we have completed the 6 corners of the octahedron and the 4 edges of one equator. We have established all the bigrams of *Liber XXVII*, or if you prefer, all the single-digit numbers in Base 10, plus the number 18, which was our signifier for the Word of the Law, Thelema. (For more on the Cube of Space and the octahedron matrix as it relates to the trigrams, see elsewhere in the *Book of Mutations*).

The verse number that ends this first part is 63; the TEG value of the word AMEN.

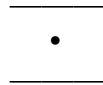
The word Amen signifies the four Elements, and is mentioned in this light in *Liber AL*. The secret gematria that explains the elemental nature of Amen is the fact that in Hebrew AMN, אמן = 741.

The letters of the four Elements in the Holy Qabalah are:

א Alef/Air = 1; מ Mem/Water = 40; ש Shin/Fire = 300; ט Tau/Earth = 400.

The sum of these four letters is $1 + 40 + 300 + 400 = 741$.

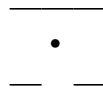
So with that in mind, we can recognize that these four Elements have indeed been created and formulated and arrayed in an octa-matrix precisely as they should be, both as pure elements, and as the four Mutable zodiac signs, one of each Element.



7. I am the Magician and the Exorcist. I am the axle of the wheel, and the cube in the circle. "Come unto me" is a foolish word: for it is I that go.

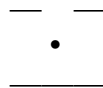
010. The 10 trigram, two Yang lines concealing the central Tao. Attributed to the sign Aries. Note first of all that 10 is the value of the word WILL. 10 is also the letter O, and this looks very much like a wheel, of which Hadit is the axle. This would indicate that Hadit is the Tao, whereas previously it seemed as if Nuit was the Tao.

But let us not forget that Hadit says elsewhere that he is "perfect, being Not". The main point of this verse is that Hadit is the one who "goes". This motive force is linked to Aries as the beginning of the Zodiac.



18. These are dead, these fellows; they feel not. We are not for the poor and sad: the lords of the earth are our kinsfolk.

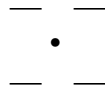
102. The 11 trigram, attributed to Libra. We should really contrast this with the following verse, because the 11 & 19 trigrams are the only pair that are simultaneously antigrams and reversals of each other.



37. A feast for the first night of the Prophet and his Bride!

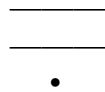
201. The 19 trigram, attributed to Capricorn. This is the first of the 11 feasts mentioned in the book, (and 11 is the antigram of this number, 19). This feast is for the wedding night of the Prophet and his Bride. Ritually speaking they have bonded, and consummated their marriage, thus balancing out their forces. They may well represent the man and woman in chains at the forefront of the Devil card in the *Book of Thoth* tarot, the card that is attributed to Capricorn.

Note also that Crowley's *Liber A'ash vel Capricorni* is concerned primarily with sexual magick: the lengthening of the Lingam and the yielding of the Yoni.



57. He that is righteous shall be righteous still; he that is filthy shall be filthy still.

202. The 20 trigram, attributed to Cancer. This verse ties in with the pronouncement “yea, deem not of change”. Note that this verse is practically a verbatim quote from the *Book of Revelation*. There is perhaps much more to this verse than first meets the eye, but it does not seem to contain any overt reference to the trigram.



69. Ah! Ah! What do I feel? Is the word exhausted?

110. The 12 trigram, attributed to Leo, and the Lust Atu of the Triform tarot. The scribe wonders aloud, “**Is the word exhausted?**” The response is that “**there is help and hope in other spells.**” We have achieved the stabilization of the Fire energy, but there is more to do. And now, we pause again prior to entering the third chapter. So in effect, the word **is** exhausted, at least from chapter two.

If one reads this verse in a positive sense, the scribe is asking if “Exhausted” is the Word.

Exhausted = 112

The reversed hexagram of 112 is 336, which is the doubled-12 trigram. This is significant because 12 is the trigram that got us to this verse.

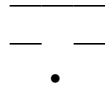


112



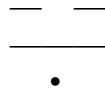
336

Chapter III



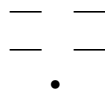
5. Fortify it!

120. We begin chapter three with the 15 trigram, attributed to Taurus, which is the Chariot trump in the Triform tarot. This verse deals with the “island” that must be chosen. We must fortify this island, and defend it. The Chariot is a type of “war-engine”, and has long represented victory in War.



26. These slay, naming your enemies; & they shall fall before you.

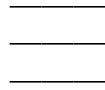
210. The 21 trigram, attributed to Aquarius. The verse enjoins us to slay the beetles that appear after the cakes of light are made. These beetles may signify the Khephra beetle on the Moon Atu of the tarot. Since the Moon Atu was attributed to Pisces, whose Aeon is about to be replaced by that of Aquarius, the symbolism can be interpreted as the overthrow of the old Aeon, and the rising up of the Aeon of Horus.



50. Curse them! Curse them! Curse them!

220. The 24 trigram, attributed to Scorpio, and the Death Atu. Here we have a reference to the all the gods worshipped by humanity. These are roundly cursed, in part because of their attitude toward Death.

Note that in *Liber XXVII*, the verse for this trigram says “[Also there rose up a soul of filth and of weakness, and it corrupted all the rule of the Tao.](#)” This means that a Tao line makes its last appearance here.



63. The fool readeth this Book of the Law, and its comment; & he understandeth it not.

111. The 13 trigram, attributed to the Sun. Here we reach the last verse of our initial run-through of *Liber AL*. Thus the fool mentioned in this verse is akin to the Fool who begins the tarot, and who began this journey through the Law.

Here the fool has come to her end, she has made it through *The Book of the Law*, and either a): doesn't understand it, or b): understands it as Not, depending on whether she is a fool, or a Fool.

From here, we must return to the beginning of the Book to complete the 26 trigrams.

The TQ value of this verse is 727, or in Base-3, 222112, which is hexagram 24 of the *I Ching*, called Return. This is very appropriate in regard to what we have actually done: taken a step-by-step walk through the verses of AL, just as the Yang line took six steps through the pure Yin hexagram, and has now “re-turned” to the bottom line.

This is very significant evidence that there is a deep correlation between the *Liber XXVII* sequence of trigrams, and the set of verses they indicate on our tour through *Liber AL*.

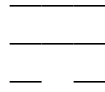
Another thing of significance is that the sum of the nineteen trigrams we have gone through so far is 208, the value of both the letters in the Cipher of AL 2:76, as well as the value of the names NUIT + HADIT + RA-HOOR-KHUIT.

The total of the seven trigrams that remain is **143**.

143 = THE BOOK OF THE LAW =TRIGRAMMATON.

Note, of course, that *The Book of the Law* itself is mentioned in this verse. We now return to the beginning.

Chapter I

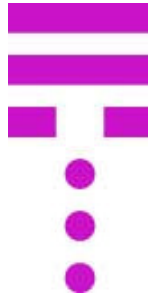


2. The unveiling of the company of heaven.

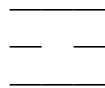
112. Fourteen steps, or verses, later we have arrived at the second verse of AL. This by way of the 14 trigram, attributed to Saturn.

This verse has a value of 378, which is 112000, or, the 14 trigram over the Zero trigram:

378



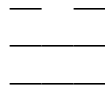
This represents our going back to the Zero point, which was our initial start, and proceeding on (with the 14 trigram as our guide). There is clearly a perfect match with the verse-value and the trigram.



18. Burn upon their brows, o splendid serpent!

121. The 16 trigram, attributed to the solar-phallic Mercury. Just prior to this verse, we were told that “he is ever a sun, and she a moon”, so that the “splendid serpent” is related to the solar symbolism.

But also, the caduceus wand held by Mercury symbolizes the Kundalini serpent in the spine. When this Serpent rises through the chakras, it illuminates the Ajna chakra, the “third eye” in the forehead, and thus “burns upon the brow”.



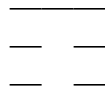
40. Who calls us Thelemites will do no wrong, if he look but close into the word. For there are therein Three Grades, the Hermit, and the Lover, and the man of Earth. Do what thou wilt shall be the whole of the Law.

211. The 22 trigram, attributed to Juppiter. It is quite possible that this verse we now come upon is the actual reason for the appearance of the 22 trigram at this point in the *Liber XXVII* sequence.

The fact is, that if one follows the algorithm by which the sequence of trigrams is generated in *Liber XXVII*, everything works perfectly until this point. Here, the trigram should be 17, not 22. Instead, 22 “should” come after 17. If it did so, we would still get to our next verse, I:57, (which is obviously vital), but we would not land on I:40, we would land on I:35, which says simply: *This that thou writest is the threefold Book of Law.*

As important as this verse is in naming the work executed, I believe its importance is trumped by verse 40, which contains that famous eleven-word phrase “*Do what thou wilt shall be the whole of the Law.*”

As far as 22 is concerned, it has long been a special number in the qabalah because of the 22 Hebrew letters, and the 22 Major Trumps of the Tarot. It thus represents wholeness, and here we are told exactly what the “whole” of the Law is.



57. Invoke me under my stars! Love is the law, love under will. Nor let the fools mistake love; for there are love and love. There is the dove, and there is the serpent. Choose ye well! He, my prophet, hath chosen, knowing the law of the fortress, and the great mystery of the House of God. All these old letters of my Book are aright; but j is not the Star. This also is secret: my prophet shall reveal it to the wise.

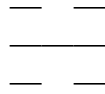
122. The 17 trigram, attributed to Venus, and the Star Atu. This trigram is a glyph of the Body of Nuit arched over the Earth.

Verse I:57 includes the vital phrase, *Love is the law, love under will*, the complement, if you will, to the eleven-word phrase of our previous verse.

The 17 trigram is the antigram, the complement, of the previous trigram, 22. Thus these two trigrams lead us to the two key verses of the whole Book, (but only after we've gone through the Book once).

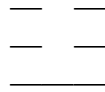
The dove in the verse is a symbol of Venus. And thus we are done with Nuit's chapter. A very enigmatic verse to end our involvement with Her.

Chapter II



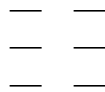
14. Now let there be a veiling of this shrine: now let the light devour men and eat them up with blindness!

212. The 23 trigram, attributed to Terra Mater. But note that in the *I Ching*, this trigram is known as the Abysmal, and indicates, among other things, danger, including the danger lurking in the unknown. This is because the Yang light is shrouded by the Yin darkness on either side of it. Likewise the “men”, (the masculine Yang lines), have been swallowed up by the Yin lines, so that they are blinded.



39. A feast for Tahuti and the child of the Prophet--secret, O Prophet!

221. The 25 trigram. This verse has a TQ gematria value of 489, (200010 in Base 3), and this is the antigram of 249, (100020 in Base 3), the value of verse I:39. So part of the role of this verse is to exhibit the idea of the antigrams, appearing as the complement of verse I:39, which includes our Word Thelema. Thus the two verses numbered 39, (which both appear in this sequence), have values that are antigrams.



65. I am the Master: thou art the Holy Chosen One.

222. Last but not least, the 26 trigram. The verse number may indicate the 65 pages of the Holograph, thus symbolizing the “whole work”. Likewise, this trigram has the value of 26, and can thereby indicate the “whole sequence” of the 26 verses we have gone through.

The weight of evidence is compelling that this sequence of verses, arrived at via the trigrams of *Liber XXVII*, encodes a great deal of esoteric information regarding the trigrams, their attributions, and some general features of the Trigrammaton Qabalah.

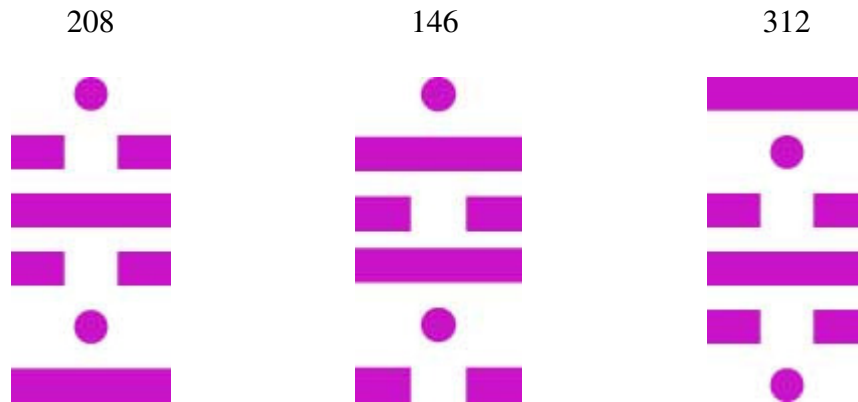
The Scribe and Prophet, Ankh-af-na-khonsu, the Holy Chosen One

There are a number of references to Aleister Crowley in *The Book of the Law*. The first reference occurs in verse I:5, where he is called the “*warrior lord of Thebes*”, a reference to his manifestation as Ankh-af-na-khonsu.

By TEG values, this title equals **208**, which is also the sum of the words Hiding and Manifestation (61 + 147), the complementary words from the first verses of Chapters 1 and 2. **208** is also the English value of the three names: Nuit, Hadit, & Ra-Hoor-Khuit.

Most importantly, **208** is one of only three hexagrams which, when added to its antigram (146), and its reversal (312), creates the sum of **666**, a number that Crowley was closely identified with, being the number of the Beast in the Book of Revelation

146 is the value of the title “*Holy Chosen One*”, conferred upon the Prophet in verse II:65, the end of the trigram sequence of verses in *Liber AL*. Also, 146 & 208 are the only pair of antigrams that differ by 62, which is the value of the word Beast.



208 = *warrior lord of Thebes*

146 = *Holy Chosen One*

312 = *he may make severe the ordeals*

In verse I:26, the scribe asks Nuit, “*Who am I ?*”; she answers “*Thou knowest!*” This name has the TEG value of 143, the value of the title “*The Book of the Law*”. Nuit thus identifies Crowley with the Book for which he is the scribe. 143 is also the sum of the numbers used in the Cipher of verse II:76. The letters in this Cipher total 208.

Thus by separating the Cipher into numbers and letters, there is a coincidence with two of the references to Crowley. At the same time these two numbers represent the TEG values of the title of the book and the Gods of the three chapters:

143 = *Thou knowest* = *The Book of the Law*

208 = *warrior lord of Thebes* = *Nuit, Hadit, Ra-Hoor-Khuit*

Crowley has a number of other titles found in *Liber AL*. The one that directly connects him with the theogony of *Liber AL* is found in verse II:64 --

418 = prophet of Nu! prophet of Had! prophet of Ra-Hoor-Khu!

The sum of 418 connects him with “the name of thy house 418” from verse II:78

They shall worship thy name, foursquare, mystic, wonderful, the number of the man; and the name of thy house 418.

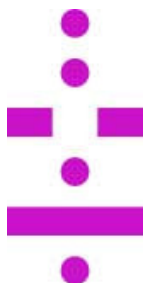
One of the names to be worshipped is תריון, Therion, which means “Beast” and equals **666**. It is **foursquare** because it is the sum of all the numbers of a 6 x 6 magic square. It is **mystic** because it is the sum of the numbers from 1-36, and any such sum is called a “mystic number” in the qabalah. It is **wonderful** because the Hebrew word פלא means “wonder” and equals 111, the sum of any row or column in the 6 x 6 magic square. It is **the number of the man** because 666 is described as such in Revelation.

But “*thy house 418*” is the other name in verse II:78 that is to be worshipped. Crowley took the “house” to mean Boleskine, spelled in Hebrew as בולשכין = 418.

However, the term “house” can also refer to one’s ancestral lineage. Rather than the name of a physical house, which no sane Thelemite can be expected to worship, “*the name of thy house*” refers to the nativity of the Prophet.

418 is the gematria value of the Hebrew name בר אריה, or Bar Arieḥ. The word Arieḥ means “Lion” in the sense of Leo, the Zodiac sign. So Bar Arieḥ means, literally, “son of the Lion”. As the Great Beast, his father was also a beast, in this case a lion, because the sign of the Lion was rising at Crowley’s birth. And this term is also a hidden reference to 666, because by itself Arieḥ = **216** = **6 x 6 x 6**. Thus Therion/666 is the son of Arieḥ/6 x 6 x 6. The only verse in the Law that sums to **666** is verse III:71, which is the **216th** verse in the Book.

Another of the titles given to Crowley in *Liber AL* is *Prophet*, which has a TEG value of 57. The antigram of 57 is 33, the value of the word *fool*. Thus the phrase “*My prophet is a fool*” is a reference to 57 and its opposite, 33. The reversal of 57 is 99:



57



33



99

$$57 + 33 + 99 = 189 = \text{Ankh-af-na-khonsu}$$

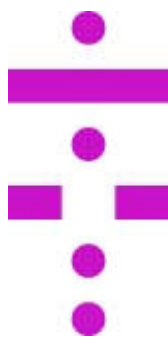
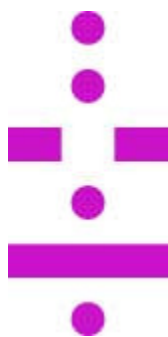
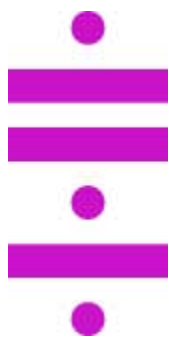
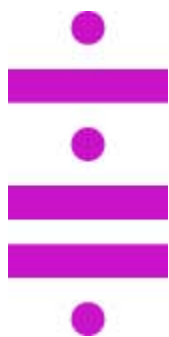
The verse continues, “*My prophet is a fool with his one, one, one.*” Of course, the term “fool” in this verse can also refer to the Fool trump of the tarot, whose letter is Alef, which equals 111 when spelled in full. So the *one, one, one* is a direct reference to Alef.

The TEG value of the word One is **47**. The antigram of 47 is 64. The sum of these antigrams is $47 + 64 = 111$.

111 plays an important role in the text of the Law. It is hidden in verse III:47

one cometh after him, whence I say not, who shall discover the key of it all.

Discover = 99.	The reversal of 99 is 57;	their total is 156.
the key of it all = 111.	The reversal of 111 is 93;	their total is 204.

	+		+		+		=		+	
99		57		111		93	=	156		204
discover		prophet		the key of it all		Θελημα		Βαβαλον		the Scarlet Concubine

156 and 204 are antigrams. This dramatic result confirms the precise wording of the text and gives the method of interpretation. What the one who comes after shall do is “*discover*” the key of it all: not uncover, or reveal, or decipher, but *discover*. The gematria of Trigrammaton, given by the Prophet, initiates this act of discovery. The key of it all is the method of using hexagram structures to uncover secrets in the Law of 93.

As noted above, the prophet is “*a fool with his one, one, one.*” As it happens, there is only one other hexagram pair that arrives at 156 and 204 in the same manner.

39 and its reverse, 117, sum to 156. 33 and its reverse, 171, sum to 204. 33 is the value of the word Fool, so that the above procedure can be duplicated by starting with the word Fool instead of Prophet.

The importance of **156** is obvious, being the Greek gematria value of the goddess name Babalon, received by Crowley during his magickal workings in North Africa. 156 is also the value of the set of zodiac and planetary trigrams of *Liber XXVII*.

The importance of **204** is less obvious, but it is the TEG value of “*the Scarlet Concubine*”, who is the physical counterpart of the Beast, as well as the avatar of the goddess Babalon. 204 is also explored in more depth below.

Self-Identifications of Hadit

There is another important statement where we can derive 204 from 93 and 111, the two hexagrams that are reversals of each other in the example above. Hadit says:

*I am perfect, being Not and my number is **nine** by the fools, but with the just I am **eight**, and **one in eight**: Which is vital for I am none indeed.*

93 = I am perfect
111 = being Not

The values of the key words are: nine = 61, eight = 36, one in eight = 107.
Nine + eight + one in eight = I am perfect, being Not = **204**.

Hadit says that he is eight, and one in eight, (note the capitalized W in *Which*. The letter W = 8) This can also be taken to mean that he identifies with the 8 *I Ching* trigrams. These are often put in a circle, as in the Early- and Later-Heaven sequences. In this case, the “*one in eight*” becomes the center of that circle, analogous to the center of the sphere of Nuit. This is the ubiquitous point-of-view that is Hadit as the observer. We find a reference to these eight Planets earlier in Hadit’s chapter, in verses 6 and 7:

I am the flame that burns in every heart of man, and in the core of every star. I am Life, and the giver of Life, yet therefore is the knowledge of me the knowledge of death. I am the Magician and the Exorcist. I am the axle of the wheel, and the cube in the circle.

I am the flame that burns in every heart of man = Venus
and in the core of every star = Sun
I am Life, and the giver of Life = Terra Mater
yet therefore is the knowledge of me the knowledge of death = Saturn
I am the Magician = Mercury
and the Exorcist. = Mars
I am the axle of the wheel = Juppiter
and the cube in the circle.= Luna

Venus is a flame because in *Liber AL* we are told to “**love one another with burning hearts**”, and Venus is the goddess of Love.

The Sun is the flame “**in the core of every star**”, for obvious reasons.

Mother Earth is the only planet known to harbor Life.

Saturn is typically associated with old age and death.

Mercury is the attribution of the Magician card in the *Book of Thoth* tarot.

Mars is Exorcist by virtue of his attacking nature.

Juppiter is the Wheel of Fortune in the *Book of Thoth*.

Luna must then be the “**cube in the circle.**”

27 is a cube number, and it takes Luna 27 days to revolve in a near-circle around the Earth.

The Stele, the Kiblah, the Ka'aba, and the Cubical Number

Hadit says that he is “*the axle of the wheel, and the cube in the circle.*” This “cube” can be considered a cube number, a number raised to the 3rd power. Indeed, the name HAD has a value of 31, which is very close to the number Pi raised to the 3rd power, i.e., Pi “cubed”.

Meanwhile, the circle mentioned by Hadit can be symbolized as a circumference, or as the limit of discourse in the following example.

$$155 = \text{circumference.}$$

The 155th verse of *Liber AL* is verse 3:10. Will this tell us anything related to Circumference?

Get the stele of revealing itself; set it in thy secret temple - and that temple is already aright disposed - & it shall be your Kiblah forever. It shall not fade, but miraculous colour shall come back to it day after day. Close it in locked glass for a proof to the world.

This verse constitutes the instructions regarding the setting up of the Stele of Revealing in Crowley's temple to make it a Kiblah, a focal point for the followers of Thelema. It is generally agreed that this “*secret temple*” was in fact Crowley's house on Loch Ness, Boleskine, which was already “*aright disposed*” at that time.

Two things are of paramount importance here. First of all, the word Boleskine equals 113. Secondly, the entirety of verse 3:10, quoted above, sums to **2197**.

$$2197 = 13 \times 13 \times 13.$$

So the verse giving instructions about the stele sums to a cube number. And not just any cube number, but 13 cubed, the key prime number of the whole system of Trigrammaton.

There is an intimate relationship between this Cube, and the number 113. Recall that the Stele is to be “*your Kiblah*”. This is a Muslim term, meaning the direction in which one faces, (Mecca), to pray. Mecca is thus a Kiblah.

But in Mecca is the Ka'aba, the building housing the famous stone of Mohammed and Abraham. This word Ka'aba means a Cube, since the building is roughly cubical in dimension. *Liber AL* states that Crowley must “*Establish at thy Kaaba a clerkhouse*”. The ka'aba in this case is clearly Boleskine:

$$\text{Boleskine} = 113 = \text{clerkhouse.}$$

And at this Ka'aba will be the Stele, i.e., the *Kiblah*, kept in locked glass.

$$\text{your Kiblah} = 113 = \text{locked glass}$$

So the number 113 is clearly pointing toward the container for the Stele, the surrounding protective atmosphere, the Circumference if you will, around this Stele. The Stele itself represents the cube *within* this circle. It is the point of focus. And the instructions describing it appear in a verse related to the word “*circumference*”, whose total is 13 cubed.

Now to come from a completely different angle; the sum of all the English letters, (except the Cipher) in *Liber CCXX* is 257,790. This includes a total of 9534 for the versified portions of the Stele, which are not in the Holograph. This is key. We're going to subtract these “Stele verses” to find out the value of the English in the Holograph that made it into *Liber CCXX*. Perhaps we'll find out something about the Stele in the process of “removing” it from the text:

$$257,790 - 9534 = \mathbf{248,256}.$$

This number is a bit of a disappointment. But there is a secret in the MS.

The very first word of Chapter 3 is Abrahadabra. Look at it closely in manuscript, and it obviously has an extra letter “A” in it, making it *Abraahadabra*.

By adding this extra A, the verse would equal 358 instead of 353. The reversed hexagram of 358 is **418**; the value of the word Abrahadabra in Hebrew.

That's all very interesting, but it's not the real point. The real point is that by using this extra letter A, we can add a total of 5 to the English value of the Holograph:

$$248,256 + 5 = \mathbf{248,261}.$$

248,261 then represents our circumference of all the letters, the limits of our gematria set for the English of the Holograph:

$$\mathbf{248,261 = 113 \times 13 \times 13 \times 13}.$$

The sum of all the English letters in the Holograph, (except the Cipher), is then equal to the sum of verse 3:10 multiplied by 113.

We are entitled to add up the four prime factors of this total of all the English letters:

$$113 + 13 + 13 + 13 = 152 = \text{THE ENGLISH ALPHABET}$$

Miscellaneous Number Mysteries in Liber CCXX

The 204th verse of *Liber AL* is III:59; “*As brothers fight ye!*” which has a value of 184. The number 184 is the second of the three hexagrams which, when added to its antigram (98), and its reversal (384), sums to 666. But more importantly, 184 is also the value of an exact equation written in the text of verse I:45;

“*The Perfect and the Perfect are one Perfect, and not two: nay, are none!*”

If the words “*and*” & “*are*” get replaced with a **plus** sign and an **equals** sign, the gematria is then exact:

and are and
The Perfect (92) + the Perfect (92) = one perfect (114) + not two (70). 184 = 184.

Immediately following this equation, Nuit negates the Unity created from the Duality, and declares the perfect to be “*none*”. The very next word begins verse I:46, “*Nothing is a secret key of this law. Sixty-one the Jews call it;*”

So “the Perfect”, which is the pure Will, is “none”. This none is then expressed as a secret key of this Law, in the guise of Nothing. It is not 61, as in the old Hebrew qabalah, but 8, 80, 400 & 18. These must be united to make “all disappear”. But what is the “all” that must disappear?

ALL = 7
NOTHING = 81

7 x 81 = 567. This literally makes the **all** disappear into the **Nothing**, and vice versa.

Having accomplished this, we are then told, “*My prophet is a fool with his one, one, one. Are not they the Ox and none by the Book?*” Just as Thelema/93, the pure Will, is hidden in the hexagram of 111, so the answer to the equation above is also hidden. The word “they” in this verse refers to 111 as אֵלֶּם, meaning “an ox” and attributed to the Zero trump of the tarot, the Fool “They” also refers to the results of uniting the two halves of the equation. The structure of the hexagrams reveals the nature of “*the Ox and none*”.



“*The Ox and none*” as noted by Frater Achad, refer to the Hebrew qabalah, where Taurus the Bull is ShUR, שׁוּר, whose gematria value is 506 (= 8 + 80 + 418). The “*none*” is then the word אֵין, whose value is 61. Uniting these by addition: 506 + 61 = 567.

The reversed hexagram of 567 is 5. The difference between hexagram 567 and its reverse, hexagram 5, is 562. This is the TEG value of “*six and fifty. Divide, add, multiply and understand.*”

Crowley first explores the obvious answer to this process by showing that 6 divided by 50 = 0.12, which is, in Base 3 terms, the structure of the 5 trigram. The Zero is actually superfluous here, as the decimal point can serve this function when the number is less than one. The Zero is the Tao, the 1 is the Yang, the 2 is the Yin. Since the Tao has no effect on the numerical value, it is really a symbol of the Zero/Fool trigram, compressed into one line. Thus the 5 trigram by itself can represent the Ox and none.

The other results of the process are adding 6 + 50 = 56, the value of the word NU in Hebrew; and multiplying 6 x 50 = 300, the value of the Hebrew letter Shin.

In his *Commentaries on The Book of the Law*, Crowley goes on: “I had thought of reading this verse ‘divide 56 into (?2) parts such that by adding them together and then multiplying them (? by 56 again) we should get some Arcanum’.” “Dividing 56 as 28 & 2 we get 56 x 30 = 1680. Dividing 56 as 7 & 8 we get 56 x 15 = 840. Of these two numbers I have no special information.”

— — • — — • — •	— • — • — •	— • — • — •	— — — — — —
1680	840	1008	728

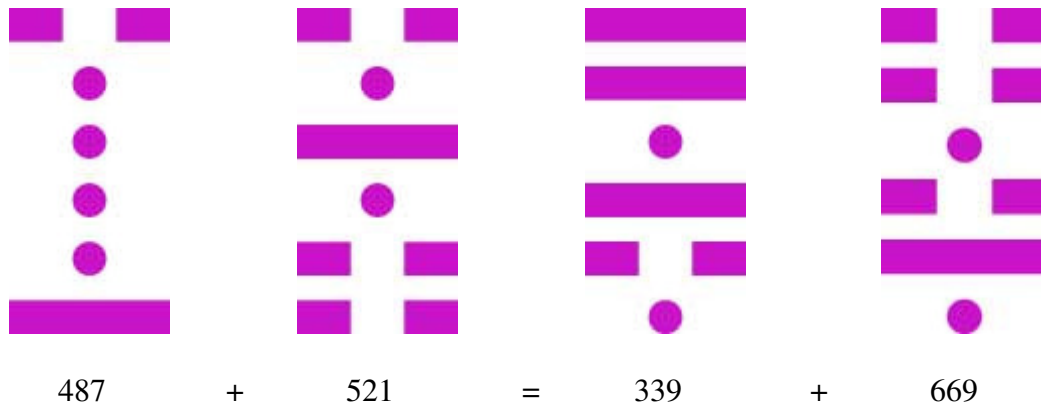
1680 and 840 are thus antigrams, and they differ by 840, the TEG value of verse I:34, “*But she said: the ordeals I write not: the rituals shall be half known and half concealed: the Law is for all.*” This is one of the 3 occurrences of the word “concealed” in *Liber AL*, a word whose value is 93. 840 is also the value of an important Greek term, Μικροκοσμος, the microcosm, the “little universe”.

To continue with Crowley’s work: “Dividing 56 as 7, 2, 2, 2, its (prime) factors, and adding their sum, 13, and multiplying, (by 56), we get 728 or 31-666-31, (which equals) Alostrael, the mystic name of the Scarlet Woman, the representative of Nuit, Lea Hirsig, as bestowed on her by the Wizard Amalantrah nearly two years before I made this calculation.”

As for the last possibility using his method, *Divide* 56 into 4 and 14. *Add* these two together: $4 + 14 = 18$. *Multiply* $56 \times 18 = 1008$. As Crowley noted, 1008 is equal to “10 cubed + 2 cubed, a somewhat remarkable number.” Remarkable indeed. This number is the TEG of the verse that is the basis for this new English gematria: $487 + 521 = 1008$.

487 = *Thou shalt obtain the order & value of the English Alphabet:*

521 = *Thou shalt find new symbols to attribute them unto.*



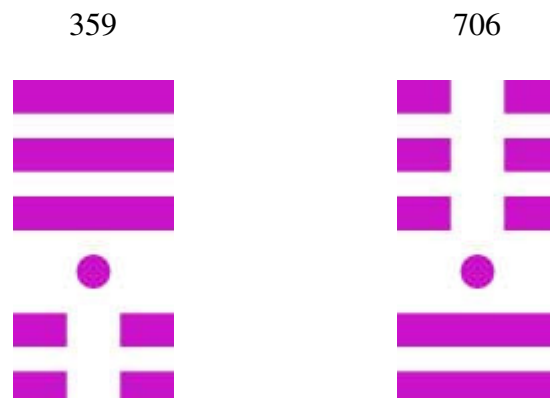
1008 is the sum of eight different antigram-pairs. One of them is **339** & **669**. The total of “*the order & value of the English Alphabet*” is **339**. This is what the verse commands the Prophet to obtain. Thus the core concept of the verse is 339, while the remainder of the verse is 669. Where this order & value will be obtained is hidden in the rest of the verse. The reversed hexagram of 669 is 143, which equals “Trigrammaton”.

339 and 669 are the antigram pair that differ by 330, which is the TEG value of verse I:55; “*The child of thy bowels, he shall behold them.*” This makes a direct link between verses I:55 and II:55. The verses that precede these have similar language:

Verse II:54; “*The stops as thou wilt; the letters? Change them not in style or value!*”

Verse I:54; “*Change not as much as the style of a letter; for behold! thou, o prophet, shalt not behold all these mysteries hidden therein.*”

Verse I:54 is the only other verse in the Law whose total can be split into antigrams:



359 = *Change not as much as the style of a letter* = 359

706 = *for behold! thou, o prophet, shalt not behold all these mysteries hidden therein.*

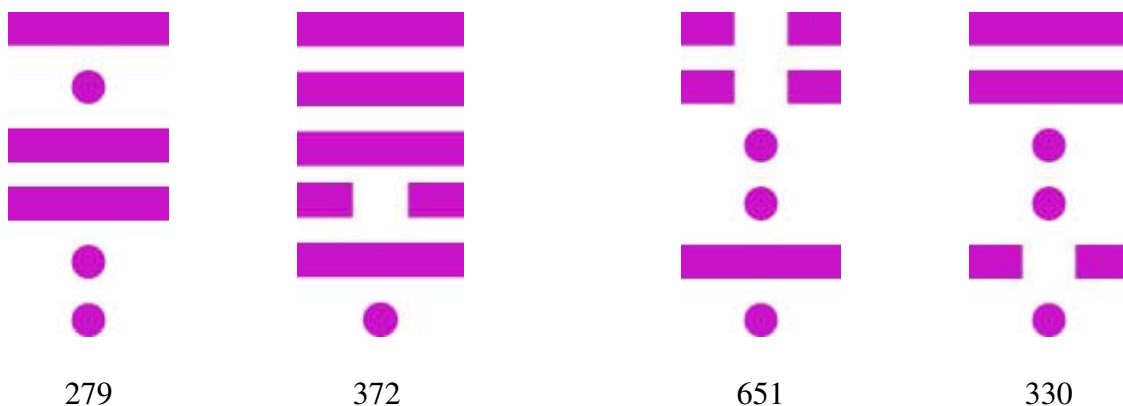
359 and 706 are the antigram pair that differ by 347. This difference-value is the sum of another phrase that is perfectly consonant with this verse.

347 = *mysteries that no Beast shall divine* = 347.

In his Commentaries, Crowley says that verse I:54 is perhaps a response to the scribe's unspoken question regarding the capital letters of "*ever To me! To me!*" which immediately precede this verse. This means that the "style" of a letter is its appearance as either capital or lower case. There is an arcanum here, for "*To me*" equals 53, and occurs in verse 53. Thus "*To me! To me!*" equals **106**, the same as the word "love-song".

"*To Me*" may also be represented as two hexagrams via their letter attributions. Built from the bottom up, the trigram of T is below the trigram of O. This is hexagram 279, which is 3×93 . In the same way, the trigram of M is below the trigram of E, and this is hexagram 372, which is 4×93 . Thus *To Me* can be represented by the value of the two hexagrams. They sum to 651, which is 7×93 ; the same value as the **106th** verse of the Law. 651 is also the antigram of 330, which is the TEG value of verse I:55

330 = *The child of thy bowels, he shall behold them.*



If the words To Me are considered as the Greek letters TO MH, their value is 418. This is very significant in regard to the number 53, because 53 and 67 are the pair of antigrams that differ by 14. The number 14 is a critical break in the sequence of differences between antigrams. The differences from 1 to 13 all involve the original set of 27 basic trigrams, and then the next pair of antigrams is 53 & 67.

This relates to 418 because until this point, only the numbers from 0 to 26 have been involved, and the sum of these numbers is 351. Now the next number is either 53 or 67, and $351 + 67 = 418$. Thus 53 as "To Me" is a pivot for the other 28 hexagrams used so far, which sum to 418, which is also the value of To Me (in Greek).

The Four Numerals in the Text of *Liber CCXX*

Aside from the Cipher of verse II:76, there are only four numerals in the text of *The Book of the Law*. These are 11, 718, 4 and **418**.

The number 418 appears once in the Law, in verse II:78, in the phrase discussed above, “*the name of thy house 418*.” But also of importance is that the key word Abrahadabra has a Hebrew gematria value of 418.

The word Abrahadabra appears three times in *Liber AL*, all in Chapter Three. In verse one, it is misspelled in manuscript, which is odd, since the scribe was already familiar with the word. It is either spelled Abraahadabra, or possibly Ahaahadabra.

The former spelling would make it equal 419 in Hebrew, and thus be equivalent to the letter Tet spelled in full. In English, the addition of the letter A makes this verse total 358 by the TEG, which is important because **358** is the reversed hexagram of **418**.

358 is also the Hebrew value of the word נחש, Nechesh, which means serpent, (specifically, the serpent who tempted Eve in the Garden of Eden), and Hadit identifies himself with the secret serpent. Thus by the addition of one letter, a relationship is formed between the Serpent / Tet / 9 / 419 of Abraahadabra, and the 418 of Abrahadabra.

Since the number 418 is so prominent in the qabalah of *Liber AL*, it is worth noting its numerical characteristics. The factors of 418 are 1, 2, 11, 19, 22, 38, & 209. These seven aliquot parts sum to **302**:

302 = *Do what thou wilt shall be the whole of the Law.*

Summing the paired factors of 418 creates the following Hebrew words:

1 + 418 = 419 = טית = Tith, Serpent

2 + 209 = 211 = ארי = Ari, Lion

11 + 38 = 49 = חילא = Chila, Strength

19 + 22 = 41 = איל = Ail, Force

The sum of these factor-pairs is **720**, the number of degrees in two circles, thus relating to the figure of the vesica piscis, the union of the microcosm and the macrocosm.

Abrahadabra is also secretly referred to as “*the key of the rituals*” in verse I:20.

595 = *The key of the rituals is in the secret word which I have given unto him.*

119 = *Abrahadabra*

Liber AL also states that there are “*rituals of the elements*”, and there are traditionally 5 Elements: Fire, Water, Air, Earth, and Spirit. The sum of this verse is **595** = **5** x **119**.

Aside from 418, there are three other numerals in the text: 4, 11, & **718**.

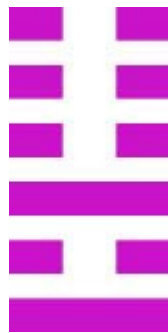
718 appears in verse III:19, in reference to the Stele of Revealing:

That Stele they shall call the Abomination of Desolation; count well its name, & it shall be to you as 718.

Including the number 718, this verse has the TEG value of $1496 = 4 \times 374$

374 is the antigram of **718**. Also curious is that by multiplying these antigrams, we have an equivalence with the numbers mentioned by Nuit in verse I:46

$$374 \times 718 = 268,532 = 8 \times 80 \times 418 + (8 + 80 + 418) + (8 + 80 + 418)$$



718



374

In chapter 65 of *The Confessions of Aleister Crowley*, and repeated in letter 51 of *Magick Without Tears*, there appears an account of a singular event in Crowley's magickal career. He demanded a sign that he was indeed the Prophet. He then consulted the *I Ching*, and asked what the sign would be. The response was the 36th hexagram, Ming I. Unbeknownst to him, in Base 3 numeration, this hexagram has a value of **718**.

The requested “sign” soon came, in the form of a handmade copy of the Stele of Revealing, appearing in the most unexpected of places. With hindsight, Crowley realized that the hexagram had been exactly right, for it depicts in its graphic structure the body of Nuit as the upper trigram, and the Sun as the lower trigram. He understood this as a depiction of the Stele of Revealing. If only he had known that this hexagram is numerically identical to the value of the “name” of the Stele.

There is no need to propose an English name for the stele that will sum to 718. Crowley solved this mystery by using the only name it ever had, in the Boulak Museum catalog, “Stele 666”. The Greek word Stele, $\Sigma\tau\epsilon\lambda\eta = 52$, thus the catalog name = 718.

But one mention of the Stele is of interest here. This phrase has a TEG sum of 718:
“your Kiblah for ever. It shall not fade, but miraculous color shall come back to it”

Another of the numerals in *Liber AL* is **4**, which is found in verse II:49

668 = *Amen. (This is of the 4: there is a fifth who is invisible, & therein am I as a babe in an egg).*

668 = *Here is Nothing under its three forms. It is not, yet informeth all things.*

Including the number 4, this passage equals the first verse of *Liber Trigrammaton*, describing the Zero trigram, which is attributed to Spirit. The word Amen is said to equate with the 4 Elements. The “*fifth who is invisible*” is the 5th Element of Spirit. This passage is from the 115th verse of *Liber AL*, and 115 = Hoor-paar-kraat

Hoor-paar-kraat is the “*babe in an egg*”, the Fool of the tarot. The Hebrew word אמן, or Amen, has a value of 91. This is “*of the 4*” because there are 364 pairs of antigrams, which naturally divide into 4 groups of 91 antigram pairs each. The only hexagram that stands outside this arrangement, that has **no** antigram, is Zero. Thus the babe in an egg, the fifth who is invisible, is the Fool of Zero, called Hoor-paar-kraat.

The last of the numerals in the text of *Liber AL* is **11**, which appears in verse I:60

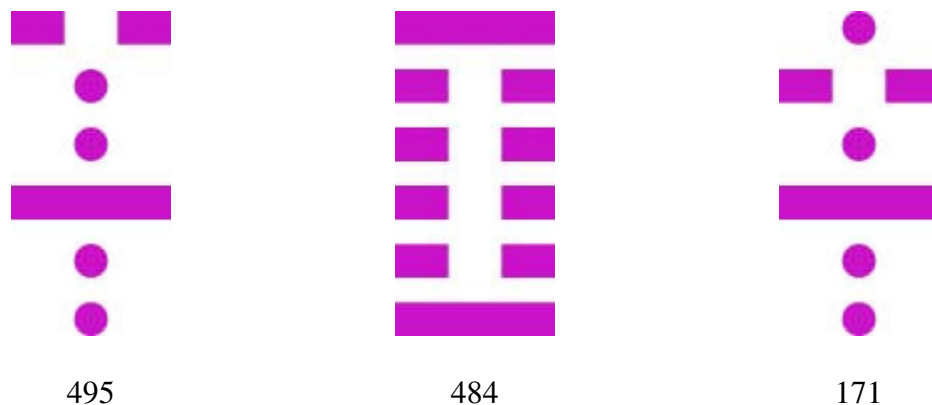
My number is 11, as all their numbers who are of us.

Including the numeral in the total, the sentence equals $484 + 11 = 495 = 11 \times 45$.

$484 = 11 \times 44$, and the Hebrew word for Aquarius, דלִי, Deli = 44.

Aquarius is the 11th sign of the Zodiac.

45 is the sum of the numbers on the Magic Square of Saturn, ruler of Aquarius.



495 is the sum of the first 18 letters of the Hebrew Alef-bet, from א to ש, and the letter ש is attributed to the 11th Zodiac sign, Aquarius. When Nuit says her number is 11, she is specifying Aquarius as the sign of this Aeon. Thus her followers are Aquarians.

The 495 hexagram contains the 18 trigram over the 9 trigram. The 18th and 9th letters of the Hebrew Alefbet are Tzaddi and Tet, צ and ט, attributed to Aquarius and Leo. This is the major zodiacal axis in the Age of Aquarius.

But “**𐤆** is not the Star”, and the very next sentence after “*My number is 11...*” is the one inserted by the first Scarlet Woman: “*The Five Pointed Star with a Circle in the Middle & the circle is Red.*” 𐤆 has a value of 90, and this can be related to the Five Pointed Star because $90 = 5 \times 18$. The 5 represents the Pentagram, while the 18 represents the ordinal value of 𐤆 as the 18th Hebrew letter.

The 18th trigram in the *Liber XXVII* sequence is the 21 trigram, attributed to Aquarius. The sum of the first 18 trigrams in the *Liber XXVII* sequence is 171, which happens to be the sum of the numbers from 1 to 18. This is very curious, since the trigrams appear in a non-linear order. $171 = 3 \times 57$, and verse 57 contains the letter 𐤆:

All these old letters of my Book are aright; but 𐤆 is not the Star.

Tzaddi “spelled in full” as 𐤆𐤅 equals 104, and 𐤆 is the 104th letter on page 18. The verse states that Tzaddi is “**not the Star**”, and this phrase has a TEG value of 111. Reading from right to left, and from top to bottom of the sheet, (as instructed in verse III:73), the 111th letter on the page is the 𐤆 glyph.

Notice that the value of the letter Tzaddi is 90, but the value of the phrase determining what Tzaddi is equals 111. The difference is 21, the value of the Aquarius trigram. Tzaddi is attributed to the tarot Trump XVII, the Star, or at least it was when *The Book of the Law* was written, and this is the trump of Aquarius.

Here is the intersection with Trigrammaton, for just as Tzaddi is the 18th letter of the Hebrew Alef-bet, so 21 is the 18th trigram in the sequence of *Liber XXVII*. Thus adding together the trigram and the Hebrew letter attributed to Aquarius creates the sum of 111.

But also of note is that when the 21 trigram occurs in the upper position of a hexagram, its value is 567, the same value as the sum of the number-words in the riddle of verse I:46. This indicates that the sign of Aquarius is somehow connected to the idea of nothing, which Nuit states in that verse is “*a secret key of this Law.*”

The sentence in verse I:57 has stirred much debate as to its meaning. The Prophet understood it to mean that the letter Tzaddi was “**not** (attributed to) *the Star*”, but to *some other* tarot trump. This supposed “solution” by Crowley, to switch Tzaddi and Heh on the Star and Emperor cards, has never been justified in any rational way. But a different approach is found via the TEG, that Tzaddi is “*the key of it all*”.

not the Star = 111 = the key of it all

The reversed hexagram of 111 is 93, which is the value of the word Thelema. Tzaddi and Thelema are the only foreign letters used in the Book of the Law, and their sum of $90 + 93 = 183$ is also equal to 3×61 , a number used by the Jews to symbolize nothing, which is supposed to be “*a secret key of this Law*”.

A Dialogue Concerning Nothing

What is the value of Nothing?	81
What is Nothing?	a secret key of this law
What is the law?	the Book of the Law
What is the value of this title?	143
What else has this value of 143?	the word Trigrammaton
How is 81 a key to Trigrammaton?	81 is the number of lines in the 27 trigrams
How is 81 a secret key of this law?	the 81 lines enumerate the Alphabet letters
Why are the letters important?	they are the elements that compose the Law
What is the value of this Law?	143
What else has the value of 143?	the 9 numbers of the Cipher of verse II:76
What is the sum of their number-words?	567
What else equals 567?	the quantities 'called' Nothing in AL I:46
What other value does Nothing have?	81
How does 81 relate to 567?	$81 \times 7 = 567$
What does 7 represent in this formula?	the seven letters of the word Nothing
And the 81 in this formula?	the 81 lines of Liber XXVII
What is the sum of these 81 lines?	351
What else has the value of 351?	the letters and numbers of the Cipher
What is the sum of the Cipher numbers?	143
What is the verse-number of the Cipher?	76
What is the product of these two numbers?	$143 \times 76 = 10,868 = 26 \times 418$

Where else are 26 and 418 mentioned?	in AL verse I:46
How is the 26 mentioned there?	by the value of the word Nothing
How does 81 relate to 26?	the 81 trigram lines = the sum of 0 - 26
What is this sum?	351
And where else do we find 351?	the total sum of the Cipher
How are the Cipher numbers expressed?	143 = the numbers, 567 = the number-words
And if these quantities are multiplied?	$143 \times 567 = 81,081$
What number is symbolized in this answer?	81
Where else does 81 appear?	there are 81 chapters in the Tao Te Ching
What is the subject of that book?	the Tao
What is the value of the Tao?	nothing
What is the value of the word Nothing?	81
What is Nothing?	a secret key of this Law

The Secret of the 19th sheet of the Holograph

Returning now to the subject of the four numerals found in *Liber AL vel Legis*, one of these is the number **718**, which refers to the name of the Stele of Revealing. It turns out that 718 appears in disguise in another context as well.

The 19th page of chapter 3 of *The Book of the Law* contains the following verses:

*enthroned in Ra's seat, lightening the girders
of the soul*

*62. To Me do ye reverence, to me come ye
through tribulation of ordeal, which is
bliss.*

*63. The fool readeth this Book of the Law and
its comment, & he understandeth it not.*

*64. Let him come through the _rst ordeal, &
it will be to him as silver.*

65. Through the second, gold

66. Through the third, stones of precious water.

*67. Through the fourth, ultimate sparks of the
intimate fire.*

Using the original layout to paste the sheets of the Holograph, the pagination of the middle column sums to 143. At the bottom of this column is page 19 of chapter 3. Counting 19 words, from right to left, top to bottom on this page gets us to the word “*To*”, whose value is 19. This is the first word of verse 62, whose total value is 737, the sum of all the page numbers of the MS, (and this is the only verse to have this sum).

It becomes obvious from looking at the contents of this page that it contains the core of the book, insofar as it describes the four ordeals related to the unfoldment of understanding the Law. This is made more emphatic by the scribe squeezing in the last two words on the page, so as to finish verse 67, thus making 13 lines of text on the page, (see the original for this, and remember that $67 \times 11 = 737$ = sum of the pagination).

If we consider this page as a keystone of the manuscript, we can then subtract the page-number from the total of the pagination: $737 - 19 = \mathbf{718}$.

In exactly similar fashion, we can subtract the value of the key word “*To*” from verse 62. This word equals 19, and is the 19th word on the 19th page. $737 - 19 = \mathbf{718}$.

In both cases, we got to this number 19 by following the instruction to paste the sheets in a directional manner, both as a whole set of 65 items, and as a set of individual words on a sheet.

This marks the sheet numbered 19 as of particular significance. Recall that 718 represents the Stele of Revealing, which is to have the “*other images*” grouped around it, and this is symbolized by page 19 having all the other sheets grouped around it, since they all constitute the Law, whose ordeals are described on this page.

This idea is confirmed by the fact that the verse-numbers of this page = $62 + 63 + 64 + 65 + 66 + 67 = \mathbf{387} = \text{the other images group around me}$

The sum of the TQ gematria of this sheet of the Holograph is 3609. When we also include the value of the verse-numbers, the total becomes $387 + 3609 = 3996 = 6 \times 666$.

Surely this indicates being “*enthroned in Ra's seat*”, for Ra is a Solar god, whose place on the Tree of Life is in Tiferet, the solar centre. And the magic square of this sefira is $6 \times 6 = 36$, and its magic sum is 111. Thus this sheet has a total value of 36×111 .

This sheds light on the curious phrase that follows soon after this sheet: “*there is a splendour in my name, hidden and glorious*”, for if the name is RA, then the value is 19, which refers us to page 19, where the name Ra appears. But this Ra is the “*sun of midnight*”, which is obviously Kheph-Ra, and the symbolism of this is the Moon Atu of the tarot, and the scarab carrying the midnight sun through the dark, at the bottom of the card. Note that the Moon Atu is the 19th card of the tarot.

In the same manner, sheet 19 is at the bottom of the 5 x 13 page layout, and thus acts as the sun of midnight, in relation to the remainder of the grid. The pillars of the Moon Atu are the rows of pages on either side of the middle column. The dogs of reason bark from them.

It is also useful to note what happens before and after this sheet. Just prior to it, at the end of page 18, we find the phrase “*there is an end of the word of the god*”, and thus the word “ends” on that sheet. Sheet 19 then begins with the rest of verse 61. But the numeral 61 doesn't appear on page 19. It does, however, appear secretly afterward, for the entire gematria of the remainder of the Law, i.e., pages 20 & 21 of the MS, sums to 6161.

Thus the 61 is the prelude as it were, as well as the postlude, of this sheet. And this is no mere numerical coincidence, for the verses regarding the ordeals are explained by the Prophet as indicating that one follows these ordeals on the Tree of Life, so that one progressively reaches Yesod/moon/silver; Tiferet/sun/gold; Keter/stones of precious water; and the Ain/ultimate sparks of the intimate fire.

Ain of course is 61, and thus after this page has implicated it in the hierarchy of the 4 ordeals, the remainder of the Law echoes it by being equal to **6161**.

Returning again to the contents of this “keystone” sheet of the manuscript, we find that the entire contents of the page include the following glyphs:

330 English letters

2 ampersands

6 verse-numbers

1 page number

339 = sum of all the elements of this page.

339 = *the order & value of the English Alphabet*

It is this very order & value, that which was ordained to be obtained by the Prophet, which reveals the secret of this page:

via the name RA = 19 = TO,

via the sum of verse 62 = the sum of the page-numbers, and

via the gematria of the entire page being equal to 6×666 .

The Grid-page of the Holograph

Having looked in depth at what is clearly a key page of the Holograph, it behooves us to also examine what is perhaps the most controversial of the 66 sheets.

Page 16 of chapter 3 of the Holograph manuscript of *Liber AL* is also known as the “grid page”. This name is derived from the fact that at some point a Cartesian-like grid was superimposed on the original page. This grid is numbered from 1 to 10 on the left side, and from A to H across the top, with the 1 and the A in the *same square*.

Using TQ gematria, the letters A to H total 89. The numbers from 1 to 10 equal 55. 89 divided by 55 is the Phi Ratio, the Golden Section, 1.61818. This is confirmed by the fact that 55 & 89 are the 10th and 11th Fibonacci numbers. Any two consecutive numbers in this series approximate the Phi ratio with increasing accuracy, but never actually reach it, since Phi is a number that cannot be expressed as a ratio between whole numbers.

The grid page has undergone intense scrutiny by qabalists looking to it for the key to unraveling the mysteries of *Liber AL*. There are valid reasons for this, since the page contains the bulk of a verse that specifically mentions various “keys” to the book. The page immediately following the grid page of the manuscript begins with verse 48, which says, “*Now this mystery of the letters is done...*” making it clear that the mysteries are contained on the previous page.

Whoever put the grid marks on this page clearly thought that they would help unravel its mystery. But this was exactly the wrong thing to do. The text says “*let him not seek to try* (to divine these mysteries), *for thereby alone can he fall from it.*” In other words, the one way to guarantee that the scribe Aleister Crowley will not find the answer is for him to look for the answer! And look for it they did, with these silly grid lines, which have led many astray.

They are simply wrong ...very wrong. There *are* keys to be unearthed on this page, but they are not derived from the grid, they are derived from the letter-values of the TEG.

Below is verse 3:47, with a dashed line to indicate the page-break in the original MS:

47. This book shall be translated into all
tongues: but always with the original in
the writing of the Beast; for in the

chance shape of the letters and their
position to one another: in these are mysteries
that no Beast shall divine. Let him
not seek to try: but one cometh after
him, whence I say not, who shall
discover the Key of it all. Then
this line drawn is a key: then this
circle squared in its failure is a
key also. And Abrahadabra. It shall
be his child & that strangely. Let him not
seek after this; for thereby alone can he
fall from it.

There are so many “elevens” involved in this page, that it defies coincidence. Let's start with the most obvious things first.

The verse number is **47**, a prime number whose digits reduce to 11: $4 + 7 = 11$.

There are **429** glyphs in this verse: $429 = 39 \times 11$

The gematria sum of the verse, by TEG, is **4411** = 401×11

There are 22 words of the verse on the first page, (containing 93 letters); $22 = 2 \times 11$

There are 11 letters touched by the “line drawn”; they sum to **121** = 11×11

(The “line drawn” can be seen on the original page; the letters it touches are stbetisayfa.

The “circle squared” is a circle having a cross drawn inside it; this is also visible on the original page).

The whole purpose of this verse is to point to both the discovery and meaning of “*the key of it all*”, i.e., the key that will unlock the mysteries of *The Book of the Law*. The gematria value of this phrase is highly significant:

The key of it all = **111**, the reversed hexagram of 93

In order to decode the meaning of these cryptic phrases, it is important to stress one word in this verse: **then**

Note that “*one cometh after him*”, (i.e., Crowley), who shall discover the key. **Then** the other three keys are valid. Once we have “*the key of it all*”, **then** the line drawn is a key, **then** the circle squared in its failure is a key, and **then** Abrahadabra will be understood as a key. But only **then** will they be keys. These things cannot be keys without the master key being in place first.

In other words, the 11 letters touched by the line are not a key to the text until *after* the key of it all is discovered.

There are two references to the “*one*” who shall come after the Prophet and solve the mysteries of the book; once in regard to the Cipher, and once on the grid-page:

2:76 *There cometh one to follow thee: he shall expound it.*

3:47 *Let him not seek to try, but one cometh after him, whence I say not, who shall discover the key of it all.*

This is the last instance of the word “one” in *Liber AL*, (out of 28 occurrences). It is often said that this “one” was Fr. ACHAD, whose name means “One” in Hebrew. But the TEG must also have something to say about this “one” via English gematria:

ONE = 47

The final two instances of this word are in the verse whose number is the value of that word. This turns out to be significant. Combining them we have One + One, a graphic description of the number 11.

Now suppose we take the verse number, a verse which is riddled with “elevens”, and multiply it by eleven: $47 \times 11 = 517$.

517 = **chance shape of the letters and their position to one another.**

These are the first eleven words of the grid-page.

Now the grid page contains only verse 47, and no other verses. The whole thing is under the aegis of this number 47. And the first 11 words equal 11 times 47.

Having the key of TEG has allowed us to calculate this secret. Now let's look at it in conjunction with one of the keys described; the “**line drawn**”. This line touches 11 letters, and they equal 121, or 11 “squared”. This is supposed to be a Key to the Law. It suggests bringing a number up to the second power, to use an exponent, (for indeed, any one that would “**expound**” something is called an “exponent”).

The fact that the word “one” occurs twice in the text, suggests using that to the second power also. One = 47, so 47 to the second power is indicated.

$$47 \times 47 = 2209$$

$$11 \times 11 = 121$$

$$121 \times 2209 = 267,289 = 517 \times 517$$

Doing this is the same as saying 517 “squared”, i.e., the second power of the gematria of the first eleven words of the grid page. Now this is only valid if this number 267,289 proves to be of some importance.

It certainly looks tantalizingly close to the total value of *Liber CCXX*; in fact, the difference is another multiple of 11: $267,696 - 267,289 = 407$.

If we could validly remove 407 from the total gematria sum of *Liber AL*, we would have a text that equals 517×517 .

There is another key mentioned on the page; Abrahadabra.
Now this word has a value of 418 in Hebrew. And it has 11 letters.
 $418 + 11 = 429 =$ number of glyphs in verse 3:47
 $418 - 11 = 407 =$ amount to remove from the text of AL.

The line drawn touches 11 letters, they equal 121, or 11×11 . This suggests that there are two different “elevens”. Applied in conjunction with Abrahadabra, one of the 11s is additive, the other is subtractive. This is one way that Abrahadabra is a key to the book.

The “line drawn” touches 11 letters, as if to strike them out of the text. If one were to instead reduce the text value by 11, and then add 418 for Abrahadabra, you would arrive at the number 517×517 .

Notice that in this verse, it says “**And Abrahadabra**”. Sort of like an afterthought, or a pendant. Sort of like saying, “**add** Abrahadabra to get your key”.

So we multiply the verse number by 11, to get $47 \times 11 = 517$. Then we add the sum of the first eleven words of the page, and also get 517. We multiply these together, and then add 418 for Abrahadabra. Then we subtract 11, as indicated by the line drawn:

$$(11 \times 47) \times (49 + 40 + 22 + 25 + 74 + 52 + 39 + 72 + 19 + 47 + 78) + 418 - 11 = \mathbf{267,696}$$

$$\mathbf{267,696} = 9 \times 143 \times 208 = \text{entirety of } \textit{Liber CCXX}.$$

Or simpler still, the sum of the first eleven words, times itself, plus Abrahadabra, minus eleven equals the total gematria value of *Liber CCXX*. This formulation confines all necessary data to the grid-page alone.

Or we could rephrase it to say this: the sum of the first eleven words, times the number of those words, times the number of the verse they appear in equals 517×517 .

Or we could consider it like this: raise the verse-number to the second power, raise the reduced verse number to the second power, multiply these, subtract 1 for each of the glyphs of the verse touched by the line drawn, add 1 for each glyph of the verse *not* touched by the line drawn. The result is the total value of *Liber CCXX*.

Let's not forget that the second power of a number is often called N "squared".

$$\text{squared} = 111 = \text{the key of it all}$$

Both of these terms appear on the grid page.

What is also interesting about this formula is that it uses two of the four numerals (4, 718, **11**, & **418**) that appear in the text of *Liber AL*.

Looking at it from the other direction, if we removed the numeral 418 from the text, and replaced it with an 11, then the total of the whole book would be 517×517 . So in essence, one could reduce the overall value of *Liber CCXX* by 407, and arrive at the number 517×517 . Now what single phrase could be taken out of the Book that has some relevance to the issue at hand?

How about the very task set for the prophet, which became the key of it all that allows this mystery to be unraveled:

$$\mathbf{407} = \text{obtain the order \& value of the English Alphabet.}$$

Other than this phrase, the remainder of the book equals the value of "*chance shape of the letters and their position to one another*" multiplied by itself, (and this value, in turn, includes within itself the value of 121, making the letters of the "*line drawn*" part of the key).

Now the number 517 has been elevated to a high status, and it is not a number that was familiar to any qabalists before. It has no important equivalents in Hebrew gematria, for example. The story is different when it comes to English gematria

517 = *Paste the sheets from right to left and from top to bottom:*

Now there are a few ways to do this, but the instruction suggests something being done backwards, against the direction we normally read. If you start with the last page of the manuscript, and place them right to left, six across in a row, and top to bottom, 11 rows down, (making a rectangle if you include the cover page), the very first page at the top left, where we would normally begin reading, would be the grid-page.

So this 6 x 11 layout of sheets would begin with the eleven words: “*chance shape of the letters and their position to one another...*” and from these 11 words, the calculation of the entire book can be accomplished.

One of the interesting things about this formula from the grid-page is its elasticity. The numbers involved can be generated, or justified as a formula, in more than one way.

If this were the *only* “proof” of arriving at the total value of *Liber CCXX*, it would not be that compelling. If it happened on a different page, it would also not be compelling. But it isn't the main proof; that proof is found in the Cipher of the Whole, whose total value for *Liber CCXX* is not only 9 x 143 x 208, but 11 x 156 x 156. So the grand total contains a very significant qabalistic number, raised to the second power.

Also, this formula was not discovered on just any old page of the MS, but on the very page that refers to the necessity of keeping the “*original*” holograph intact, and which mentions the “*position of the letters to one another*” on those pages. *And* it manages to incorporate two of the three keys that are listed on that page.

As an adjunct to the formula found in the Cipher of 2:76, one could hardly hope for better. The fact that the formula is slightly more complex than simply multiplying three numbers, would normally make one skeptical of its intrinsic value. But the addition and subtraction necessary to complete it is so closely linked with what occurs on the page, that it actually makes it *more* impressive, not less so. It simply continues the proofs that this document was created by a master qabalist. Its inner workings are as finely crafted as a Swiss watch.

There is a legitimate method of traditional gematria where a word is given a value by summing its letters, and then adding the number of letters to the sum. Doing this would make the 11-lettered word Abrahadabra equal $418 + 11 = 429$.

There are **429** glyphs in verse 3:47, so one could say that it relates directly to Abrahadabra, (which appears in the verse), especially considering that 11 of these glyphs have a line drawn through them. So looking at the whole verse, we can sum up its gematria, and then add the number of letters it contains. But the twist is that we also *subtract* the number of letters touched by the line. It's very ingenious. And it would only be impressive in this context.

The entire text of verse 3:47 has a gematria value of **4411** = 401 x 11.

There are **429** glyphs in this verse, including the verse number, and ampersand, and 427 letters. By summing the gematria value with the number of glyphs, we get :

$4411 + 429 = 4840 = \mathbf{22 \times 220}$. This symbolizes the number of pages in chapters 1 & 2, times the number of verses in the book.

The sum of the 121st and 40th verses of AL is $2664 = 4 \times 666$.

The “line drawn” on page 16 touches 11 letters, and these letters sum to $121 = 11 \times 11$. By removing these letters, we reduce the total glyphs in the verse to $429 - 11 = 418$; and we reduce the sum to $4411 - 121 = 4290 = 10 \times 429$. The sum is then ten times the number of original sigils, but remains a multiple of eleven as well.

Of the 429 glyphs in this verse, there are 93 letters on page 15, followed by **336** glyphs on the infamous “grid-page”. Speaking only of the grid-page, let us dismiss the grid altogether, and just look at what was written on the page in Cairo.

There are 334 letters on this page, plus an ampersand and a “circle squared” glyph, making **336** glyphs in the verse proper. There is also a “line drawn”, and two numerals for a page-number. This makes 339 total glyphs on the sheet.

$339 = \textit{the order \& value of the English Alphabet}$

$339 = 110120 = \text{the reversal of } 193 = \text{the reversed antigram of } 143$.
 $143 = \text{Trigrammaton}$

The TQ gematria value of the entire page is **3469**.

$3469 = \text{the } \mathbf{487}\text{th prime number}$

$\mathbf{487} = \text{the } \mathbf{93}\text{rd prime number}$

$487 = \textit{Thou shalt obtain the order \& value of the English Alphabet}$.

By summing the gematria of the page with the number of glyphs on it we get:

$3469 + 339 = 3808 = 2 \times \mathbf{1904} = \mathbf{32 \times 119}$

1904 is the year *The Book of the Law* was written (and concealed).

$32 = \text{circle}$

$119 = \text{Abrahadabra}$.

Thus the idea, “Circle x Abrahadabra” = the gematria of the page plus glyphs on the page. Both of these are mentioned as keys, (along with the “line drawn”).

On the grid-page page are **339** glyphs. If we remove the two-digit page number and the “line drawn”, as being outside the text proper, we have 336 glyphs to contend with, including this “circle squared” glyph. It would seem that this glyph belongs in the text, for obvious literal and graphical reasons. But its position on the page shows some interesting properties. This particular glyph has 216 letters that precede it on the page.

216 = *the threefold Book of Law*

216 = *is not the Star*

216 = 6 x 6 x 6

After the glyph, there are **119** letters, (including an ampersand).

119 = Abrahadabra

The letters touched by the line play into this too. The letters are STBETISAYFA, and their “positions” on each line of text, from left to right, are:

7, 9, 7, 8, 10, 10, 11, 12, 13, 16, 16: the total is **119** = Abrahadabra.

So now we've combined the line drawn with Abrahadabra as well as the circle squared.

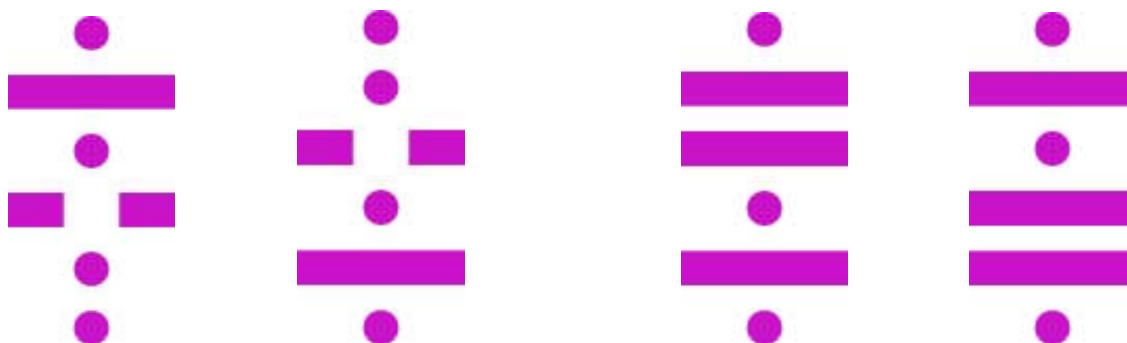
In verse 3:47, the prophet is told that he would not solve the mysteries of the text, but one would come after him, and this “one” would do something, namely; “*discover the key of it all.*”

So the “one” has an action, “*discover*”, and a direct object, “*the key of it all*”. The gematria of these two components gives us all we need to know:

discover = 99

the key of it all = 111

When we look at these numbers as base-3 hexagrams, we have:



99 the reversal is: **57**

111 the reversal is: **93**

If we add together the word-values of “**discover**” and “**the key of it all**”, and their reversals, i.e., looking at a *single* hexagram in *both* directions, we have:

$$\begin{aligned} 99 + 57 &= \mathbf{156} \\ 111 + 93 &= \mathbf{204} \end{aligned}$$



156

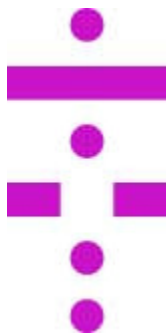


204

The sums 156 and 204 are antigrams. And since they're antigrams, the difference between them is very important. 156 and 204 differ by **48**,

$$\mathbf{KEY = 48}$$

Now this covers the investigation of the gematria of the two words considered separately. But what happens if we also try to integrate these gematria values into a Transitional Triad? We want to know that, if 111 is “*the key of it all*” and the “one” must “*discover*” it, then what is the third member of the relationship between 111 and 99?



099



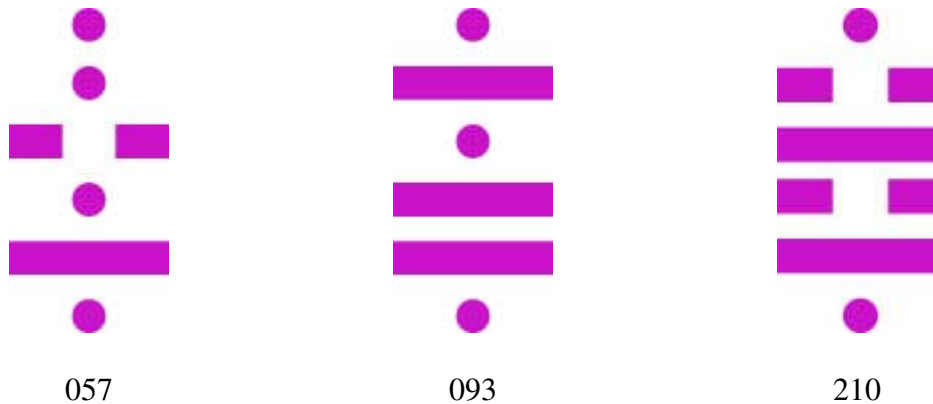
111



150

So the third member of this Transitional Triad is 150.

But notice something very peculiar; if we also try to integrate the reversals of our gematria-derived hexagrams 99 and 111, we get this:



The third member of this Triad is 210. And this is the antigram of 150! Not only that, but the *sum* of the two parts, $99 + 111 = 210$, is the *Transition* between their reversals. And vice versa. The *sum* of their reversals, $57 + 93 = 150$, is the *Transition* between them.

Now that is very peculiar indeed. There are 263 different number-pairs that will repeat this phenomenon. Since there are 265,356 different possible number-pairs among the hexagrams, the odds for this occurrence are about a 1-in-1000. And since there are roughly 6000 words in *Liber AL*, (and each could be paired with the one before or after it), one would expect this phenomenon to occur about a dozen times in the text of *Liber AL*.

To recapitulate; the text of verse 3:47 gives us two numbers to consider; 99 and 111. The sum of each number, plus its reversal, equals two numbers that are antigrams:

$$99 + 57 = \mathbf{156}; 111 + 93 = \mathbf{204}.$$

156 and 204 are antigrams.

Using the same two original numbers, we discover that the **sum** of their reversals is the Transitional hexagram between them, and that *their* sum is the Transition between their reversals. The arrow indicates transitioning one number through another:

$$99 > 111 = \mathbf{150} = 57 + 93$$

$$99 + 111 = \mathbf{210} = 57 > 93$$

And finally, that these same two original numbers sum to a number which is the antigram of the sum of their reversals:

$$99 + 111 = \mathbf{210}, \text{ which is the antigram of } \mathbf{150} = 57 + 93$$

Note that the number **210** is a numerical symbol for the digits 2, 1, 0 of the Base 3 mathematics used by Trigrammaton. And **210** is a “Triangular number”, the sum of 1-20.

Triangular Numbers and *Liber CCXX*

The n^{th} triangular number is the sum of the whole numbers from 1 to n . These can be arranged as a triangle, (such as a set of billiard balls in a rack), and thus they are called “triangular”. The sum of the first ten triangular numbers, given below, is **220**:

$$1 = \mathbf{1}; 2 = \mathbf{3}; 3 = \mathbf{6}; 4 = \mathbf{10}; 5 = \mathbf{15}; 6 = \mathbf{21}; 7 = \mathbf{28}; 8 = \mathbf{36}; 9 = \mathbf{45}; 10 = \mathbf{55}.$$

$$1 + 3 + 6 + 10 + 15 + 21 + 28 + 36 + 45 + 55 = \mathbf{220}$$

220 is appropriate for the Tree of Life, since there are 10 spheres on it, connected by 22 paths, and $10 \times 22 = 220$. For Thelemites, the number 220 is important because it is the number of verses in *Liber AL vel Legis*, *sub figura CCXX*.

One can ascribe the 220 verses of *Liber AL* to these 10 spheres of the Tree, in the order of the triangular numbers. There are 10 groups of numbers; each group contains a triangular number represented by a series of verses, starting with the first verse of *Liber AL* in group 1, the next three verses of *Liber AL* in group 2, etc:

- 1: **01** = AL 1:1
- 2: **03** = AL 1:2 - 4
- 3: **06** = AL 1:5 - 10
- 4: **10** = AL 1:11 - 20
- 5: **15** = AL 1:21 - 35
- 6: **21** = AL 1:36 - 56
- 7: **28** = AL 1:57 - 2:18
- 8: **36** = AL 2:19 - 54
- 9: **45** = AL 2:55 - 3:20
- 10: **55** = AL 3:21 - 75

If each of these groups is on the Tree, then obviously the first verse of the Law is in Ratzon/Keter. The next three verses are in Hokmah, the next six are in Binah, etc. The first 10 verses are therefore in the Supernals, and this seems appropriate, since 10 is a triangular number itself, and the Tree has its roots and/or resonances in the Tetraktys.

Below are the first verses in each group. Each verse is followed by a commentary.

1 = Ratzon = *Had! the manifestation of Nuit.*

Hadit is Will. The Tree begins with the manifestation of the Will of God, the point-event distilling the Nothingness of Nuit, which the Jews called Ain, אֵין.

2 = Hokmah = *The unveiling of the company of heaven*

Company implies plurality. Twoness realized. The company of heaven will now be unveiled. Hokmah is traditionally the sphere of the zodiac.

3 = Binah = *Help me o warrior lord of Thebes in my unveiling before the children of men.*

The warrior Lord is below Binah, in Din, as Mars. This unveiling will not always be pleasant, and will take place via the Chariot/Chet/418 formula. The warrior lord helps “*me*”, the Not that is Nuit, (MH in Greek), in her form as the Great Sea of Binah.

4 = Hesed = *These are fools that men adore; both their Gods & their men are fools.*

Hesed is the sphere of Juppiter. As Fr. Adityanath noted, “the highest god that men adore is Jupiter, the Great Benefic or Great God. He and Chesed are Air, as is the Fool.”

5 = Din = *With the God & the Adorer I am nothing: they do not see me. They are as upon the earth. I am Heaven and there is no other God than me and my lord Hadit.*

This verse refers to the Stele of Revealing. The God and the Adorer are Ra-Hoor-Khuit and Ankh-af-na-khonsu on the Stele. Crowley attributes Ra-Hoor-Khuit to Mars and Din is the sphere of Mars, as noted above..

6 = Rahamim = *My scribe Ankh af na khonsu, the priest of the princes, shall not in one letter change this book; but lest there be folly, he shall comment thereupon by the wisdom of Ra-Hoor-Khu-It.*

The perfection of the book is stated, in the place of perfect balance on the Tree. The scribe is communing directly with his higher self, Aiwass, in his incarnation as Ankh-af-na-khonsu. It is this priest who writes, *not* Aleister Crowley the man.

7 = Netzach = *Invoke me under my stars! Love is the law, love under will. Nor let the fools mistake love; for there are love and love. There is the dove and there is the serpent. Choose ye well! He, my prophet hath chosen, knowing the law of the fortress and the great mystery of the House of God. All these old letters of my Book are aright, but J is not the Star. This also is secret; my prophet shall reveal it to the wise.*

Yet another clue that the path of Tzaddi is not to be changed with the path of Heh, for Tzaddi goes from Netzach to Yesod. The path of the “House of God”, aka the tarot card called the Tower, also goes into Netzach. It is the only common point between Tzaddi and Peh, (the two letters referenced in this verse), on the Golden Dawn Tree of Life. Also, Netzach is the sphere of Venus, the goddess of Love.

8 = Hod = *Is a God to live in a dog? NO! but the highest are of us. They shall rejoice, our chosen: who sorroweth is not of us.*

A Buddhist uses the eightfold path to escape desire and thus sorrow. Does a dog have the Buddha nature? MU! As Fr. Adityanath noted, this is also a reference to Anubis as Mercury or Hod.

9 = Yesod = *Thou shalt obtain the order & value of the English Alphabet; thou shalt _nd new symbols to attribute them unto.*

The 27 trigrams occur as 3 sets of 9. Crowley called *Liber XXVII* the ultimate **foundation** of the highest theoretical qabalah, and of course the name Yesod translates as Foundation. Note also that the encryption of the text in English is verified in the next highest sphere on the Middle Pillar; the scribe must not change a single letter.

10 = Malkhut = *Set up my image in the East: thou shalt buy thee an image which I will show thee, especial, not unlike the one thou knowest. And it shall be suddenly easy for thee to do this.*

The image mentioned here is the Stele of Revealing. Nuit is also on the Stele. See the verse in sefira 5; the god and Adorer are “*as upon the earth*”, i.e., Malkhut. Nuit is as nothing, she is not seen. Malkhut is the four elements conjoined. With such a division, the primary focus is on the East, looking toward the sunrise, and Tiferet.

In the section on the Tree of Life, the correct Hebrew names of the sefirot are given, taken from the Zohar. The most important of these changes was to switch Keter to Ratson, meaning *Will*, so that the whole Tree flows from the concept of Will.

Now what is the point of appending the 220 verses of the Law to these sefirot? Obviously, it is to see if the verses have a connection with the various spheres. And this connection is best understood if we have an idea of the meaning of the spheres in the first place. In large measure, the idea connected with each sphere is condensed into its name. So to append the English verses of *Liber AL* to the Hebrew Tree of Life, we are perfectly entitled to include the names of the sefirot in the calculation. These names total 1659.

English Translation	Hebrew Name	Gematria
1. Will	Ratzon - רצון	346
2. Wisdom	Hokhmah - חכמה	73
3. Understanding	Binah - בינה	67
4. Love	Hesed - חסד	72
5. Judgment	Din - דינ	64
6. Mercy	Rahamim - רחמים	298
7. Victory	Nezach - נצח	148
8. Majesty	Hod - הוד	15
9. Foundation	Yesod - יסוד	80
10. Kingdom	Malkhut - מלכות	496

The name changes are justified when one also adds in the value of the letters of the 22 paths, which are in effect the “names” of those paths. Then we have an additional 1495, (the whole Hebrew Alef-Bet), for a grand total of 3154 for the Tree. This is exactly twice the value of **אין סוף**, Ain Sof, meaning the Limitless.

In this way, the Tree is seen as an expression of the Ain Sof, which is just what the Zohar claims all along. But these Hebrew letters need not concern us here, since we are dealing only with the sefirot.

So the obvious thing to do is to simply add the value of these names to the value of the verses attributed to their spheres. Then we can see if the alleged connection between verses and spheres is more than just wishful thinking.

The value of the ten verses that begin the ten sets attributed to the Sefirot is 11,753. But we also need to include the verse-numbers, since it is the fact that the verses are numbered which makes the whole enterprise feasible in the first place. The verse-numbers total 228. So if we add Sefirot-names, verse-numbers, and English gematria of verses together: $1659 + 228 + 11753 = 13,640 = 62 \times 220$.

To have the total be a multiple of 220 is an excellent result. But this multiple is all the more striking when it is rendered thus: $13,640 = (31 \times 220) + (31 \times 220)$

And what is the title of this book we're using? *Liber AL vel legis sub figura CCXX*. The capital letters appearing in this title stand for Hebrew letters and Roman numerals; AL = **אל** = 31 and CCXX = the Roman numeral for 220.

So the gematria result of these sefirot-verses is exactly double the value of multiplying the key number of AL by the number of verses in the Book. $13640 = 62 \times 220$

Verse-Number	Verse-Value	Hebrew Name	Gematria	Totals
1	283	Ratzon - רצון	346	630
2	378	Hokhmah - חכמה	73	453
5	723	Binah - בינה	67	1083
11	599	Hesed - חסד	72	682
21	1327	Din - דינ	64	1412
36	1578	Rahamim - רחמים	298	2094
57	3462	Nezah - נצה	148	3667
19	933	Hod - הוד	15	967
55	1008	Yesod - יסוד	80	4634
21	1462	Malkhut - מלכות	496	1979
228	11753		1659	13640

Two things are immediately of note in this arrangement. In *The Book of the Law* it is said that *Love is the Law*. Since the word Hesed can be translated as Love, we might expect that something fundamental about the Law is hidden in that sphere.

The total for the sefira Hesed is **682**, which is an exact sub-multiple of the total of the whole Tree: $13,640 / 682 = 20$. Not only that, but $682 = 31 \times 22$, thus hinting again at the function of **אל** in this number-matrix. And $682 = 2 \times 341$, where 341 is the value of the Mother letters of Hebrew: **שמ**, Shin, Mem, Alef.

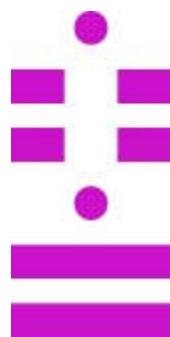
The central sphere is also of interest. In Rahamim, the total is $1912 = 2 \times 956$

956 = **ספר ה תורה** = Sefer Ha Torah, meaning “The Book of the Law”

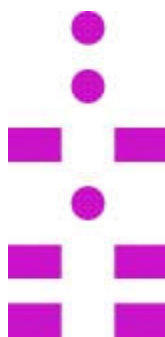
The grand total of this “Verse-Tree” is $13,640 = 220 \times 62$. As noted elsewhere, **62** as a hexagram is 002022: its reversal is 220200, or **666**. What is pertinent here is that the hexagram of 666, when another Tao is added at the top to make it a Septagram, looks like this: **666 = 0220200**

This hexagram, when drawn out with the Tao and Yin lines, (as shown elsewhere in this book), is nothing less than a diagram of the Tree of Life. So we have yet another intertwining with the *Law* (as **220**), and the *Tree* (as 666 and its reversal, **62**).

Here is a Transitional Triad of the two factors. The Triad sums to **417**:



220



62



135

220 = *Hadit, my secret centre*

062 = *sphere*

135 = *the axle of the wheel*

417 = *This book shall be translated into all tongues*

The Three Grades of Thelemites

Essential to the understanding of Thelema is the role of the Thelemites, and the three grades therein. Directly after the announcement of the word of the Law is verse I:40, “*Who calls us Thelemites will do no wrong if he look but close into the word.*” This sentence equals **610**, and it tells us to look but close into this word “*Thelemites*”.

The word Thelemites has a Greek origin, so that we may transliterate it as such. Θεληματῆς is the Greek term for a Thelemite. This word is singular, and has the value of **610**, exactly the same as the sentence containing its English counterpart. 610 is also the value of “*But to him is the winged secret flame, and to her the stooping starlight.*” This verse describes the modus operandi of the two genders of Thelemites.

610 is the 49th hexagram of *I Ching*, called Revolution. Its antigram is the 4th hexagram, the Young Fool. This is the fool who “*readeth this book of the Law and its comment, and understandeth it not*”. His opposite is the Thelemites, the one who reads the Book and accepts it as the basis of all conduct.



610

Verse 1:40 continues with a sentence that equals $744 = 8 \times 93$:

For there are therein Three Grades, the Hermit and the Lover and the man of Earth.

93 = Θελημα

236 = **H**ermit, **L**over, **m**an of **E**arth

329 = For there are therein Three Grades

We are to look into this word Θελημα in order to discover the Three Grades therein. This can be done by using the 3 Greek letters whose English equivalents are the initials of the Grade-names. The **H**, **L**, **M** and **E** of the names all occur in Θελημα:

Θ = the; **E** = Earth; **Λ** = Lover; **H** = Hermit; **M** = Man; **A** = and

There are two different ways that the Hermit and the Lover are encapsulated here.

The first two letters of Thelema are Theta and Epsilon, these equal $9 + 5 = 14$. Reversing this, the last two letters are Mu and Alpha, which equal $40 + 1 = 41$, and of course 41 is the reversal of 14. That isolates the letters Lambda and Eta in the center.

The second way is that the first and last letters of the word Thelema are Theta and Alpha, (possibly representing the words “the” & “and” in the phrase giving the names of the Grades). Inside these two ends, the letters for the name “*man of Earth*” are Mu and Epsilon, and within these two are the initials of the Hermit and the Lover.

It is very important that in the English gematria, the names Hermit and Lover both equal 60. These two Grades are complements of each other. In the triad of Grades, the man of Earth is the Tao that balances the Yang of the Hermit and the Yin of the Lover. In *The Vision and the Voice*, Crowley writes a description of these Grades:

“The man of earth is the adherent. The lover giveth his life unto the work among men. The hermit goeth solitary, and giveth only of his light unto men.”

Another way to discover the Three Grades is to split up the word Thelemites, in Greek:

$\Theta\eta\epsilon\lambda\alpha = 44$; $H\mu\iota = 58$; $\Theta\eta\epsilon = 508$

We expect these numbers will relate to the Three Grades, and we find the following:

AGAPHSEIS = You Shall Love = **508**

H ERHMIA = the Desolation, solitude = **58** (serial gematria)

O ANAX = The Lord, The King = **44** (serial gematria)

The command to Love obviously relates to the Lover.

The root of the word for Hermit relates to the Hermit.

The title of the King relates to the man of Earth.

There is yet another way to discover the Three Grades. We are to “*look but close into the word*” Thelema. This is practically the definition of a nuclear hexagram, which is found hidden *inside* any given hexagram. We may find 6 nuclear hexagrams hidden inside the 6 letters of the word $\Theta\epsilon\lambda\eta\mu\alpha$:

$\Theta = 9$	the Nuclear hexagram of 9 is 30
$E = 5$	the Nuclear hexagram of 5 is 1
$\Lambda = 30$	the Nuclear hexagram of 30 is 91
$H = 8$	the Nuclear hexagram of 8 is 2
$M = 40$	the Nuclear hexagram of 40 is 121
$A = 1$	the Nuclear hexagram of 1 is 0

The two nukes of the first two letters are $30 + 1 = 31 = \mathbf{Had}$, representing the Hermit.

The two nukes of the next two letters are $91 + 2 = 93 = \mathbf{Agape}$, representing the Lover.

The two nukes of the last two letters are $121 + 0 = 121 = \mathbf{a man of Earth}$.

In his *Commentaries of AL*, Crowley has denoted that the Three Grades correspond to three Hebrew letters:

The Hermit is ם Yod, the IX Atu of the Tarot, called the Hermit, and this letter equals **10**.

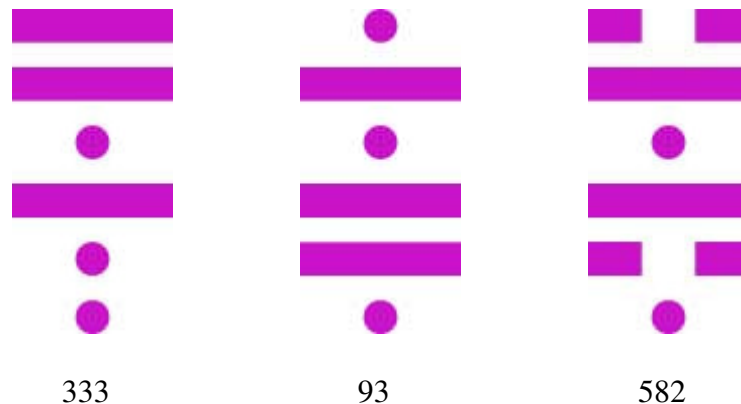
The Lover is ז Zayin, the VI Atu, called the Lovers, and this letter equals **7**.

The man of Earth is ט Peh, the XVI Atu, called the Tower, and this letter equals **80**.

The sum of the three Roman numerals of the cards is IX + VI + XVI = XXXI, thus 31. The sum of the three Hebrew letters is therefore **97**. By the TEG, Thelemites = **97**

Within the body of Thelemites, which equals **97**, are the Three Grades, whose names total 236. $97 + 236 = 333$. This hexagram is a glyph of the Tree of Life, emphasizing the three horizontal paths. The 333 thereby represents the three levels of attainment, i.e., the Three Grades, each of which is triple due to the three ordeals of fire, intellect, and the highest.

Mutating 333, the body of Thelemites, through 93, which is the word of their Law, creates hexagram 582 = “*But sickens not the universe, but shakes not the stars*”. This is the **97th** verse of Liber VII.



There are four possible Septagrams, (seven-lined figures), that act as pictographs of the Tree of Life, and these are 333, 666, 186, and 93. When related to each other via the Transitional Triad method, these create six possible triads of hexagrams, which are:

666 into 333 creates	0	
93 into 186 creates	0	
666 into 186 creates	426	= 1:19 <i>O azure lidded woman, bend upon them!</i>
93 into 333 creates	582	= <i>But sickens not the universe, but shakes not the stars</i>
93 into 666 creates	249	= 1:39 <i>The word of the Law is Θελημα</i>
<u>186 into 333 creates</u>	<u>489</u>	= <u>2:39 <i>A feast for Tahuti and the child of the Prophet</i></u>
	1746	97

The sum of the transitional hexagrams = $1746 = 18 \times 97$. The sum of the 3 verse numbers from *The Book of the Law* is **97**. 582 is the value of the **97th** verse of *Liber VII*.

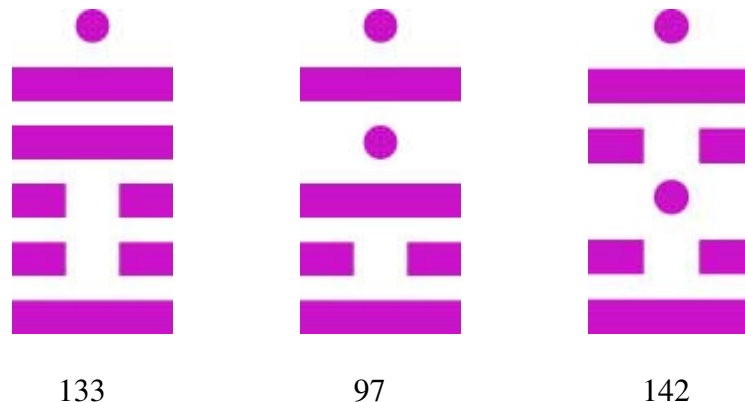
Below is a table of the interactions of the four new transitional hexagrams:

426	into	582	creates	0
249	into	489	creates	0
426	into	249	creates	333
582	into	489	creates	666
582	into	249	creates	186
426	into	489	creates	93

This uncovers a closed set of nine hexagrams, which all integrate with each other in graphically describing the mutational phases of the Tree of Life. These nine are comprised of four pairs of antigrams, and the Zero. These four antigram pairs differ by the numbers 333, 93, 156 and 240.

Some interesting features of these four numbers are: $333 + 93 = 426$; $93 + 156 = 249$; $240 + 93 = 333$; $333 + 156 = 489$; $333 + 93 + 156 = 582$; $333 + 93 + 240 = 666$. In every case, the sum is a member of the set of nine hexagrams. The total of the four differences is 822, a Septagram with a Yang line over the hexagram of **93**. Clearly, the difference values are just as integrated in the overall set as the antigrams themselves.

It is also said that there are “*Three Grades*” hidden in this word, Thelemites. “Three Grades” equals 133, and Thelemites equals 97. Mutating 133 into 97 results in hexagram 142 = *particle of dust*. 142 happens to be the reversal of hexagram 426, which is one of the Tree of Life hexagrams mentioned above.



Clearly, there are a number of relationships to the number 97 uncovered in this process.

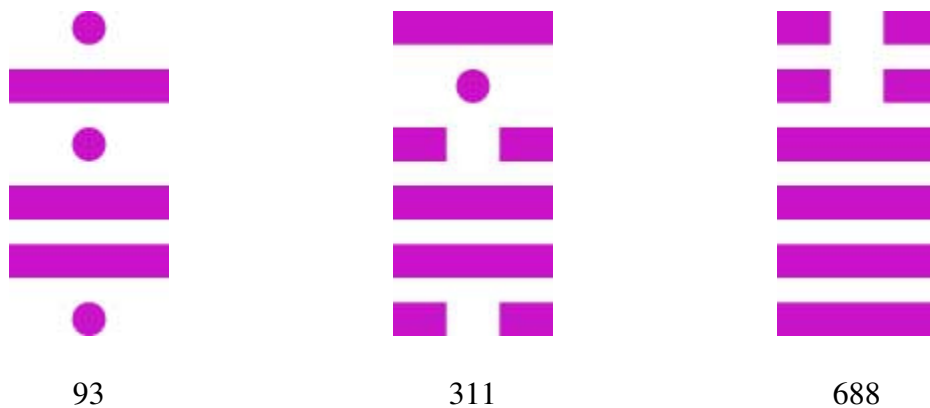
97 = Thelemites
 97 = my stars
 97 = the Ordeal X
 97 = the Law is for all

Three Ordeals in One

I:50. *There is a word to say about the Hierophantic task. Behold! there are three ordeals in one, and it may be given in three ways. The gross must pass through fire; let the fine be tried in intellect, and the lofty chosen ones in the highest. Thus ye have star & star, system & system; let not one know well the other!*

Closely related to the Three Grades are the three ordeals mentioned in verse I:50; “*Behold! there are three ordeals in one, and it may be given in three ways.*” Note that this sentence totals **688**, whose reverse hexagram is **368**.

The number **688** can be generated from a Transitional Triad involving the word Thelema, and the names of the Three Grades:



93 = Θελημα

311 = the Hermit, the Lover, the man of Earth = *Let my servants be few & secret*

688 = *Behold! there are three ordeals in one, and it may be given in three ways.*

There are three conditions that must undergo three types of ordeal. These are:

THE GROSS = 90 THE FINE = 74 THE LOFTY CHOSEN ONES = 204.

90 + 74 + 204 = **368**, the reversed hexagram of the sentence proclaiming the 3 ordeals.

These three conditions must pass through:

FIRE = 39 INTELLECT = 72 THE HIGHEST = 79

The Transitional Triads thus created are:

90 into 39 creates	231	Total is 360
74 into 72 creates	73	Total is 219
204 into 79 creates	89	Total is 372
368 190	393	951

951 = סֵפֶהר תּוֹרָא = Sepher Tora = Hebrew “Book of Law”

When the gross passes through fire, the result is **231** = *a lambent flame of blue*

When the fine are tried in intellect, the result is **73** = *a magician*

When the lofty chosen ones pass through the highest, the result is **89** = *the Sun*

The transitional hexagrams $231 + 73 + 89 = 393$ = *Every man and every woman is a star.*

These are but the general considerations of the threefold ordeals, dealing with the three parts of the soul as described in the Hebrew qabalah. These three levels can be seen in microcosm in the structure of any trigram, from the bottom up:

The animal nature, *Nefesh*, is symbolized by the gross that must pass through fire.

The reasoning power, *Ruach*, is symbolized by the fine, who are tried in intellect.

The divine light, *Neshama*, is symbolized by the lofty chosen ones, who are tried in the ordeal of the highest.

The particulars of these ordeals are secret, as Nuit has said: “*The ordeals I write not.*” This phrase equals 193, the antigram of 143, which is the value of the title, *The Book of the Law*. Note that the Law is for all, it is public, but the ordeals are for Thelemites, and are secret. Note also that the words ‘Ordeals, Grades, and Nothing’ each equal 81, and this Nothing has “three forms”, as it is said in *Liber XXVII*. In the present case, these three forms are the levels of the Three Grades.

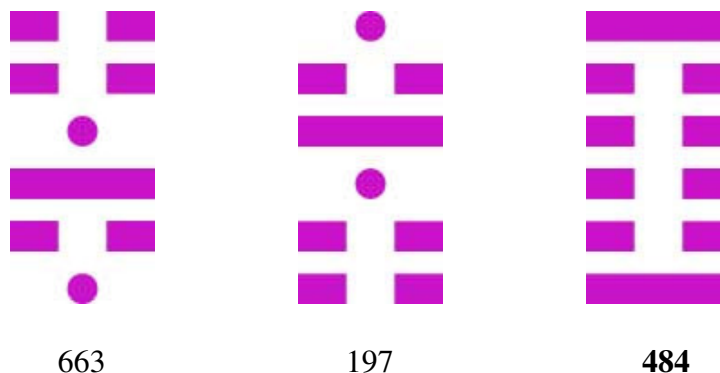
610 = $\Theta\epsilon\lambda\eta\mu\iota\tau\eta\sigma$ = *Nothing under its three forms. It is not, yet informeth all things.*

By keeping the ordeals secret, and the grades in their proper places, we will comply with the final sentence of verse I:50 of *Liber AL*:

663 = *Thus ye have star & star, system & system; let not one know well the other!*

197 = *Nu! the hiding of Hadit.*

663 is the reversed hexagram of 197. They create a Transitional Triad with hexagram 484:



484 = *He must teach; but he may make severe the ordeals.*

The Four Ordeals of *The Book of the Law*

There is another set of ordeals mentioned in *Liber AL*, found in verses 64-67 of chapter three. These verses are also amenable to analysis by the Transitional Triad method, because they describe a series of four ordeals that the fool must “*come through*” in his/her understanding of *Liber AL* itself. This idea of “coming through” something is exactly what is symbolized by a Transitional hexagram, so these Triads will be used to investigate whether we can discover anything “hidden” about the four ordeals that are mentioned.

III:63 *The fool readeth this Book of the Law and its comment & he understandeth it not.*

III:64 *Let him come through the first ordeal and it shall be to him as silver.*

III:65 *Through the second, gold.*

III:66 *Through the third, stones of precious water.*

III:67 *Through the fourth, ultimate sparks of the intimate fire.*

In all four cases, we will consider the Fool as being the person going through the ordeals. The word Fool = 33. This numerology is appropriate for a couple reasons. The Fool trump of the tarot is attributed to the Zero trigram, “*Nothing under its three forms.*” 33 is a great symbol for this, because there are three possible lines to a trigram, (Tao, Yang, Yin), and three possible levels as well. So the double 3 is very symbolic.

Also of interest is that the antigram of 33 is 57, and 57 is the value of the word Prophet. So “*my prophet is a fool*”, a phrase found elsewhere in *Liber AL*, is talking about a pair of antigrams.

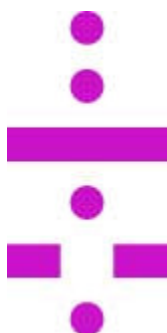
Three other words that equal 33 are BE, DO, GET. These make an interesting set that coincides with the idea of a Transitional Triad: to BE is the initial postulated number, to DO is the transition, and to GET is the resulting hexagram.

The fool readeth this Book of the Law and its comment, and he understandeth it not.

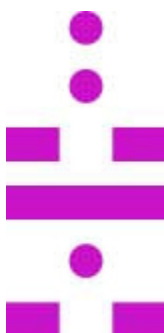
In this passage, the word “it” refers to the Law itself, and thus after this ordeal is passed, “it”, i.e., *The Book of the Law*, will seem to him as “*silver*”.

Crowley notes that these four ordeals represent the Middle Pillar on the Tree of Life. So the Fool is starting at Malkhut, and his first ascent on the Tree takes him to the sefira of Yesod, attributed to the Moon, whose alchemical metal is Silver.

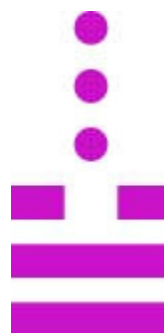
Note that the Path required for this ascent, in the Golden Dawn Tree of Life, is Saturn, attributed to both the final card of the Major Arcana in Crowley’s tarot, (the Universe), and the final letter of Hebrew, (ש). So the Fool, the beginning of the tarot, starts his ascent at the *ending* of the 22 Trumps.



33 = fool



65 = silver



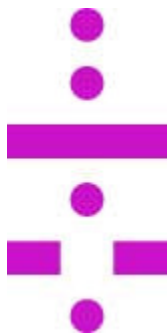
22 = Ka, lift, flap

Flap comes from the phrase “**flap my wings**”, and is clearly associable with the idea of “lift”. So the fool is *ascending*, possibly in his Ka, (one of his “bodies of light” in the Egyptain mythos).

But more importantly, the Transitional hexagram is 22, and this can represent two different ideas; the 22nd Atu is the Universe, the path he has taken on the Tree, and also the 22 letters of the Hebrew Alefbet, for *Liber AL* is rife with hidden Hebrew qabalistic symbolism.

So this seems to be saying that the first step is our trusty old Hebrew qabalah. The fool will see this Book as “silver” by virtue of its ingenious qabalistic symbols.

Having made it to Yesod on the Tree, the fool must come through the second ordeal, and the Law will be to him as “**gold**”. This means the ascent to Tiferet, whose planet is the Sun, and whose alchemical metal is Gold. Note that this path on the Tree is attributed to Sagittarius, and the Art trump of the tarot, the alchemical wedding of opposites.



33 = fool



45 = gold



39 = space, core, fire

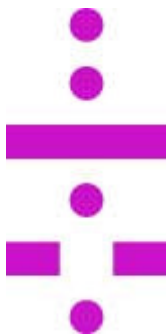
The Transitional hexagram is 39, the value of the words Core & Fire, reminding us of “***I am the flame that burns in every heart of man, and in the core of every star.***” Tiferet, the sefira that the fool has now reached, is considered the “solar heart” of the Tree.

Also, as in our previous ordeal, we can look at this number 39 more symbolically. 39 is one of the pre-eminent numbers of the Base-3 Trigrammaton arrangement; it is the value of the first 7 trigrams, which are the Elements, out of which all the other trigrams are created. Also, 39 is the number of the verse which says that “*The word of the Law is Θελημα.*”

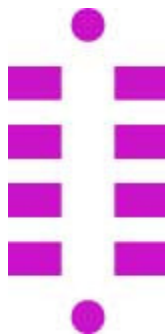
So perhaps we have here a statement that, after having used the traditional qabalah, the fool can only advance in his understanding of the Law by using a more sophisticated qabalah, that of Trigrammaton. Also, he will have understood the text enough to comprehend the precept that the word of the Law is Thelema.

In order to pass through the third ordeal, the fool must ascend from Tiferet to Keter, the Crown of the Tree. For those who are into the whole “crossing the Abyss” mythos, this ordeal will include that crossing, or perhaps one might say that in crossing this Abyss, the fool will undergo a transformation in his understanding of the Law, (along with everything else).

After this passage, the Law will be to him as “*stones of precious water*”. This does not mean that the stones are made of liquid H₂O. A stone's “water” is an archaic term used for its quality. Gemstones have more or less “water” depending on how fine they are.



33 = fool



240 = stones of precious water



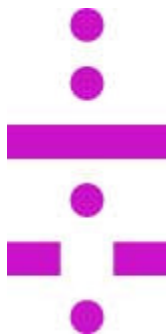
96 = Hoor-paar-kraat, minister, knowest

In coming through this ordeal, the fool has passed through Da'at, the “false sefira” of the Tree, which is in the Abyss, and whose name means Knowledge. This is clearly indicated by the word “Knowest”. Note that this word is half of the name given to the scribe by Nuit: *Thou knowest*. Now the word “Thou” is missing, the ego is transcended in this passage of the Abyss.

The dweller within this Abyss is Choronzon, the Demon of Dispersion. Perhaps the only method for overcoming this demon is silence, for no dialogue with it can be successful. This silence is represented by the name Hoor-paar-kraat, the Lord of Silence.

Crowley makes much of the fact that the Fool of the tarot is representative of Hoor-paar-kraat, or Harpocrates. So it would seem that through this ordeal, the fool has become the Fool. Note also the word “*minister*”, which is the title Aiwass gives to himself. He of course is the minister of none other than Hoor-paar-kraat. So in another sense, the fool has become Aiwass himself, transmitting purely the words of the Law on behalf of the God of Silence

Finally, the Fool ascends from the Crown of the Tree to the Ain Sof, the Limitless, the source of the whole Tree of Life. When this ordeal is accomplished, the Law will be to him as “*ultimate sparks of the intimate fire*”, (one of the most beautiful poetic phrases from the book). Now this implies leaving the Tree altogether, and the resulting Triad is extremely interesting in this regard:



033 = Fool 320 = *ultimate sparks of the intimate fire* 496 = מלכות Malkhut

Amazingly enough, the transition from Keter to the Ain Sof involves the number 496, the value of the Hebrew name for Malkhut, where the fool began! Now of course, the numbers 33 & 320 come from TQ gematria, but one cannot overlook such a dramatic result just because Hebrew gematria is introduced.

This should remind us of the phrase, “Keter is in Malkhut, and Malkhut in Keter, but after another manner.” In the symbology that shows the Tree of Life as an infinite chain of Trees, the Keter of any given Tree is simply the Malkhut of another; there is really no “end” to the process of evolution.

Besides the amazing Hebrew Qabalistic connection, it should not be forgotten that 496 is one of the rarest of numbers, a “perfect number”. This is defined as a number that is equal to the sum of all its divisors. The symbology of it in this context is that the Fool has assimilated all his Elements, and made them completely harmonious with one another, so that there is truly no imbalance left in him. Thus he has become a Perfect Number. Having done so, he will comprehend the Law as the “*ultimate sparks of the intimate fire*.”

A Short Commentary on *The Book of the Law*

Some musings on the words of *Liber AL vel Legis*.

In these words and their reverberations into the second century are hidden stones of precious water for all seekers of wisdom.

A book of words, but not a book of laws, for there is only *one* Law: Do what thou wilt.

The words of this Law have been described as runes, and it is in this word that the essence of these words is concentrated, for the meaning of rune is *mystery*, and each of these words is a mystery that is gradually revealed through the course of four ordeals.

Within this one word RUNES is contained the secret of the book and its divinities, for Nuit is hidden therein as NU, and Heru-Ra-Ha is split therein as RE.

“who doth not understand these runes shall make a great miss”, for they shall miss the point and the meaning of the words, and the letters, and the power they hold within them. Word after word, mighty and majestic, terrible and terrifying, sweet and soothing, obnoxious and obsolete. All these things and more can be found, in all these old letters of the Book.

None is allowed to change a thing, none is allowed to add or subtract, for the precision of the text is beyond human invention, and its perfection is not comprehended by the first or the second reading.

In the beginning is a chapter devoted to Nuit, whose words are spoken by the minister Aiwass. First is declared the mystery of manifestation, and the secret formula of the whole Book. Then are the heavens rent to reveal the elements that make up its beauty. Statement follows statement and the children of men are told of their true nature. Star and star and a multitude of stars, the heavens a gleam with the spangles of stars, and each of them Hadit resides within.

The children of men are called to this light, this nature divine, if only they see. Not all are given to see of this light, but any that do will rejoice. The voice of the goddess resounds through the heavens, exhorting the humans to reach for the stars. Worshipping outward they come to see inward and Hadit the snake will arise in their hearts.

Nuit is mystery, Babalon hidden, her joy is to see our joy. She comes with a message: the sorrows are shadows, existence is nothing but joy. Ignore all the gods and the heroes of men, these are both fools and forgotten. Only within can the children of men discover their power and godhood. Very few know, but these will attain to a kiss from the Queen of the heavens.

She arches above us, around us, within us, her curving is omnipresent. All matter is she, each far galaxy, and every atom within it. Her space is infinite, her stars are infinite, there is no end to perfection. Each instance of consciousness has its perfection, there is not a difference between them.

She urges the adepts who will to attain, to follow her saying: *Bind Nothing!* In this is the key to the one who would be the chief of all and sundry.

Many are the words of the goddess Nuit, with one of them written in Greek. She tells us to look but close into it, to see therein the Grades of adherents. The word is Thelema and the Grades are three: the Hermit, the Lover, and the man of Earth.

Thelema distills the Law as a Word, a Logos, a Reason, a Speech. Its meanings include “willing pleasure” and this is the charge to the children. Take your fill and will of love, as ye will, when where and with whom ye will, but always unto me. For to Her is our will directed, *To Me* is the chant of the priestess, and Love is the law of the Fortress, whose battlements prop up our bodies, until the Mouth is opened and illusion collapses, and the love of gravity brings all things together.

Nuit gives us riddles, like “guess what's my number”. She writes out the law, but not the ordeals. Each of these trials is triple in nature and each of the Grades must go through them.

For the man of Earth is trial by Fire, the Tower will burn and test his belief.

The Lover will live and die by the Sword; Thelema engraved on the double-edged blade.

The Hermit is chosen, and lofty, and hidden; the rulers of many, remaining unknown.

Their trials are purer, their outcome uncertain, their embers remaining the light of the world. Each of the Certain, (for we are not Faithful), will pass their ordeal in the fitness of time. Thus will they come to the Knowledge of Her and lie in her bosom a while.

The daughter of sunset, all pleasure and purple, avows her affections for all of mankind. She asks for no sacrifice, no show of sorrow, only for perfumes and jewels and wine. These are the tools of the rites of Nuit, these are the signs of a living divine. Thus is her manifestation.

The hiding of Hadit occurs within NU, the center of runes, the playing of tunes on the panpipe that captures the Ruach. “He” is the center of spheres of existence, the nuclear furnace that burns in the sun. Every heart contains this furnace, this burning desire to join the Beloved.

A snake he is called, the true kundalini, the fire from heaven that Prometheus stole. And thus are the children of men become godly, for God does not live in a dog, but the highest.

Hadit is Life and the giver of Life, and thus is the knowledge of him called a Death. Two ends of the spectrum, two ends of the snake, that lifts up or droops down his head as he will. One achieves union, the other a rapture, in each of these movements a child will be born.

Silent, the Lord alights on the Lotus, Harpocrates called by another name. But he is not worshipped, for he is the worshipper, childlike and perfect in light of his bride. The center of all the circumference of Nuit, his Motion creates the illusion of Time.

Hadit in hiding, Hadit in motion, Hadit the center; all of these true. Hadit the giver, Hadit in silence, Hadit the serpent; all of these too.

He Goes to his lover, he climbs up the column; The Empress & Hierophant, these are his name. He cannot be known, he may be achieved; NOT is his being, a heart full of flame.

Thus is the end of the hiding of Hadit and Khabs is the name of his house.

Abrahamadabra begins the last chapter, those terrible words that make the weak flee. Few understand the meaning of Vengeance, the challenge of War and Re-Horakhty.

Sometimes it seems as if angry Jehovah had put on the guise of RaHoorKhuit, but this is the surface, the simple translation, the death and destruction go deeper than that.

Choose ye an island! means focus a cakra, empower it, buttress it, make it a fort. The peoples? distractions that seek to destroy you, entrap you, enslave you and cause you to fail. These must not prevail. *Lurk, withdraw, upon them*; these are the artful strategies, these will slay your enemies and none shall stand before you.

The sun-god Ra of the Two Horizons, abasing the Eighties and making them cower. The hawk-headed mystical Lord of the Aeon is bearing the wand of the Double Power. He has crushed an Universe, and nought remains.

And thus is the Book of the Law ...Written and Concealed. Aum. Ha.

The Book of Mutations

Appendices

The Holograph of *Liber AL vel Legis sub figura XXXI*

1

Had! The manifestation of Nuit
The unveiling of the company of heaven
Every man and every woman is a star
Every number is infinite; there is no difference
Help me, o warrior lord of Thebes, in my
unveiling before the Children of men
Be thou Hadit, my secret centre, my
heart + my tongue.
Behold! it is revealed by Aiwass the
minister of Hoor-paar-kraat
The Khabs is in the Khu, not the Khu in
the Khabs
Worship then the Khabs, and behold my
light shed over you.

2

Let my servants be few + secret: they shall
rule the many + the known.
These are fools that men adore; both their
Gods + their men are fools.
Come forth, o children, under the stars
+ take your fill of love. I am above you
and in you. My ecstasy is in yours My
joy is to see your joy
V. 1 of Spell called the Song.
Now ye shall know that the chosen
priest + apostle of infinite space is
the prince-priest the Beast and in

3

his woman; called the Scarlet Woman, is
all power given. They shall gather my
children into their fold: they shall bring the
glory of the stars into the hearts of men.
For he is ever a sun, and she a moon. But
to him is the winged secret flame and to
her the stooping starlight.
But ye are not so chosen
Burn upon their brows, o splendrous serpent!
O azure-lidded woman, bend upon them!
The key of the rituals is in the secret word
which I have given unto him

With the God + the Adorer I am nothing: they
do not see me. They are as upon the earth
I am Heaven, and there is no other God
than me, and my lord Hadit.

Now therefore I am known to ye by my
name Nuit, and to him by a secret name
which I will give him when at last he
knoweth me

Since I am Infinite Space and the Infinite
Stars thereof, do ye also thus. Bind
nothing! let there be no difference made
among you between any one thing + any

other thing; for thereby there cometh hurt.
But whoso availeth in this let him be
the chief of all!

I am Nuit and my word is six and fifty
Divide, add, multiply and understand.
Then saith the prophet and slave of the
beauteous one. Who am I, and what shall
be the sign. So she answered him, bending
down, a lambent flame of blue, all-touching
all penetrant, her lovely hands upon the
black earth + her lithe body arched for love
and her soft feet not hurting the

little flowers Thou knowest! And the sign
shall be my ecstasy, the consciousness of
the continuity of existence, the '*The unfragmentary
non-atomic fact of my universality.*'
omnipresence of my body.
'(Write this in whiter words)
'But go forth on)'

Then the priest answered + said unto
the Queen of Space, kissing her lovely brows
and the dew of her light bathing his whole
body in a sweet-smelling perfume of sweat
O Nuit, continuous one of Heaven, let it

be ever thus that men speak not of
Thee as One but as None and let
them speak not of thee at all since
thou art continuous.

None, breathed the light, faint + faery, of
the stars, and two. For I am divided
for love's sake, for the chance of union.

This is the creation of the world that
the pain of division is as nothing and
the joy of dissolution all.

For these fools of men and their

woes care not thou at all! They feel
little; what is, is balanced by weak
joys: but ye are my chosen ones.

Obey my prophet! follow out the
ordeals of my knowledge! seek me
only! Then the joys of my love will
redeem ye from all pain. This is
so: I swear it by the vault of my
body; by my sacred heart and tongue;
by all I can give, by all I desire of
ye all.

Then the priest fell into a deep trance or

swoon + said unto the Queen of Heaven

Write unto us the ordeals write unto
us the rituals write unto us the law.

But she said the ordeals I write not
the rituals shall be half known and
half concealed: the Law is for all
This that thou writest is the threefold
book of Law.

My scribe Ankh-af-na-khonsu the
priest of the princes shall not in one
letter change this book; but lest there
be folly, he shall comment thereupon
by the wisdom of Ra-Hoor-Khu-it.

Also the mantras and spells; the
 obeah and the wanga; the work of
 the wand and the work of the
 sword: these he shall learn and teach.
 He must teach; but he may make severe
 the ordeals.

The word of the law is θελημα
 Who calls us Thelemites will do no
 wrong, if he look but close in to the
 word. For there are therein Three
 Grades. the Hermit and the Lover and
 the man of Earth. Do what thou wilt

shall be the whole of the Law.
 The word of Sin is restriction. O man!
 refuse not thy wife if she will. O
 lover, if thou wilt, depart. There is
 no bond that can unite the divided but
 love: all else is a curse. Accursed!
 Accursed! be it to the aeons. Hell.
 Let it be that state of manyhood
 bound and loathing. So with thy all
 thou hast no right but to do thy will
 Do that and no other shall say nay.
 For pure will, unassuaged of purpose,

delivered from the lust of result, is
 every way perfect
 The Perfect and the Perfect are one
 Perfect and not two; nay, are none!
 Nothing is a secret key of this law
 Sixty-one the Jews call it; I call it
 eight, eighty, four hundred + eighteen.
 But they have the half: unite by thine
 art so that all disappear.
 My prophet is a fool with his one one
 one: are not they the Ox and none
 by the Book.

Abrogate *are* all rituals, all ordeals, all words and signs. Ra-Hoor-Khuit hath taken his seat in the East at the Equinox of the Gods and let Asar be with Isa who also are one. But they are not of me. Let Asar be the adorant, Isa the sufferer; Hoor in his secret name and splendour is the Lord initiating. There is a word to say about the Hierophantic task. Behold! there are three ordeals in one, and it may be given in three ways. The gross must pass through fire; let the

fine be tried in intellect, and the lofty chosen ones in the highest. Thus ye have star + star system + system let not one know well the other. There are four gates to one palace; the floor of that palace is of silver and gold, lapis lazuli + jasper are there, and all rare scents jasmine + rose, and the emblems of death. Let him enter in turn or at once the four gates; let him stand on the floor of the palace. Will he not sink? Amn. Ho! warrior, if thy servant sink? But there are means

and means. Be goodly therefore: dress ye all in fine apparel eat rich foods and drink sweet wines and wines that foam. Also, take your fill and will of love as ye will, when, where, and with whom ye will. But always unto me. If this be not aright; if ye confound the space-marks, saying: They are one or saying They are many; if the ritual be not ever unto me: then expect the direful judgments of Ra Hoor Khuit. This shall regenerate the world, the little

world my sister, my heart + my tongue,
 unto whom I send this kiss. Also, o
 scribe and prophet though thou be of the
 princes it shall not assuage thee nor
 absolve thee. But ecstasy be thine and
 joy of earth: ever To me To me
 Change not as much as the style
 of a letter; for behold thou o prophet
 shalt not behold all these mysteries
 hidden therein.

The child of thy bowels, he shall behold
 them.

Expect him not from the East nor from

the West, for from no expected house
 cometh that child. Aum! All words are
 sacred and all prophets true; save only that
 they understand a little; solve the first
 half of the equation, leave the second
 unattacked But thou hast all in the
 clear light, and some though not all in the
 dark.

Invoke me under my stars. Love is the
 law, love under will. Nor let the fools
 mistake love; for there are love and love.
 There is the dove and there is the serpent.
 Choose ye well! He, my prophet, hath

chosen, knowing the law of the fortress
 and the great mystery of the House of God
 All these old letters of my Book are
 aright; but **Σ** is not the Star. This
 also is secret: my prophet shall reveal
 it to the wise.

I give unimaginable joys on earth: certainty,
 not faith, while in life, upon death; peace
 unutterable, rest, ecstasy: nor do I demand
 aught in sacrifice.

My incense is of resinous woods + gums
 and there is no blood therein: because of
 my hair the trees of Eternity.

My number is 11, as all their numbers
 who are of us. My colour is black to the
'The shape of my star is -'
'The Five Pointed Star, with a
Circle in the Middle, + the circle is Red'
 blind, but the blue + gold are seen of the
 seeing. Also I have a secret glory for
 them that love me.

But to love me is better than all things: if
 under the night-stars in the desert thou
 presently burnest mine incense before me
 invoking me with a pure heart and the
 Serpent flame therein, thou shalt come
 a little to lie in my bosom. For one kiss
 wilt thou then be willing to give all:

but whoso gives one particle of dust
 shall lose all in that hour. Ye shall
 gather goods and store of women and
 spices; ye shall wear rich jewels; ye
 shall exceed the nations of the earth
 in splendour + pride; but always in the
 love of me, and so shall ye come to
 my joy. I charge you earnestly to come
 before me in a single robe and covered
 with a rich headdress. I love you I yearn to
 you. Pale or purple, veiled or voluptuous I
 who am all pleasure and purple

and drunkenness of the innermost sense
 desire you. Put on the wings and arouse
 the coiled splendour within you: come unto me
 At all my meetings with you shall the
 priestess say - and her eyes shall burn
 with desire as she stands bare and rejoicing
 in my Secret Temple - To me! To me!
 calling forth the *flame of the* hearts of all in her
 love-chant.
 Sing the rapturous love-song unto me!
 Burn to me perfumes! Wear to me jewels!
 Drink to me, for I love you! I love you!

I am the blue-lidded daughter of Sunset; I am
the naked brilliance of the voluptuous night-
sky.

To me! To me!

The Manifestation of Nuit is at an
end.

1

1 Nu! the hiding of Hadit.

2 Come! all ye and learn the secret that
hath not yet been revealed. I Hadit am
the complement of Nu my bride. I am not
extended, and Khabs is the name of my House

3 In the sphere I am everywhere, the centre as
she the circumference is nowhere found.

4 yet she shall be known + I never.

5 Behold! the rituals of the old time are black
Let the evil ones be cast away let the
good ones be purged by the prophet. Then shall
this Knowledge go aright.

6 I am the flame that burns in every heart of
man and in the core of every star. I am

2

Life, and the giver of Life yet therefore is
the knowledge of me the knowledge of death

7 I am the Magician and the Exorcist I am the
axle of the wheel and the cube in the circle
Come unto me is a foolish word for it is I that
go.

8 Who worshipped Heru-pa-kraath have
worshipped me; ill, for I am the worshipper.

9 Remember all ye that existence is pure joy
that all the sorrows are but as shadows they
pass + are done but there is that which
remains

10 O prophet! thou hast ill will to learn this
writing.

11 I see thee hate the hand + the pen but I am

stronger.

12 Because of me in Thee which thou knewest not
13 for why? Because thou wast the knower,
and me.

14 Now let there be a veiling of this shrine; now
let the light devour men and eat them
up with blindness!

15 For I am perfect, being Not; and my number
is nine by the fools but with the just I am
eight and one in eight: Which is vital, for
I am none indeed The Empress and the King
are not of me for there is a further secret

16 I am The Empress + the Hierophant. Thus
eleven as my bride is eleven.

17 Hear me, ye people of sighing
The sorrows of pain and regret
Are left to the dead and the dying
The folk that not know me as yet.

18 These are dead, these fellows: they feel not. We
are not for the poor and sad; the lords of the
earth are our kinsfolk.

19 Is a God to live in a dog? No! but the
highest are of us. They shall rejoice, our chosen:
who sorroweth is not of us.

20 Beauty and strength, leaping laughter and
delicious languor, force and fire, are of us.

21 We have nothing with the outcast and the unfit:
let them die in their misery: For they feel
not. Compassion is the vice of kings: stamp
down the wretched + the weak: this is the
law of the strong; this is our law and the
joy of the world. Think not, o king, upon that
lie: That Thou must Die: verily thou shalt
not die, but live! Now let it be understood
if the body of the King dissolve, he shall remain
in pure ecstasy for ever Nuit Hadit Ra-Hoor-
Khuit. The Sun, Strength + Sight, Light these
are for the servants of the Star + the Snake.

22 I am the Snake that giveth Knowledge + Delight
and bright glory, and stir the hearts of men
with drunkenness. To worship me take wine
and strange drugs whereof I will tell my
prophet + be drunk thereof! They shall not
harm ye at all. It is a lie, this folly
against self. The exposure of innocence
is a lie. Be strong, o man, lust, enjoy
all things of sense and rapture; fear not
that any God shall deny thee for this.

23 I am alone; there is no God where I am.

24 Behold! these be grave mysteries; for there
are also of my friends who be hermits. now

think not to find them in the forest or on the
mountain but in beds of purple, caressed by
magnificent beasts of women with large limbs
and fire and light in their eyes and masses
of flaming hair about them; there shall ye
find them. Ye shall see them at rule, at
victorious armies, at all the joy; and there
shall be in them a joy a million times
greater than this. Beware lest any
force another, King against King. Love one
another with burning hearts; on the low men
trample in the fierce lust of your pride

in the day of your wrath.

25 Ye are against the people, O my chosen!

26 I am the secret Serpent coiled about to
spring: in my coiling there is joy. If I
lift up my head, I and my Nuit are one
If I droop down mine head and shoot
forth venom, then is rapture of the earth,
and I and the earth are one.

27 There is great danger in me; for who doth
not understand these runes shall make
a great miss. He shall fall down into
the pit called Because, and there he shall

perish with the dogs of Reason.

28 Now a curse upon Because and his kin!

29 May Because be accursed for ever!

30 If Will stops and cries Why, invoking

Because, then Will stops + does nought

31 If Power asks why, then is Power weakness.

32 Also reason is a lie for there is a

factor infinite + unknown + all their

words are skew-wise.

33 Enough of Because! Be he damned for a dog!

34 But ye, o my people, rise up + awake!

35 Let the rituals be rightly performed with

joy + beauty

36 There are rituals of the elements and feasts
of the times.

37 A feast for the first night of the Prophet
and his Bride!

38 A feast for the three days of the writing of
the Book of the Law

39 A feast for Tahuti and the child of the
Prophet - secret, O Prophet!

40 A feast for the Supreme Ritual, and a
feast for the Equinox of the Gods

41 A feast for fire and a feast for water; a
feast for life and a greater feast for death

42 A feast every day in your hearts in the
joy of my rapture.

43 A feast every night unto Nu, and the
pleasure of uttermost delight!

44 Aye! feast! rejoice! there is no dread
hereafter. There is the dissolution, and
eternal ecstasy in the kisses of Nu.

45 There is death for the dogs.

46 Dost thou fail? Art thou sorry? is fear
in thine heart?

47 Where I am these are not.

48 Pity not the fallen! I never knew them.
I am not for them. I console not: I hate
the consoled + the consoler.

49 I am unique + conqueror. I am not of the
slaves that perish. Be they damned +
dead! Amen. [This is of the 4: there is
a fifth who is invisible, + therein am I
as a babe in an egg.]

50 Blue am I and gold in the light of my
bride: but the red gleam is in my eyes
+ my spangles are purple + green.

51 Purple beyond purple; it is the light higher

than eyesight.

52 There is a veil: that veil is black. It is
the veil of the modest woman; it is the veil
of sorrow, + the pall of death; this is none
of me. Tear down that lying spectre of
the centuries; veil not your vices in
virtuous words; these vices are my service;
ye do well, + I will reward you here and
hereafter.

53 Fear not, o prophet, when these words are
said, thou shalt not be sorry. Thou art
emphatically my chosen; and blessed are

the eyes that thou shalt look upon with
gladness. But I will hide thee in a
mask of sorrow; they that see thee shall
fear thou art fallen: but I lift thee up.

54 Nor shall they who cry aloud their folly
that thou meanest nought avail; thou
shalt reveal it: thou availest: they are
the slaves of because: They are not of
me. The stops as thou wilt the letters
change them not in style or value.

55 Thou shalt obtain the order + value of
the English Alphabet; thou shalt find

new symbols to attribute them unto.

56 Begone! ye mockers; even though ye laugh
in my honour ye shall laugh not long; then
when ye are sad know that I have
forsaken you.

57 He that is righteous shall be righteous still
he that is filthy shall be filthy still.

58 Yea! deem not of change; ye shall be as ye
are + not other. Therefore the kings of
the earth shall be kings for ever: the slaves
shall serve. There is none that shall
be cast down or lifted up: all is ever

as it was. Yet there are masked ones my
servants; it may be that yonder beggar is
a King. A King may choose his garment as
he will: there is no certain test: but a
beggar cannot hide his poverty.

59 Beware therefore! Love all, lest perchance is a
king concealed! Say you so? Fool! If he
be a King, thou canst not hurt him.

60 Therefore strike hard + low and to hell
with them, master!

61 There is a light before thine eyes o prophet
a light undesired, most desirable.

62 I am uplifted in thine heart and the kisses
of the stars rain hard upon thy body.

63 Thou art exhaust in the voluptuous fullness
of the inspiration; the expiration is sweeter
than death, more rapid and laughterful than
a caress of hell's own worm.

64 Oh! thou art overcome: we are upon thee
our delight is all over thee: hail! hail!
prophet of Nu prophet of Had prophet of
Ra-Hoor-Khu! Now rejoice! now come in
our splendour + rapture Come in our passionate
peace, + write sweet words for the Kings

65 I am the Master; thou art the Holy Chosen One
 66 Write, + find ecstasy in writing! Work, +
 be our bed in working. Thrill with the
 joy of life + death. Ah! thy death shall
 be lovely: whoso seeth it shall be glad. Thy
 death shall be the seal of the promise of
 our agelong love. Come! lift up thine heart
 + rejoice! We are one; we are none
 67 Hold! Hold! Bear up in thy rapture
 fall not in swoon of the excellent kisses
 68 Harder! Hold up thyself! Lift thine head

breathe not so deep -- die!
 69 Ah! Ah! What do I feel? Is the word
 exhausted?
 70 There is help + hope in other spells. Wisdom
 says; be strong! Then canst thou bear more
 joy. Be not animal; refine thy rapture!
 If thou drink, drink by the eight and ninety
 rules of art: if thou love, exceed by
 delicacy and if thou do aught joyous, let
 there be subtlety therein.
 71 But exceed! exceed!
 72 Strive ever to more! and if thou art truly

mine - and doubt it not, an if thou art
 ever joyous - death is the crown of all
 73 Ah! Ah! Death! Death! thou shalt long for
 death. Death is forbidden, o man, unto thee.
 74 The length of thy longing shall be the strength
 of its glory. He that lives long + desires
 death much is ever the King among the Kings.
 75 Aye! listen to the numbers + the words
 76 4 6 3 8 A B K 2 4 a L G M O R 3 Y
 x 24 89 R P S T O V A L What
 meaneth this, o prophet? Thou knowest
 not; nor shalt thou know ever. There
 cometh one to follow thee: he shall

expound it. But remember, o chosen
 one, to be me; to follow the love of
 Nu in the star-lit heaven; to look forth
 upon men, to tell them this glad word.
 77 O be thou proud and mighty among men!
 78 Lift up thyself for there is none like unto
 thee among men or among Gods! Lift up
 thyself, o my prophet, thy stature shall
 surpass the stars. They shall worship thy
 name, foursquare, mystic, wonderful, the
 number of the man; and the name of

thy house 418.
 79 The end of the hiding of Hadit and
 blessing + worship to the prophet of
 the lovely Star!

1 Abrahadabra the reward of Ra Hoor Khut.
 2 There is division hither homeward; there is a
 word not known. Spelling is defunct all is not
 aught Beware! Hold! Raise the spell of
 Ra-Hoor-Khuit!
 3 Now let it be first understood that I am
 a god of War and of Vengeance. I shall
 deal hardly with them.
 4 Choose ye an island!
 5 Fortify it!
 6 Dung it about with enginery of war.
 7 I will give you a war-engine.
 8 With it ye shall smite the peoples; and

none shall stand before you.

9 Lurk! Withdraw! Upon them! this
is the Law of the Battle of Conquest: thus
shall my worship be about my secret house

10 Get the stele of revealing itself; set it
in thy secret temple - and that temple
is already aright disposed - + it shall be your
Kiblah for ever. It shall not fade, but
miraculous colour shall come back to it
day after day. Close it in locked glass for a
proof to the world.

11 This shall be your only proof. I forbid argument.
Conquer! That is enough. I will make easy

to you the abstrusion from the ill-ordered
house in the Victorious City. Thou shalt
thyself convey it with worship, o prophet,
though thou likest it not. Thou shalt have
danger + trouble. Ra-Hoor- Khu is with
thee. Worship me with fire + blood; worship
me with swords + with spears. Let the woman
be girt with a sword before me: let blood
flow to my name. Trample down the Heathen; be
upon them, o warrior, I will give you of their
flesh to eat

12 Sacrifice cattle, little and big: after a child.

13 But not now.

14 Ye shall see that hour, o blessed Beast, and
thou the Scarlet Concubine of his desire!

15 Ye shall be sad thereof.

16 Deem not too eagerly to catch the promises fear
not to undergo the curses. Ye even ye know not
this meaning all.

17 Fear not at all; fear neither men nor Fates
nor gods, nor anything. Money fear not, nor
laughter of the folk folly, nor any other power
in heaven or upon the earth or under the
earth. Nu is your refuge as Hadit your

light and I am the strength force vigour, of
your arms.

18 mercy let be off: damn them who pity.

Kill and torture; spare not; be upon them!

19 That stele they shall call the Abomination
of Desolation count well its name + it shall
be to you as 718.

20 Why? Because of the fall of Because, that
he is not there again.

21 Set up my image in the East: thou shalt buy
thee an image which I will show thee especial,
not unlike the one thou knowest. And it shall
be suddenly easy for thee to do this.

22 The other images group around me to support
me: let all be worshipped, for they shall
cluster to exalt me. I am the visible object
of worship the others are secret for the Beast
+ his bride are they: and for the winners of
the Ordeal x. What is this? Thou shalt know.

23 For perfume mix meal + honey + thick leavings
of red wine: then oil of Abramelin and
olive oil, and afterward soften + smooth
down with rich fresh blood

24 The best blood is of the moon, monthly: then
the fresh blood of a child, or dropping from the

host of heaven: then of enemies; then
of the priest or of the worshippers: last of
some beast, no matter what.

25 This burn: of this make cakes + eat unto
me. This hath also another use; let it be
laid before me, and kept thick with perfumes
of your orison: it shall become full of beetles
as it were and creeping things sacred unto me.

26 These slay, naming your enemies; + they shall
fall before you.

27 Also these shall breed lust + power of lust in
you at the eating thereof.

28 Also ye shall be strong in war.

29 Moreover, be they long kept, it is better; for they swell with my force. All before me.

30 My altar is of open brass work: burn thereon in silver or gold!

31 There cometh a rich man from the West who shall pour his gold upon thee.

32 From gold forge steel

33 Be ready to fly or to smite.

34 But your holy place shall be untouched throughout the centuries: though with fire and sword it be burnt down + shattered, yet an invisible house there standeth and shall stand until the fall of the Great

Equinox, when Hrumachis shall arise and the double-wanded one assume my throne and place. Another prophet shall arise, and bring fresh fever from the skies another woman shall awake the lust + worship of the snake another soul of God and beast shall mingle in the globed priest another sacrifice shall stain the tomb another king shall reign and blessing no longer be poured To the Hawk-headed mystical Lord!

35 The half of the word of Heru-ra-ha, called Hoor-pa-kraat and Ra-Hoor-Khut.

36 Then said the prophet unto the God:

37 I adore thee in the song

"I am the Lord of Thebes" +c from Vellum book

Unity +c

-----"fill me"

38 So that thy light is in me + its red flame is as a sword in my hand to push thy order. There is a secret door that I shall make to establish thy way in all the quarters (these are the adorations, as thou hast written) as it is said:

The light is mine +c

from vellum book to "Ra-Hoor-Khuit"

39 All this and a book to say how thou
 didst come hither and a reproduction of
 this ink and paper for ever - for in it is
 the word secret + not only in the English -
 and thy comment upon this the Book of the Law
 shall be printed beautifully in red ink and
 black upon beautiful paper made by hand
 and to each man or woman that thou
 meetest, were it but to dine or to drink
 at them, it is the law to give. Then they
 shall chance to abide in this bliss or no
 it is no odds. Do this quickly
 40 But the work of the comment? That is easy; and

Hadit burning in thy heart shall make swift
 and secure thy pen.
 41 Establish at thy Kaaba a clerk-house:
 all must be done well and with business
 way.
 42 The ordeals thou shalt oversee thyself, save only
 the blind ones. Refuse none, but thou
 shalt know + destroy the traitors. I am
 Ra-Hoor-Khuit; and I am powerful to protect
 my servant. Success is thy proof: argue not;
 convert not; talk not overmuch! Them
 that seek to entrap thee, to overthrow thee, them
 attack without pity or quarter; + destroy them
 utterly. Swift as a trodden serpent turn

and strike! Be thou yet deadlier than he!
 Drag down their souls to awful torment: laugh
 at their fear: spit upon them!
 43 Let the Scarlet Woman beware! If pity and
 compassion and tenderness visit her heart
 if she leave my work to toy with old
 sweetnesses then shall my vengeance be
 known. I will slay me her child: I will
 alienate her heart: I will cast her out
 from men: as a shrinking and despised harlot
 shall she crawl through dusk wet streets, and
 die cold and an-hungred.

44 But let her raise herself in pride. Let her follow me in my way. Let her work the work of wickedness Let her kill her heart! Let her be loud and adulterous let her be covered with jewels and rich garments and let her be shameless before all men.

45 Then will I lift her to pinnacles of power: then will I breed from her a child mightier than all the kings of the earth. I will fill her with joy: she shall see + strike at the worship of Nu: she shall achieve Hadit.

46 I am the warrior lord of the Forties; the Eighties cower before me, + are abased. I will bring you to victory + joy: I will be at your arms in battle + ye shall delight to slay. Success is your proof; courage is your armour; go on, go on, in my strength; + ye shall turn not back for any!

47 This book shall be translated into all tongues: but always with the original in the writing of the Beast; for in the

chance shape of the letters and their position to one another: in these are mysteries that no Beast shall divine. Let him not seek to try: but one cometh after him, whence I say not, who shall discover the key of it all. Then this line drawn is a key: then this circle squared * in its failure is a key also. And Abrahadabra. It shall be his child + that strangely. Let him not seek after this; for thereby alone can he fall from it.

48 Now this mystery of the letters is done, and
 I want to go on to the holier place.
 49 I am in a secret fourfold word, the blasphemy against
 all gods of men.
 50 Curse them! Curse them! Curse them!
 51 With my Hawk's head I peck at the eyes of
 Jesus as he hangs upon the cross.
 52 I flap my wings in the face of Mohammed +
 blind him.
 53 With my claws I tear out the flesh of the
 Indian and the Buddhist, Mongol and
 Din.
 54 Bahlasti! Ompehda! I spit on your

crapulous creeds.
 55 Let Mary inviolate be torn upon wheels:
 for her sake let all chaste women be
 utterly despised among you.
 56 Also for beauty's sake and love's!
 57 Despise also all cowards; professional soldiers
 who dare not fight, but play; all fools despise!
 58 But the keen and the proud the royal and
 the lofty ye are brothers.
 59 As brothers fight ye!
 60 There is no law beyond Do what thou wilt.
 61 There is an end of the word of the God

enthroned in Ra's seat, lightening the girders
 of the soul.
 62 To Me do ye reverence; to me come ye
 through tribulation of ordeal, which is
 bliss.
 63 The fool readeth this Book of the Law, and
 its comment + he understandeth it not.
 64 Let him come through the first ordeal, +
 it will be to him as silver
 65 Through the second, gold
 66 Through the third, stones of precious water.
 67 Through the fourth, ultimate sparks of the
 intimate fire.

68 Yet to all it shall seem beautiful. its
 enemies who say not so, are mere liars.
 69 There is success.
 70 I am the Hawk-Headed Lord of Silence
 + of Strength; my nemyss shrouds the
 night-blue sky.
 71 Hail! ye twin warriors about the pillars of
 the world! for your time is nigh at hand.
 72 I am the Lord of the Double Wand of Power;
 the wand of the "*Force of Coph Nia*" -- but my
 left hand is empty, for I have crushed

an Universe + nought remains.
 73 Paste the sheets from right to left and
 from top to bottom: then behold!
 74 There is a splendour in my name hidden
 and glorious, as the sun of midnight is
 ever the son.
 75 The ending of the words is the Word
 Abrahadabra.

The Book of the Law is Written
 and Concealed.
 Aum. Ha.

The English Gematria Value of the Pages of the Holograph Manuscript

Page	I	II	III	Page	I	II	III
1	4309	4859	3553	12	3282	3662	4940
2	3402	4214	4308	13	4003	3679	4198
3	4054	4473	3891	14	4113	3765	3722
4	3945	3950	4249	15	3974	3917	3325
5	4079	4540	3972	16	3756	3889	3469
6	3249	4731	4310	17	4195	4224	3688
7	3360	4547	4312	18	4156	3531	3833
8	3389	3919	4296	19	4624	3695	3609
9	3908	4001	4285	20	3965	3863	3382
10	3232	3377	2343	21	4398	3963	2779
11	3560	3181	4649	22	1398	812	0

Trigrammaton English Gematria of the Verses of the *Holy Books of Thelema*

TQ Gematria Sums of Verses in the Holy Books of Thelema - Numerical			TQ Gematria Sums of Verses in the Holy Books of Thelema -Sequential	
Book-Chapter-Verse	Gematria		Book-Chapter-Verse	Gematria
370:04:00	29		27:01:00	668
7:07:32	43		27:02:00	613
7:00:12	49		27:03:00	478
7:03:32	52		27:04:00	637
7:03:19	63		27:05:00	626
7:04:13	76		27:06:00	802
220:03:05	84		27:07:00	671
7:05:33	92		27:08:00	763
7:04:36	106		27:09:00	1009
220:1:65	106		27:10:00	1209
7:02:48	108		27:11:00	713
7:07:24	131		27:12:00	940
7:03:10	133		27:13:00	829
66:01:00	138		27:14:00	987
813:03:01	139		27:15:00	644
220:03:13	139		27:16:00	919
7:02:22	141		27:17:00	896
7:07:33	144		27:18:00	902
27:22:00	146		27:19:00	782
7:02:27	149		27:20:00	921
7:01:06	151		27:21:00	383
7:01:43	151		27:22:00	146
7:06:34	151		27:23:00	521
7:00:16	152		27:24:00	419
220:3:69	154		27:25:00	360
7:00:04	155		27:26:00	412
220:01:39	156		27:27:00	1561
7:02:23	161		7:00:00	252
7:05:21	168		7:00:01	259
7:06:17	169		7:00:02	624
7:02:44	176		7:00:03	648
813:06:03	177		7:00:04	155
7:01:53	178		7:00:05	348
7:06:23	180		7:00:06	624
220:03:04	181		7:00:07	247

220:03:59	184		7:00:08	510
65:05:33	186		7:00:09	304
7:01:01	188		7:00:10	1316
7:01:54	189		7:00:11	643
7:05:27	189		7:00:12	49
I:7	189		7:00:13	385
7:04:10	190		7:00:14	294
7:06:30	190		7:00:15	270
7:01:29	192		7:00:16	152
7:02:30	192		7:01:01	188
220:2:71	194		7:01:02	634
7:05:08	197		7:01:03	1016
220:02:01	197		7:01:04	720
7:02:47	199		7:01:05	481
220:02:47	205		7:01:06	151
220:03:15	206		7:01:07	553
66:13:00	212		7:01:08	726
I:8	212		7:01:09	827
220:03:32	213		7:01:10	678
7:01:32	219		7:01:11	345
7:03:38	219		7:01:12	392
I:10	219		7:01:13	517
7:01:22	221		7:01:14	401
66:35:00	223		7:01:15	303
7:04:40	224		7:01:16	287
220:03:07	226		7:01:17	456
7:03:50	230		7:01:18	615
66:17:00	231		7:01:19	569
220:3:65	232		7:01:20	502
7:07:45	234		7:01:21	661
813:04:08	235		7:01:22	221
7:02:25	236		7:01:23	1010
220:02:45	240		7:01:24	584
7:00:07	247		7:01:25	322
66:10:00	247		7:01:26	324
66:57:00	248		7:01:27	537
65:01:37	251		7:01:28	1087
7:00:00	252		7:01:29	192
7:01:35	252		7:01:30	966
66:64	252		7:01:31	295
220:01:17	252		7:01:32	219
66:42:00	253		7:01:33	684

X:10	253		7:01:34	1056
7:01:52	254		7:01:35	252
220:03:28	254		7:01:36	683
220:03:33	257		7:01:37	499
813:03:05	258		7:01:38	356
7:00:01	259		7:01:39	1176
66:11:00	261		7:01:40	733
7:04:22	264		7:01:41	486
1:9	265		7:01:42	362
7:00:15	270		7:01:43	151
7:05:45	277		7:01:44	1251
7:06:10	279		7:01:45	436
370:03:00	279		7:01:46	766
7:02:12	282		7:01:47	380
65:03:26	282		7:01:48	531
220:01:01	283		7:01:49	389
7:03:06	285		7:01:50	361
7:01:16	287		7:01:51	514
7:02:33	288		7:01:52	254
66:45:00	288		7:01:53	178
90:35:00	288		7:01:54	189
65:01:08	288		7:01:55	1328
7:03:31	290		7:02:01	505
66:61	290		7:02:02	1079
66:12:00	293		7:02:03	1042
7:00:14	294		7:02:04	813
7:03:54	294		7:02:05	483
7:01:31	295		7:02:06	346
66:09:00	295		7:02:07	370
7:04:47	297		7:02:08	1157
7:02:41	298		7:02:09	621
65:01:07	298		7:02:10	950
220:02:04	298		7:02:11	1121
220:02:34	298		7:02:12	282
7:04:57	299		7:02:13	1008
370:27:00	300		7:02:14	1119
220:02:23	301		7:02:15	679
813:01:13	302		7:02:16	341
813:05:13	302		7:02:17	921
813:06:13	302		7:02:18	779
7:01:15	303		7:02:19	1217
7:05:24	303		7:02:20	488

7:00:09	304		7:02:21	319
7:04:12	304		7:02:22	141
220:01:43	304		7:02:23	161
7:04:24	305		7:02:24	471
220:03:12	305		7:02:25	236
7:07:14	306		7:02:26	582
7:02:50	309		7:02:27	149
370:08:00	310		7:02:28	664
220:03:36	311		7:02:29	540
7:03:46	314		7:02:30	192
7:06:49	315		7:02:31	544
7:06:04	316		7:02:32	478
813:02:13	318		7:02:33	288
813:03:13	318		7:02:34	2229
813:04:13	318		7:02:35	1315
220:02:25	318		7:02:36	616
7:02:21	319		7:02:37	723
220:2:69	320		7:02:38	699
7:01:25	322		7:02:39	340
7:04:27	323		7:02:40	420
66:32:00	323		7:02:41	298
7:01:26	324		7:02:42	485
7:04:28	324		7:02:43	432
7:06:06	327		7:02:44	176
220:02:10	327		7:02:45	342
66:51:00	328		7:02:46	414
7:05:41	329		7:02:47	199
66:25:00	330		7:02:48	108
220:01:55	330		7:02:49	509
7:03:47	333		7:02:50	309
7:07:30	334		7:02:51	513
7:05:28	335		7:02:52	614
7:06:31	335		7:02:53	450
65:03:35	335		7:03:01	526
220:03:56	335		7:03:02	1065
370:29:00	338		7:03:03	507
370:10:00	339		7:03:04	539
65:01:55	339		7:03:05	767
7:02:39	340		7:03:06	285
7:02:16	341		7:03:07	519
7:02:45	342		7:03:08	911
7:01:11	345		7:03:09	852

7:06:40	345		7:03:10	133
813:05:10	345		7:03:11	542
220:03:50	345		7:03:12	524
7:02:06	346		7:03:13	797
7:07:38	346		7:03:14	519
220:3:60	346		7:03:15	1187
220:03:06	347		7:03:16	866
7:00:05	348		7:03:17	503
65:01:19	348		7:03:18	808
65:02:09	348		7:03:19	63
7:05:25	349		7:03:20	1054
813:06:02	350		7:03:21	821
7:05:40	353		7:03:22	690
220:03:01	353		7:03:23	515
370:31:00	355		7:03:24	635
7:01:38	356		7:03:25	495
7:05:12	356		7:03:26	371
90:09:00	357		7:03:27	611
7:04:15	359		7:03:28	497
65:01:17	359		7:03:29	1225
27:25:00	360		7:03:30	586
7:01:50	361		7:03:31	290
7:01:42	362		7:03:32	52
7:04:56	364		7:03:33	750
370:12:00	365		7:03:34	996
220:02:31	365		7:03:35	872
65:01:24	366		7:03:36	1026
7:06:26	367		7:03:37	1410
220:02:29	367		7:03:38	219
7:06:20	369		7:03:39	913
220:01:24	369		7:03:40	599
220:2:75	369		7:03:41	541
7:02:07	370		7:03:42	908
220:1:66	370		7:03:43	452
7:03:26	371		7:03:44	407
7:06:33	371		7:03:45	412
813:06:10	372		7:03:46	314
90:00:00	373		7:03:47	333
220:01:23	373		7:03:48	1203
65:01:26	374		7:03:49	633
220:2:65	374		7:03:50	230
66:58:00	375		7:03:51	533

813:05:07	375		7:03:52	1087
7:04:09	377		7:03:53	1142
220:01:02	378		7:03:54	294
7:01:47	380		7:03:55	803
813:01:01	382		7:03:56	1003
65:01:58	382		7:03:57	648
27:21:00	383		7:03:58	545
220:02:28	383		7:03:59	915
7:00:13	385		7:03:60	550
65:04:21	387		7:04:01	437
65:04:41	388		7:04:02	783
7:01:49	389		7:04:03	1339
220:3:66	389		7:04:04	799
7:07:31	391		7:04:05	1345
7:01:12	392		7:04:06	803
7:06:24	392		7:04:07	624
66:29:00	392		7:04:08	769
220:01:03	393		7:04:09	377
7:04:11	394		7:04:10	190
65:02:56	394		7:04:11	394
65:05:23	398		7:04:12	304
7:06:05	399		7:04:13	76
813:05:08	399		7:04:14	851
220:01:35	399		7:04:15	359
7:01:14	401		7:04:16	940
65:01:03	403		7:04:17	1589
7:05:11	404		7:04:18	607
813:07:10	404		7:04:19	487
65:01:42	404		7:04:20	1187
7:03:44	407		7:04:21	902
65:03:12	407		7:04:22	264
220:2:77	409		7:04:23	664
27:26:00	412		7:04:24	305
7:03:45	412		7:04:25	732
7:02:46	414		7:04:26	1735
813:05:11	414		7:04:27	323
7:07:18	416		7:04:28	324
66:54:00	416		7:04:29	2129
220:01:08	416		7:04:30	1602
220:02:12	416		7:04:31	1310
65:02:06	418		7:04:32	670
27:24:00	419		7:04:33	602

7:02:40	420		7:04:34	1015
7:06:42	420		7:04:35	857
7:05:23	421		7:04:36	106
66:20:00	424		7:04:37	488
65:03:05	425		7:04:38	636
220:01:19	426		7:04:39	689
7:05:09	430		7:04:40	224
7:06:35	430		7:04:41	688
220:03:52	431		7:04:42	437
7:02:43	432		7:04:43	1038
66:60	434		7:04:44	480
370:25:00	435		7:04:45	942
7:01:45	436		7:04:46	1235
7:04:01	437		7:04:47	297
7:04:42	437		7:04:48	1599
65:02:22	438		7:04:49	1097
220:01:25	438		7:04:50	819
X:3	439		7:04:51	1981
65:03:22	439		7:04:52	462
220:02:13	439		7:04:53	614
7:07:08	440		7:04:54	615
65:04:32	441		7:04:55	1776
66:41:00	443		7:04:56	364
65:03:34	443		7:04:57	299
7:05:04	444		7:04:58	2066
I:3	444		7:04:59	1640
220:02:33	444		7:05:01	708
220:02:46	444		7:05:02	656
220:02:11	445		7:05:03	626
220:03:54	447		7:05:04	444
65:01:10	448		7:05:05	1643
7:02:53	450		7:05:06	1004
7:06:11	450		7:05:07	1638
7:03:43	452		7:05:08	197
65:01:15	453		7:05:09	430
65:02:18	453		7:05:10	497
370:11:00	454		7:05:11	404
7:01:17	456		7:05:12	356
7:07:12	457		7:05:13	1163
7:07:50	461		7:05:14	947
220:02:37	461		7:05:15	1863
7:04:52	462		7:05:16	492

7:06:43	462		7:05:17	699
7:06:19	463		7:05:18	480
66:02:00	465		7:05:19	987
220:2:60	465		7:05:20	557
66:27:00	466		7:05:21	168
7:05:44	470		7:05:22	767
220:02:51	470		7:05:23	421
7:02:24	471		7:05:24	303
7:05:37	471		7:05:25	349
65:02:44	474		7:05:26	683
66:23:00	475		7:05:27	189
220:02:35	475		7:05:28	335
27:03:00	478		7:05:29	596
7:02:32	478		7:05:30	601
90:06:00	478		7:05:31	525
65:02:38	478		7:05:32	713
65:01:45	479		7:05:33	92
7:04:44	480		7:05:34	720
7:05:18	480		7:05:35	721
7:01:05	481		7:05:36	808
66:50:00	481		7:05:37	471
7:02:05	483		7:05:38	935
65:04:16	484		7:05:39	546
220:01:38	484		7:05:40	353
7:02:42	485		7:05:41	329
7:07:11	485		7:05:42	875
370:28:00	485		7:05:43	1025
65:1:64	485		7:05:44	470
7:01:41	486		7:05:45	277
7:04:19	487		7:05:46	1691
7:02:20	488		7:05:47	623
7:04:37	488		7:05:48	847
220:02:39	489		7:06:01	779
220:3:64	489		7:06:02	1023
370:02:00	491		7:06:03	586
7:05:16	492		7:06:04	316
65:03:24	492		7:06:05	399
7:06:28	493		7:06:06	327
220:3:67	493		7:06:07	993
7:03:25	495		7:06:08	646
7:03:28	497		7:06:09	744
7:05:10	497		7:06:10	279

66:34:00	497		7:06:11	450
220:01:18	498		7:06:12	901
7:01:37	499		7:06:13	665
220:03:20	500		7:06:14	1011
813:03:02	501		7:06:15	580
65:01:06	501		7:06:16	1044
7:01:20	502		7:06:17	169
7:03:17	503		7:06:18	540
7:07:23	504		7:06:19	463
7:07:44	504		7:06:20	369
7:02:01	505		7:06:21	836
7:07:39	506		7:06:22	682
65:03:23	506		7:06:23	180
7:03:03	507		7:06:24	392
813:05:03	507		7:06:25	852
7:02:49	509		7:06:26	367
7:00:08	510		7:06:27	1284
220:02:38	511		7:06:28	493
7:02:51	513		7:06:29	1717
370:23:00	513		7:06:30	190
220:01:47	513		7:06:31	335
7:01:51	514		7:06:32	812
220:01:06	514		7:06:33	371
7:03:23	515		7:06:34	151
813:06:06	515		7:06:35	430
65:01:34	516		7:06:36	904
220:01:28	516		7:06:37	637
7:01:13	517		7:06:38	552
813:03:06	517		7:06:39	554
66:56:00	518		7:06:40	345
7:03:07	519		7:06:41	538
7:03:14	519		7:06:42	420
65:01:22	519		7:06:43	462
27:23:00	521		7:06:44	530
220:01:04	521		7:06:45	877
7:03:12	524		7:06:46	1155
I:4	524		7:06:47	675
7:05:31	525		7:06:48	539
7:03:01	526		7:06:49	315
156:17:00	527		7:06:50	1097
66:43:00	528		7:06:51	562
65:02:11	528		7:07:01	804

220:01:29	528		7:07:02	850
370:20:00	529		7:07:03	1333
7:06:44	530		7:07:04	948
7:01:48	531		7:07:05	1185
813:05:02	532		7:07:06	1336
7:03:51	533		7:07:07	642
156:18:00	533		7:07:08	440
65:05:31	533		7:07:09	560
813:05:05	535		7:07:10	1245
813:07:03	535		7:07:11	485
220:02:36	535		7:07:12	457
7:01:27	537		7:07:13	1346
813:07:02	537		7:07:14	306
7:06:41	538		7:07:15	2025
7:03:04	539		7:07:16	1080
7:06:48	539		7:07:17	587
220:01:09	539		7:07:18	416
7:02:29	540		7:07:19	994
7:06:18	540		7:07:20	1254
90:20:00	540		7:07:21	640
65:2:60	540		7:07:22	854
7:03:41	541		7:07:23	504
7:03:11	542		7:07:24	131
220:01:07	542		7:07:25	867
7:02:31	544		7:07:26	822
90:14:00	544		7:07:27	1052
7:03:58	545		7:07:28	730
7:07:47	545		7:07:29	1109
90:12:00	545		7:07:30	334
7:05:39	546		7:07:31	391
813:04:04	549		7:07:32	43
7:03:60	550		7:07:33	144
813:06:12	550		7:07:34	925
66:55:00	551		7:07:35	570
7:06:38	552		7:07:36	1032
7:01:07	553		7:07:37	858
7:06:39	554		7:07:38	346
66:31:00	555		7:07:39	506
220:03:35	555		7:07:40	791
7:05:20	557		7:07:41	679
813:07:04	557		7:07:42	1029
220:2:68	558		7:07:43	1344

813:06:08	559		7:07:44	504
220:01:12	559		7:07:45	234
7:07:09	560		7:07:46	1113
7:07:52	561		7:07:47	545
7:06:51	562		7:07:48	1047
813:04:05	564		7:07:49	790
220:02:42	564		7:07:50	461
66:38:00	565		7:07:51	574
220:03:26	565		7:07:52	561
813:07:09	566		370:00:00	871
220:02:57	568		370:01:00	635
7:01:19	569		370:02:00	491
65:01:44	569		370:03:00	279
7:07:35	570		370:04:00	29
7:07:51	574		370:05:00	1220
813:01:12	574		370:06:00	934
220:03:31	574		370:07:00	3078
231:08:00	575		370:08:00	310
90:34:00	577		370:09:00	1194
220:02:08	577		370:10:00	339
813:04:11	578		370:11:00	454
65:01:36	578		370:12:00	365
65:02:20	578		370:13:00	2727
X:7	579		370:14:00	1818
7:06:15	580		370:15:00	1248
370:19:00	580		370:16:00	2128
813:04:06	581		370:17:00	1252
7:02:26	582		370:18:00	634
65:02:32	583		370:19:00	580
7:01:24	584		370:20:00	529
7:03:30	586		370:21:00	1060
7:06:03	586		370:22:00	1855
65:02:33	586		370:23:00	513
7:07:17	587		370:24:00	699
220:03:08	587		370:25:00	435
813:06:11	589		370:26:00	1225
66:08:00	590		370:27:00	300
65:02:49	590		370:28:00	485
813:04:09	593		370:29:00	338
65:4:65	593		370:30:00	1701
66:63	595		370:31:00	355
65:04:04	595		370:32:00	1682

220:01:20	595		370:33:00	1572
7:05:29	596		370:34:00	2135
231:02:00	596		370:35:00	711
66:28:00	598		370:36:00	2098
7:03:40	599		370:37:00	1794
220:01:11	599		370:38:00	2911
813:04:10	600		370:39:00	3057
7:05:30	601		156:01:00	1567
90:39:00	601		156:02:00	724
813:06:04	601		156:03:00	708
65:03:08	601		156:04:00	2032
7:04:33	602		156:05:00	1627
66:07:00	605		156:06:00	1857
66:36:00	606		156:07:00	912
65:03:51	606		156:08:00	733
220:03:30	606		156:09:00	2587
7:04:18	607		156:10:00	1651
813:04:02	607		156:11:00	1181
X:5	607		156:12:00	1924
90:28:00	608		156:13:00	1366
813:02:12	609		156:14:00	3262
813:05:04	609		156:15:00	736
7:03:27	611		156:16:00	975
90:13:00	611		156:17:00	527
27:02:00	613		156:18:00	533
813:07:01	613		156:19:00	1373
7:02:52	614		156:20:00	939
7:04:53	614		156:21:00	2186
7:01:18	615		156:22:00	1161
7:04:54	615		66:01:00	138
90:15:00	615		66:02:00	465
813:07:11	615		66:03:00	1118
220:03:27	615		66:04:00	718
7:02:36	616		66:05:00	1598
X:17	616		66:06:00	648
66:24:00	619		66:07:00	605
66:26:00	620		66:08:00	590
220:03:51	620		66:09:00	295
7:02:09	621		66:10:00	247
65:2:64	621		66:11:00	261
7:05:47	623		66:12:00	293
220:03:49	623		66:13:00	212

7:00:02	624		66:14:00	2303
7:00:06	624		66:15:00	658
7:04:07	624		66:16:00	845
65:02:19	624		66:17:00	231
220:02:16	624		66:18:00	637
27:05:00	626		66:19:00	1065
7:05:03	626		66:20:00	424
65:01:27	626		66:21:00	951
65:03:57	627		66:22:00	872
65:05:04	628		66:23:00	475
231:20:00	630		66:24:00	619
65:04:10	630		66:25:00	330
7:03:49	633		66:26:00	620
220:01:10	633		66:27:00	466
7:01:02	634		66:28:00	598
370:18:00	634		66:29:00	392
7:03:24	635		66:30:00	896
370:01:00	635		66:31:00	555
813:03:08	635		66:32:00	323
7:04:38	636		66:33:00	1267
220:3:73	636		66:34:00	497
27:04:00	637		66:35:00	223
7:06:37	637		66:36:00	606
66:18:00	637		66:37:00	1290
7:07:21	640		66:38:00	565
7:07:07	642		66:39:00	739
65:03:37	642		66:40:00	1019
7:00:11	643		66:41:00	443
1:21	643		66:42:00	253
27:15:00	644		66:43:00	528
65:01:30	644		66:44:00	728
813:05:09	645		66:45:00	288
65:2:63	645		66:46:00	1270
7:06:08	646		66:47:00	933
65:02:02	647		66:48:00	790
7:00:03	648		66:49:00	748
7:03:57	648		66:50:00	481
66:06:00	648		66:51:00	328
220:2:67	650		66:52:00	749
220:3:68	650		66:53:00	797
220:02:40	651		66:54:00	416
65:04:54	652		66:55:00	551

220:01:45	654		66:56:00	518
7:05:02	656		66:57:00	248
220:02:30	656		66:58:00	375
813:05:06	657		66:59:00	788
66:15:00	658		66:60	434
220:03:58	660		66:61	290
7:01:21	661		66:62	752
65:02:57	663		66:63	595
7:02:28	664		66:64	252
7:04:23	664		66:65	1485
I:2	664		66:66	871
65:01:47	664		90:00:00	373
65:02:40	664		90:01:00	677
7:06:13	665		90:02:00	704
65:01:31	665		90:03:00	666
220:03:48	665		90:04:00	691
90:03:00	666		90:05:00	889
65:05:40	666		90:06:00	478
220:3:71	666		90:07:00	931
27:01:00	668		90:08:00	805
65:02:17	668		90:09:00	357
7:04:32	670		90:10:00	752
27:07:00	671		90:11:00	737
813:06:05	672		90:12:00	545
7:06:47	675		90:13:00	611
65:04:42	676		90:14:00	544
90:01:00	677		90:15:00	615
220:02:43	677		90:16:00	1123
7:01:10	678		90:17:00	1080
7:02:15	679		90:18:00	1222
7:07:41	679		90:19:00	1264
7:06:22	682		90:20:00	540
7:01:36	683		90:21:00	756
7:05:26	683		90:22:00	716
7:01:33	684		90:23:00	1695
65:01:21	687		90:24:00	1038
7:04:41	688		90:25:00	1065
7:04:39	689		90:26:00	934
7:03:22	690		90:27:00	869
90:04:00	691		90:28:00	608
220:2:61	691		90:29:00	912
231:04:00	693		90:30:00	1104

231:05:00	695		90:31:00	1425
65:3:64	696		90:32:00	1169
7:02:38	699		90:33:00	944
7:05:17	699		90:34:00	577
370:24:00	699		90:35:00	288
65:03:14	701		90:36:00	1200
65:04:56	701		90:37:00	1366
65:03:07	702		90:38:00	1080
1:11	703		90:39:00	601
90:02:00	704		90:40:00	719
65:03:10	705		90:41:00	1318
65:03:31	707		90:42:00	1159
7:05:01	708		90:43:00	824
156:03:00	708		90:44:00	2501
813:01:00	709		231:00:00	955
65:03:45	709		231:01:00	1137
65:04:28	710		231:02:00	596
220:2:73	710		231:03:00	1319
370:35:00	711		231:04:00	693
65:3:63	711		231:05:00	695
65:02:39	712		231:06:00	732
65:05:38	712		231:07:00	1885
27:11:00	713		231:08:00	575
7:05:32	713		231:09:00	850
65:03:18	713		231:10:00	1216
813:03:03	714		231:11:00	1007
90:22:00	716		231:12:00	1233
220:2:79	716		231:13:00	809
66:04:00	718		231:14:00	1468
90:40:00	719		231:15:00	1053
7:01:04	720		231:16:00	1083
7:05:34	720		231:17:00	893
7:05:35	721		231:18:00	1170
7:02:37	723		231:19:00	778
220:01:05	723		231:20:00	630
156:02:00	724		231:21:00	1527
7:01:08	726		813:01:00	709
65:02:23	726		813:01:01	382
65:04:14	727		813:01:02	806
220:3:63	727		813:01:03	900
66:44:00	728		813:01:04	1641
220:03:41	728		813:01:05	989

65:01:59	729		813:01:06	1387
65:04:35	729		813:01:07	1612
7:07:28	730		813:01:08	1142
220:01:48	730		813:01:09	1293
220:02:41	730		813:01:10	1036
220:03:18	730		813:01:11	1130
813:03:04	731		813:01:12	574
65:03:13	731		813:01:13	302
7:04:25	732		813:02:00	800
231:06:00	732		813:02:01	944
7:01:40	733		813:02:02	810
156:08:00	733		813:02:03	1037
220:03:29	734		813:02:04	791
156:15:00	736		813:02:05	1144
90:11:00	737		813:02:06	1063
220:3:62	737		813:02:07	749
65:02:42	738		813:02:08	1394
220:03:53	738		813:02:09	1182
66:39:00	739		813:02:10	2509
220:2:62	739		813:02:11	1446
65:02:26	741		813:02:12	609
7:06:09	744		813:02:13	318
65:03:46	744		813:03:00	1287
65:05:32	746		813:03:01	139
66:49:00	748		813:03:02	501
66:52:00	749		813:03:03	714
813:02:07	749		813:03:04	731
7:03:33	750		813:03:05	258
65:03:09	751		813:03:06	517
66:62	752		813:03:07	1523
90:10:00	752		813:03:08	635
65:04:50	753		813:03:09	1158
90:21:00	756		813:03:10	1217
65:03:44	756		813:03:11	842
220:02:32	757		813:03:12	1031
27:08:00	763		813:03:13	318
65:2:61	764		813:04:00	988
7:01:46	766		813:04:01	1518
65:04:57	766		813:04:02	607
220:01:13	766		813:04:03	1071
7:03:05	767		813:04:04	549
7:05:22	767		813:04:05	564

65:03:20	767		813:04:06	581
220:03:14	768		813:04:07	1109
7:04:08	769		813:04:08	235
65:01:20	770		813:04:09	593
65:04:03	771		813:04:10	600
65:01:33	777		813:04:11	578
65:01:39	777		813:04:12	873
65:1:65	777		813:04:13	318
231:19:00	778		813:05:00	2776
65:01:29	778		813:05:01	780
220:03:19	778		813:05:02	532
7:02:18	779		813:05:03	507
7:06:01	779		813:05:04	609
813:05:01	780		813:05:05	535
27:19:00	782		813:05:06	657
7:04:02	783		813:05:07	375
65:01:14	783		813:05:08	399
65:02:16	784		813:05:09	645
65:05:12	785		813:05:10	345
65:04:07	786		813:05:11	414
65:4:61	786		813:05:12	1219
220:03:57	786		813:05:13	302
65:01:02	787		813:06:00	1074
66:59:00	788		813:06:01	957
65:05:48	788		813:06:02	350
7:07:49	790		813:06:03	177
66:48:00	790		813:06:04	601
7:07:40	791		813:06:05	672
813:02:04	791		813:06:06	515
220:02:03	793		813:06:07	1123
1:6	794		813:06:08	559
7:03:13	797		813:06:09	1236
66:53:00	797		813:06:10	372
65:03:36	797		813:06:11	589
65:05:11	798		813:06:12	550
7:04:04	799		813:06:13	302
813:02:00	800		813:07:00	1727
27:06:00	802		813:07:01	613
7:03:55	803		813:07:02	537
7:04:06	803		813:07:03	535
65:02:59	803		813:07:04	557
7:07:01	804		813:07:05	806

90:08:00	805		813:07:06	953
65:04:39	805		813:07:07	1171
813:01:02	806		813:07:08	922
813:07:05	806		813:07:09	566
7:03:18	808		813:07:10	404
7:05:36	808		813:07:11	615
231:13:00	809		813:07:12	830
813:02:02	810		813:07:13	1804
7:06:32	812		I:00	1921
7:02:04	813		I:0	1382
7:04:50	819		I:1	1437
65:01:53	819		I:2	664
7:03:21	821		I:3	444
7:07:26	822		I:4	524
65:5:60	822		I:5	2099
65:03:11	823		I:6	794
90:43:00	824		I:7	189
65:04:19	825		I:8	212
7:01:09	827		I:9	265
27:13:00	829		I:10	219
813:07:12	830		I:11	703
65:04:43	830		I:12	1181
7:06:21	836		I:13	1829
220:01:30	836		I:14	4944
65:02:47	839		I:15	1868
65:05:37	839		I:16	3566
220:01:46	839		I:17	3338
220:01:34	840		I:18	1024
X:9	841		I:19	910
813:03:11	842		I:20	1116
65:05:10	843		I:21	643
66:16:00	845		X:1	1262
65:3:62	845		X:2	2154
220:02:20	846		X:3	439
7:05:48	847		X:4	1407
7:07:02	850		X:5	607
231:09:00	850		X:6	978
7:04:14	851		X:7	579
7:03:09	852		X:8	2337
7:06:25	852		X:9	841
65:03:32	852		X:10	253
220:3:70	853		X:11	1586

7:07:22	854		X:12	1336
65:04:33	856		X:13	973
7:04:35	857		X:14	1831
65:04:58	857		X:15	2031
7:07:37	858		X:16	2108
65:01:16	862		X:17	616
65:05:39	863		X:18	1642
7:03:16	866		X:19	3291
65:03:29	866		X:20	2947
7:07:25	867		X:21	1371
90:27:00	869		X:22	2251
370:00:00	871		65:01:01	7865
66:66	871		65:01:02	787
220:03:03	871		65:01:03	403
7:03:35	872		65:01:04	1015
66:22:00	872		65:01:05	1071
65:03:15	872		65:01:06	501
813:04:12	873		65:01:07	298
220:01:42	873		65:01:08	288
7:05:42	875		65:01:09	2051
7:06:45	877		65:01:10	448
65:03:41	883		65:01:11	1548
65:03:06	884		65:01:12	950
65:01:43	885		65:01:13	1652
220:02:48	885		65:01:14	783
90:05:00	889		65:01:15	453
65:02:45	890		65:01:16	862
220:3:75	890		65:01:17	359
220:3:61	891		65:01:18	1060
65:02:37	892		65:01:19	348
231:17:00	893		65:01:20	770
65:03:59	893		65:01:21	687
65:04:44	894		65:01:22	519
27:17:00	896		65:01:23	1756
66:30:00	896		65:01:24	366
65:03:43	896		65:01:25	1500
65:03:50	897		65:01:26	374
813:01:03	900		65:01:27	626
7:06:12	901		65:01:28	1123
27:18:00	902		65:01:29	778
7:04:21	902		65:01:30	644
65:03:42	903		65:01:31	665

7:06:36	904		65:01:32	1436
65:04:49	904		65:01:33	777
7:03:42	908		65:01:34	516
1:19	910		65:01:35	1007
7:03:08	911		65:01:36	578
156:07:00	912		65:01:37	251
90:29:00	912		65:01:38	1615
7:03:39	913		65:01:39	777
7:03:59	915		65:01:40	2233
220:01:44	916		65:01:41	404
65:03:17	917		65:01:42	986
27:16:00	919		65:01:43	885
65:04:40	919		65:01:44	569
65:02:28	920		65:01:45	479
27:20:00	921		65:01:46	1385
7:02:17	921		65:01:47	664
813:07:08	922		65:01:48	1146
220:1:64	922		65:01:49	1181
220:3:74	924		65:01:50	1187
7:07:34	925		65:01:51	1781
90:07:00	931		65:01:52	1126
65:1:61	932		65:01:53	819
220:02:14	932		65:01:54	2062
66:47:00	933		65:01:55	339
220:02:19	933		65:01:56	1744
370:06:00	934		65:01:57	1511
90:26:00	934		65:01:58	382
7:05:38	935		65:01:59	729
65:03:04	935		65:01:60	947
65:02:53	938		65:01:61	932
156:20:00	939		65:01:62	1044
27:12:00	940		65:01:63	962
7:04:16	940		65:01:64	485
7:04:45	942		65:01:65	777
65:03:33	942		65:02:01	1247
90:33:00	944		65:02:02	647
813:02:01	944		65:02:03	1701
7:05:14	947		65:02:04	1411
65:1:60	947		65:02:05	968
7:07:04	948		65:02:06	418
7:02:10	950		65:02:07	2543
65:01:12	950		65:02:08	1200

66:21:00	951		65:02:09	348
65:04:01	951		65:02:10	973
65:05:26	951		65:02:11	528
813:07:06	953		65:02:12	992
65:03:02	954		65:02:13	1518
231:00:00	955		65:02:14	1199
813:06:01	957		65:02:15	1334
65:02:41	957		65:02:16	784
65:02:36	961		65:02:17	668
220:01:16	961		65:02:18	453
65:1:63	962		65:02:19	624
65:04:12	962		65:02:20	578
65:03:54	964		65:02:21	1307
65:04:51	965		65:02:22	438
7:01:30	966		65:02:23	726
65:04:48	967		65:02:24	1692
65:02:05	968		65:02:25	1208
X:13	973		65:02:26	741
65:02:10	973		65:02:27	1366
156:16:00	975		65:02:28	920
65:03:49	975		65:02:29	1082
X:6	978		65:02:30	1014
65:04:30	979		65:02:31	1048
65:03:25	984		65:02:32	583
65:01:42	986		65:02:33	586
27:14:00	987		65:02:34	1086
7:05:19	987		65:02:35	1200
813:04:00	988		65:02:36	961
813:01:05	989		65:02:37	892
65:03:21	991		65:02:38	478
65:02:12	992		65:02:39	712
65:05:36	992		65:02:40	664
220:03:55	992		65:02:41	957
7:06:07	993		65:02:42	738
7:07:19	994		65:02:43	1339
7:03:34	996		65:02:44	474
65:04:18	996		65:02:45	890
65:04:22	997		65:02:46	1014
220:02:59	997		65:02:47	839
220:02:50	998		65:02:48	1318
220:03:09	1000		65:02:49	590
7:03:56	1003		65:02:50	1201

7:05:06	1004		65:02:51	1032
220:03:40	1005		65:02:52	1092
231:11:00	1007		65:02:53	938
65:01:35	1007		65:02:54	1021
7:02:13	1008		65:02:55	1428
65:03:16	1008		65:02:56	394
220:02:55	1008		65:02:57	663
27:09:00	1009		65:02:58	1602
7:01:23	1010		65:02:59	803
65:03:47	1010		65:02:60	540
7:06:14	1011		65:02:61	764
65:02:30	1014		65:02:62	1657
65:02:46	1014		65:02:63	645
7:04:34	1015		65:02:64	621
65:01:04	1015		65:02:65	1695
7:01:03	1016		65:03:01	1412
66:40:00	1019		65:03:02	954
65:02:54	1021		65:03:03	1651
65:04:53	1022		65:03:04	935
7:06:02	1023		65:03:05	425
I:18	1024		65:03:06	884
7:05:43	1025		65:03:07	702
220:02:07	1025		65:03:08	601
7:03:36	1026		65:03:09	751
7:07:42	1029		65:03:10	705
813:03:12	1031		65:03:11	823
65:04:13	1031		65:03:12	407
7:07:36	1032		65:03:13	731
65:02:51	1032		65:03:14	701
65:03:27	1033		65:03:15	872
220:02:18	1033		65:03:16	1008
813:01:10	1036		65:03:17	917
813:02:03	1037		65:03:18	713
7:04:43	1038		65:03:19	2285
90:24:00	1038		65:03:20	767
65:05:01	1040		65:03:21	991
7:02:03	1042		65:03:22	439
65:04:55	1042		65:03:23	506
7:06:16	1044		65:03:24	492
65:1:62	1044		65:03:25	984
65:5:61	1045		65:03:26	282
7:07:48	1047		65:03:27	1033

65:02:31	1048		65:03:28	1058
65:04:52	1050		65:03:29	866
220:02:44	1051		65:03:30	2589
7:07:27	1052		65:03:31	707
231:15:00	1053		65:03:32	852
65:05:18	1053		65:03:33	942
7:03:20	1054		65:03:34	443
7:01:34	1056		65:03:35	335
65:03:28	1058		65:03:36	797
370:21:00	1060		65:03:37	642
65:01:18	1060		65:03:38	1135
65:03:52	1060		65:03:39	1066
65:03:53	1060		65:03:40	1684
813:02:06	1063		65:03:41	883
7:03:02	1065		65:03:42	903
66:19:00	1065		65:03:43	896
90:25:00	1065		65:03:44	756
220:01:54	1065		65:03:45	709
65:03:39	1066		65:03:46	744
813:04:03	1071		65:03:47	1010
65:01:05	1071		65:03:48	1351
813:06:00	1074		65:03:49	975
220:03:16	1077		65:03:50	897
7:02:02	1079		65:03:51	606
7:07:16	1080		65:03:52	1060
90:17:00	1080		65:03:53	1060
90:38:00	1080		65:03:54	964
65:02:29	1082		65:03:55	1474
231:16:00	1083		65:03:56	1146
65:02:34	1086		65:03:57	627
7:01:28	1087		65:03:58	1524
7:03:52	1087		65:03:59	893
65:3:61	1089		65:03:60	1200
65:02:52	1092		65:03:61	1089
7:04:49	1097		65:03:62	845
7:06:50	1097		65:03:63	711
220:01:59	1101		65:03:64	696
90:30:00	1104		65:03:65	1648
65:05:28	1107		65:04:01	951
65:04:11	1108		65:04:02	1823
7:07:29	1109		65:04:03	771
813:04:07	1109		65:04:04	595

220:2:72	1110		65:04:05	1619
7:07:46	1113		65:04:06	1966
65:05:29	1114		65:04:07	786
220:01:37	1115		65:04:08	1700
I:20	1116		65:04:09	1515
66:03:00	1118		65:04:10	630
7:02:14	1119		65:04:11	1108
65:4:63	1120		65:04:12	962
7:02:11	1121		65:04:13	1031
90:16:00	1123		65:04:14	727
813:06:07	1123		65:04:15	1710
65:01:28	1123		65:04:16	484
65:01:52	1126		65:04:17	1251
65:05:22	1128		65:04:18	996
813:01:11	1130		65:04:19	825
65:03:38	1135		65:04:20	1580
231:01:00	1137		65:04:21	387
220:02:17	1138		65:04:22	997
7:03:53	1142		65:04:23	1629
813:01:08	1142		65:04:24	1461
813:02:05	1144		65:04:25	2362
65:01:48	1146		65:04:26	3513
65:03:56	1146		65:04:27	1549
220:2:74	1153		65:04:28	710
7:06:46	1155		65:04:29	2339
7:02:08	1157		65:04:30	979
813:03:09	1158		65:04:31	1673
90:42:00	1159		65:04:32	441
156:22:00	1161		65:04:33	856
220:02:09	1162		65:04:34	2194
7:05:13	1163		65:04:35	729
90:32:00	1169		65:04:36	1176
231:18:00	1170		65:04:37	1616
813:07:07	1171		65:04:38	1522
220:1:63	1172		65:04:39	805
7:01:39	1176		65:04:40	919
65:04:36	1176		65:04:41	388
220:01:31	1178		65:04:42	676
156:11:00	1181		65:04:43	830
I:12	1181		65:04:44	894
65:01:49	1181		65:04:45	1731
65:04:59	1181		65:04:46	1323

813:02:09	1182		65:04:47	1461
7:07:05	1185		65:04:48	967
7:03:15	1187		65:04:49	904
7:04:20	1187		65:04:50	753
65:01:50	1187		65:04:51	965
370:09:00	1194		65:04:52	1050
65:02:14	1199		65:04:53	1022
90:36:00	1200		65:04:54	652
65:02:08	1200		65:04:55	1042
65:02:35	1200		65:04:56	701
65:3:60	1200		65:04:57	766
65:02:50	1201		65:04:58	857
7:03:48	1203		65:04:59	1181
65:02:25	1208		65:04:60	1934
27:10:00	1209		65:04:61	786
220:03:02	1211		65:04:62	2279
231:10:00	1216		65:04:63	1120
7:02:19	1217		65:04:64	1825
813:03:10	1217		65:04:65	593
813:05:12	1219		65:05:01	1040
65:05:24	1219		65:05:02	1481
370:05:00	1220		65:05:03	1495
90:18:00	1222		65:05:04	628
7:03:29	1225		65:05:05	1506
370:26:00	1225		65:05:06	1550
65:05:13	1230		65:05:07	3513
231:12:00	1233		65:05:08	7039
7:04:46	1235		65:05:09	1904
813:06:09	1236		65:05:10	843
7:07:10	1245		65:05:11	798
65:02:01	1247		65:05:12	785
370:15:00	1248		65:05:13	1230
7:01:44	1251		65:05:14	1507
65:04:17	1251		65:05:15	1297
370:17:00	1252		65:05:16	1600
7:07:20	1254		65:05:17	2232
220:02:56	1256		65:05:18	1053
X:1	1262		65:05:19	1651
90:19:00	1264		65:05:20	2216
66:33:00	1267		65:05:21	2268
66:46:00	1270		65:05:22	1128
7:06:27	1284		65:05:23	398

813:03:00	1287		65:05:24	1219
66:37:00	1290		65:05:25	1494
65:05:49	1290		65:05:26	951
813:01:09	1293		65:05:27	1609
65:05:15	1297		65:05:28	1107
220:02:05	1302		65:05:29	1114
65:02:21	1307		65:05:30	1734
7:04:31	1310		65:05:31	533
7:02:35	1315		65:05:32	746
7:00:10	1316		65:05:33	186
90:41:00	1318		65:05:34	2610
65:02:48	1318		65:05:35	2056
231:03:00	1319		65:05:36	992
65:04:46	1323		65:05:37	839
65:5:63	1326		65:05:38	712
220:01:21	1327		65:05:39	863
7:01:55	1328		65:05:40	666
7:07:03	1333		65:05:41	1343
220:01:58	1333		65:05:42	1399
65:02:15	1334		65:05:43	2073
7:07:06	1336		65:05:44	4473
X:12	1336		65:05:45	2039
65:5:62	1337		65:05:46	1607
220:03:23	1337		65:05:47	2612
7:04:03	1339		65:05:48	788
65:02:43	1339		65:05:49	1290
65:05:41	1343		65:05:50	2160
7:07:43	1344		65:05:51	2115
7:04:05	1345		65:05:52	1779
7:07:13	1346		65:05:53	4070
65:03:48	1351		65:05:54	1652
156:13:00	1366		65:05:55	2821
90:37:00	1366		65:05:56	1542
65:02:27	1366		65:05:57	2507
X:21	1371		65:05:58	3702
156:19:00	1373		65:05:59	3507
I:0	1382		65:05:60	822
65:01:46	1385		65:05:61	1045
813:01:06	1387		65:05:62	1337
220:3:72	1388		65:05:63	1326
813:02:08	1394		65:05:64	1971
65:05:42	1399		65:05:65	2330

X:4	1407		220:01:01	283
7:03:37	1410		220:01:02	378
65:02:04	1411		220:01:03	393
65:03:01	1412		220:01:04	521
90:31:00	1425		220:01:05	723
65:02:55	1428		220:01:06	514
220:02:49	1432		220:01:07	542
65:01:32	1436		220:01:08	416
I:1	1437		220:01:09	539
220:01:33	1439		220:01:10	633
220:2:63	1443		220:01:11	599
813:02:11	1446		220:01:12	559
65:04:24	1461		220:01:13	766
65:04:47	1461		220:01:14	1763
220:03:21	1462		220:01:15	2167
231:14:00	1468		220:01:16	961
65:03:55	1474		220:01:17	252
65:05:02	1481		220:01:18	498
66:65	1485		220:01:19	426
65:05:25	1494		220:01:20	595
65:05:03	1495		220:01:21	1327
65:01:25	1500		220:01:22	3001
65:05:05	1506		220:01:23	373
65:05:14	1507		220:01:24	369
65:01:57	1511		220:01:25	438
220:02:02	1511		220:01:26	3856
65:04:09	1515		220:01:27	3081
813:04:01	1518		220:01:28	516
65:02:13	1518		220:01:29	528
65:04:38	1522		220:01:30	836
813:03:07	1523		220:01:31	1178
65:03:58	1524		220:01:32	2171
231:21:00	1527		220:01:33	1439
65:05:56	1542		220:01:34	840
220:02:06	1546		220:01:35	399
65:01:11	1548		220:01:36	1578
65:04:27	1549		220:01:37	1115
65:05:06	1550		220:01:38	484
220:03:45	1556		220:01:39	156
27:27:00	1561		220:01:40	1656
156:01:00	1567		220:01:41	1834
370:33:00	1572		220:01:42	873

220:01:36	1578		220:01:43	304
65:04:20	1580		220:01:44	916
X:11	1586		220:01:45	654
7:04:17	1589		220:01:46	839
66:05:00	1598		220:01:47	513
7:04:48	1599		220:01:48	730
65:05:16	1600		220:01:49	2543
7:04:30	1602		220:01:50	2719
65:02:58	1602		220:01:51	4787
65:05:46	1607		220:01:52	1721
65:05:27	1609		220:01:53	2338
813:01:07	1612		220:01:54	1065
65:01:38	1615		220:01:55	330
65:04:37	1616		220:01:56	2798
65:04:05	1619		220:01:57	3462
156:05:00	1627		220:01:58	1333
65:04:23	1629		220:01:59	1101
7:05:07	1638		220:01:60	2054
7:04:59	1640		220:01:61	7919
813:01:04	1641		220:01:62	1842
X:18	1642		220:01:63	1172
7:05:05	1643		220:01:64	922
65:3:65	1648		220:01:65	106
156:10:00	1651		220:01:66	370
65:03:03	1651		220:02:01	197
65:05:19	1651		220:02:02	1511
65:01:13	1652		220:02:03	793
65:05:54	1652		220:02:04	298
220:01:40	1656		220:02:05	1302
65:2:62	1657		220:02:06	1546
220:02:27	1665		220:02:07	1025
65:04:31	1673		220:02:08	577
370:32:00	1682		220:02:09	1162
65:03:40	1684		220:02:10	327
7:05:46	1691		220:02:11	445
65:02:24	1692		220:02:12	416
90:23:00	1695		220:02:13	439
65:2:65	1695		220:02:14	932
65:04:08	1700		220:02:15	1952
370:30:00	1701		220:02:16	624
65:02:03	1701		220:02:17	1138
65:04:15	1710		220:02:18	1033

7:06:29	1717		220:02:19	933
220:01:52	1721		220:02:20	846
813:07:00	1727		220:02:21	4540
65:04:45	1731		220:02:22	3607
65:05:30	1734		220:02:23	301
7:04:26	1735		220:02:24	5593
220:03:24	1740		220:02:25	318
65:01:56	1744		220:02:26	1969
65:01:23	1756		220:02:27	1665
220:01:14	1763		220:02:28	383
7:04:55	1776		220:02:29	367
65:05:52	1779		220:02:30	656
65:01:51	1781		220:02:31	365
370:37:00	1794		220:02:32	757
813:07:13	1804		220:02:33	444
370:14:00	1818		220:02:34	298
65:04:02	1823		220:02:35	475
65:4:64	1825		220:02:36	535
I:13	1829		220:02:37	461
X:14	1831		220:02:38	511
220:01:41	1834		220:02:39	489
220:1:62	1842		220:02:40	651
370:22:00	1855		220:02:41	730
156:06:00	1857		220:02:42	564
7:05:15	1863		220:02:43	677
I:15	1868		220:02:44	1051
231:07:00	1885		220:02:45	240
65:05:09	1904		220:02:46	444
220:02:54	1909		220:02:47	205
I:00	1921		220:02:48	885
156:12:00	1924		220:02:49	1432
65:4:60	1934		220:02:50	998
220:03:25	1944		220:02:51	470
220:02:15	1952		220:02:52	2482
65:04:06	1966		220:02:53	2304
220:02:26	1969		220:02:54	1909
65:5:64	1971		220:02:55	1008
7:04:51	1981		220:02:56	1256
7:07:15	2025		220:02:57	568
X:15	2031		220:02:58	3447
156:04:00	2032		220:02:59	997
65:05:45	2039		220:02:60	465

220:2:64	2042		220:02:61	691
65:01:09	2051		220:02:62	739
220:1:60	2054		220:02:63	1443
65:05:35	2056		220:02:64	2042
65:01:54	2062		220:02:65	374
7:04:58	2066		220:02:66	2183
65:05:43	2073		220:02:67	650
370:36:00	2098		220:02:68	558
I:5	2099		220:02:69	320
X:16	2108		220:02:70	2529
65:05:51	2115		220:02:71	194
370:16:00	2128		220:02:72	1110
7:04:29	2129		220:02:73	710
370:34:00	2135		220:02:74	1153
X:2	2154		220:02:75	369
65:05:50	2160		220:02:76	2268
220:03:44	2166		220:02:77	409
220:01:15	2167		220:02:78	2321
220:03:22	2167		220:02:79	716
220:01:32	2171		220:03:01	353
220:2:66	2183		220:03:02	1211
156:21:00	2186		220:03:03	871
65:04:34	2194		220:03:04	181
220:03:10	2197		220:03:05	84
65:05:20	2216		220:03:06	347
7:02:34	2229		220:03:07	226
65:05:17	2232		220:03:08	587
65:01:40	2233		220:03:09	1000
X:22	2251		220:03:10	2197
65:05:21	2268		220:03:11	4390
220:2:76	2268		220:03:12	305
65:4:62	2279		220:03:13	139
65:03:19	2285		220:03:14	768
66:14:00	2303		220:03:15	206
220:02:53	2304		220:03:16	1077
220:2:78	2321		220:03:17	2561
65:5:65	2330		220:03:18	730
X:8	2337		220:03:19	778
220:01:53	2338		220:03:20	500
65:04:29	2339		220:03:21	1462
65:04:25	2362		220:03:22	2167
220:03:46	2383		220:03:23	1337

220:02:52	2482		220:03:24	1740
90:44:00	2501		220:03:25	1944
65:05:57	2507		220:03:26	565
813:02:10	2509		220:03:27	615
220:2:70	2529		220:03:28	254
65:02:07	2543		220:03:29	734
220:01:49	2543		220:03:30	606
220:03:17	2561		220:03:31	574
156:09:00	2587		220:03:32	213
65:03:30	2589		220:03:33	257
65:05:34	2610		220:03:34	5642
65:05:47	2612		220:03:35	555
220:01:50	2719		220:03:36	311
370:13:00	2727		220:03:37	4727
813:05:00	2776		220:03:38	5076
220:01:56	2798		220:03:39	4230
65:05:55	2821		220:03:40	1005
370:38:00	2911		220:03:41	728
X:20	2947		220:03:42	4687
220:01:22	3001		220:03:43	3137
370:39:00	3057		220:03:44	2166
370:07:00	3078		220:03:45	1556
220:01:27	3081		220:03:46	2383
220:03:43	3137		220:03:47	4411
156:14:00	3262		220:03:48	665
X:19	3291		220:03:49	623
I:17	3338		220:03:50	345
220:02:58	3447		220:03:51	620
220:01:57	3462		220:03:52	431
65:05:59	3507		220:03:53	738
65:04:26	3513		220:03:54	447
65:05:07	3513		220:03:55	992
I:16	3566		220:03:56	335
220:02:22	3607		220:03:57	786
65:05:58	3702		220:03:58	660
220:01:26	3856		220:03:59	184
65:05:53	4070		220:03:60	346
220:03:39	4230		220:03:61	891
220:03:11	4390		220:03:62	737
220:03:47	4411		220:03:63	727
65:05:44	4473		220:03:64	489
220:02:21	4540		220:03:65	232

220:03:42	4687		220:03:66	389
220:03:37	4727		220:03:67	493
220:01:51	4787		220:03:68	650
I:14	4944		220:03:69	154
220:03:38	5076		220:03:70	853
220:02:24	5593		220:03:71	666
220:03:34	5642		220:03:72	1388
65:05:08	7039		220:03:73	636
65:01:01	7865		220:03:74	924

The English Words of the Holy Books of Thelema

Below is a list of all the English words appearing in the Holy Books of Thelema.
On the left is the numerical order, based on the Trigrammaton English Gematria.
On the right is the standard alphabetical order of the received English Alphabet.

I	0	A	5
L	1	A.A.	10
Ill	2	Abaddon	110
P	4	Abandonment	178
A	5	Abased	81
Chi	5	Abasement	125
Al	6	Abaseth	70
La	6	Abashed	84
X	6	Abide	61
All	7	Abides	76
Ah	8	Abideth	73
Ha	8	Abiding	83
Wi	8	Ablution	94
Call	9	Abode	71
Hail	9	Abodes	86
It	9	Abominable	119
Pa	9	Abomination	128
T	9	Abominations	143
Ti	9	Abound	107
A.A.	10	About	69
Io	10	Above	70
Lap	10	Abrahadabra	119
O	10	Abramelin	103
Will	10	Abreast	81
G	11	Abrogate	87
Lo	11	Absolute	98
Oil	11	Absolve	86
Pall	11	Absolved	109
Hit	12	Absorbed	120
If	12	Absorbs	99
Coil	13	Abstinence	125
Ho	13	Abstruction	133
Oh	13	Abuse	78
Pit	13	Abyss	73
Wa	13	Abyssinia	102
At	14	Accept	35
Fill	14	Accomplish	63
Law	14	Accomplished	99

Le	14	According	91
Lie	14	Accursed	99
Lilith	14	Ache	23
R	14	Achieve	58
Wail	14	Acid	30
IAO	15	Acorns	70
Ice	15	Acquire	75
Is	15	Across	61
OAI	15	Act	16
S	15	Action	50
Act	16	Actions	65
Cat	16	Adamant	92
Ga	16	Add	51
He	16	Adept	54
Ox	16	Adepts	69
Tall	16	Adeptus	94
Which	16	Admiring	98
High	17	Adonai	67
K	17	Adorable	91
Pe	17	Adorant	90
Coal	18	Adoration	100
Fail	18	Adorations	115
Fix	18	Adore	65
Hell	18	Adored	88
His	18	Adorer	79
Wilt	18	Adulterous	140
Y	18	Adultery	108
Air	19	Adumbrated	158
Coph	19	AEgean	71
Fall	19	AEgypt	60
Kill	19	Aeon	52
Low	19	Aeons	67
Pell	19	Aether	57
Ra	19	Afar	36
Rich	19	Affirmation	112
To	19	Afflicted	77
As	20	Affright	66
Asi	20	Aflame	57
B	20	Afloat	42
Bi	20	Afraid	59
Cow	20	After	53
Hath	20	Afterward	103
Hills	20	Again	45
Icy	20	Against	69
Ilex	20	Age	29
Isa	20	Aged	52

Latai	20	Agelong	75
Lips	20	Ages	44
Opal	20	Agone	63
Sa	20	Agora	45
With	20	Ah	8
Car	21	Ahathoor	59
Catch	21	Ahrimanes	100
Fit	21	Aid	28
Go	21	Aimed	62
Half	21	Aimless	70
Help	21	A'in	29
How	21	Air	19
M	21	Aiwass	48
Path	21	Al	6
Ptah	21	Alchemy	63
Sail	21	Alembic	62
Six	21	Alexandrite	113
We	21	Alienate	70
Who	21	Alight	29
Ape	22	Alike	36
Bill	22	All	7
Flap	22	All-sweeping	95
Hair	22	All-touching	91
Heal	22	Almost	61
Howl	22	Alone	53
Ka	22	Aloud	64
Lift	22	Alphabet	60
Of	22	Already	79
V	22	Also	31
Wait	22	Altar	34
Ache	23	Altars	49
Ash	23	Although	67
Ay	23	Altogether	88
Chirp	23	Alway	37
Cool	23	Always	52
Each	23	Am	26
Has	23	Amaranth	86
Leap	23	Ambergris	113
Let	23	Ambiguous	132
Pale	23	Amen	63
Pelai	23	Amennti	96
Top	23	Amethyst	93
Well	23	Amid	49
Ya	23	Ammon-Ra	100
Apis	24	Amn	50
Asp	24	Among	71

Calls	24	Amorous	100
Ge	24	Amri	40
Him	24	Amrit	49
In	24	An	29
Its	24	Anarchy	71
Lay	24	Ancient	77
Light	24	Ancients	92
Ni	24	And	52
Or	24	Androgyne	142
Qwi	24	Angel	54
Sap	24	Angels	69
Sit	24	Anger	67
Tao	24	Angrily	73
Tell	24	Angry	72
Axle	25	Anguish	83
Filth	25	An-hungered	155
Gat	25	Animal	56
Heap	25	Animals	71
Lapis	25	Ankh-af-na-khonsu	189
Pillar	25	Ankh-f-n-khonsu	179
Place	25	Annihilation	105
Pool	25	Anointed	108
Shall	25	Another	78
So	25	Answer	79
The	25	Answered	115
U	25	Any	47
What	25	Anything	94
While	25	Aormuzdi	117
Am	26	Apart	37
Apep	26	Ape	22
Axis	26	Apep	26
Chalice	26	Apes	37
F.I.A.T.	26	Apex	28
Girl	26	Aphorism	72
Harp	26	Aphrodite	81
Life	26	Apis	24
Lithe	26	Apollo	31
Lu	26	Apostle	57
Ohe	26	Apparel	46
Pet	26	Appeal	32
Philae	26	Appear	45
Still	26	Appeared	81
That	26	Appears	60
Theli	26	Appetite	57
Thigh	26	Appointed	92
Whirl	26	Approach	47

Withal	26	Arab	44
Await	27	Ararita	52
Clasp	27	Arbour	88
Eat	27	Arcanum	96
Fell	27	Archangel	78
Goal	27	Archangels	93
Hole	27	Arched	60
Imal	27	Ardently	107
Mix	27	Ardour	91
Oath	27	Ardours	106
Pay	27	Are	32
Sigil	27	Argue	68
This	27	Argument	122
Two	27	Aright	42
War	27	Arise	47
Watch	27	Arisen	71
Aid	28	Ariseth	59
Apex	28	Arm	40
Art	28	Armed	76
Chapel	28	Armies	68
Chid	28	Armour	89
Coils	28	Arms	55
Echo	28	Arose	57
Fox	28	Around	101
Jew	28	Arouse	82
Pack	28	Arrive	68
Paps	28	Arrow	51
Play	28	Art	28
Rel	28	As	20
Saw	28	Asar	39
'Se	28	Ascend	82
Spit	28	Ascending	117
Tale	28	Ash	23
Telai	28	Ashamed	85
Thrill	28	Asi	20
Was	28	Aside	56
Woo	28	Ask	37
Age	29	Asks	52
A'in	29	Asp	24
Alight	29	Ass	35
An	29	Assembly	108
Child	29	Asserted	107
City	29	Assuage	89
Faith	29	Assume	94
Flag	29	Assure	87
Grip	29	Astor	53

Isle	29	Asunder	119
Jet	29	Asylum	85
Laid	29	At	14
Lies	29	Atheism	66
Nia	29	Atheists	69
Pu	29	Athenian	83
Rice	29	Athens	69
Sat	29	Athirst	55
Spilt	29	Athlete	53
Split	29	Atman	64
Too	29	Atoms	60
Up	29	Atone	61
Why	29	Atrocious	90
Acid	30	Attach	33
Awhile	30	Attack	47
Chief	30	Attain	52
Crawl	30	Attained	88
Fish	30	Attainment	119
Gale	30	Attracted	89
Glow	30	Attribute	104
Hate	30	Aught	53
Heat	30	Aum	51
Her	30	Aureole	81
Hope	30	Autumn	109
Isis	30	Avail	33
Last	30	Availed	69
Palace	30	Availlest	70
Salt	30	Availleth	58
Thy	30	Averse	82
Tool	30	Averted	99
Wet	30	Await	27
Whips	30	Awaiting	62
Also	31	Awaits	42
Apollo	31	Awake	48
Big	31	Awaking	70
Can	31	Away	36
Cast	31	Awful	51
Cats	31	Awhile	30
Clad	31	Axis	26
Claws	31	Axle	25
Cup	31	Ay	23
Fair	31	Aye	36
Far	31	Azure	76
Flow	31	Azure-lidded	159
Fly	31	B	20
Had	31	Babalon	85

Haply	31	Babe	58
Kohl	31	Babes	73
Lamp	31	Bacchus	72
Leaf	31	Back	44
Like	31	Backs	59
Ophir	31	Bahlasti	58
Pity	31	Bait	34
Ripe	31	Balae	44
She	31	Balanced	93
Thick	31	Balancing	92
Walk	31	Bane	62
Way	31	Bank	66
Woe	31	Banquet	112
Ye	31	Baphomet	85
Appeal	32	Bare	52
Are	32	Bark	56
Cells	32	Barren	90
Circle	32	Bars	54
Coral	32	Bartered	111
Ear	32	Base	53
Face	32	Based	76
Hast	32	Basilisk	73
Holy	32	Basket	79
Malai	32	Bath	37
Oak	32	Bathed	73
Paid	32	Bathing	72
Part	32	Battle	57
Peril	32	Bazaar	68
Petal	32	Be	33
Rapt	32	Bear	52
Saith	32	Bearded	111
Talk	32	Beareth	77
Teach	32	Bearing	87
Twice	32	Bears	67
Wild	32	Beast	62
Attach	33	Beasts	77
Avail	33	Beat	47
Be	33	Beaten	84
Collar	33	Beatitude	117
Do	33	Beauteous	135
Few	33	Beautiful	110
Fool	33	Beautifully	129
Get	33	Beauty	90
Hawk	33	Beauty's	105
Heath	33	Became	74
Hells	33	Because	93

Hell's	33	Become	79
Hollow	33	Becometh	91
Iod	33	Bed	56
Italy	33	Bedchamber	134
Little	33	Bedeck	88
Page	33	Bedecked	124
Pain	33	Beds	71
Pan	33	Been	70
Past	33	Bees	61
Porch	33	Beetle	69
Sea	33	Beetles	84
Shalt	33	Befall	52
Shell	33	Before	82
Sixth	33	Began	73
Spat	33	Beggar	74
White	33	Begin	68
Wife	33	Beginning	127
Altar	34	Beginnings	142
Bait	34	Begone	91
Care	34	Begotten	109
Chain	34	Begun	93
Chian	34	Beheld	73
Copy	34	Behind	83
Cry	34	Behold	70
Exalt	34	Beholdest	107
Falls	34	Beholding	105
Flew	34	Being	68
Gash	34	Belching	74
Girt	34	Bell	35
Happy	34	Belly	53
Health	34	Beloved	102
Hillock	34	Below	52
Latrai	34	Belts	58
Me	34	Bend	80
No	34	Bendeth	105
Off	34	Bending	115
Old	34	Bends	95
On	34	Beneath	87
Pallid	34	Benediction	138
Pisacha	34	Bennu	106
Plain	34	Bent	66
Race	34	Beside	84
Ra's	34	Bes-na-Maut	137
Seal	34	Best	57
Shrill	34	Bestow	75
Slow	34	Bestrew	92

Spell	34	Betray	79
Spice	34	Better	78
Tu	34	Between	100
Ut	34	Beware	73
Wept	34	Bewildereth	117
XXVII	34	Be-with-Us	93
Accept	35	Beyond	108
Ass	35	Bezoar-stone	152
Bell	35	Bi	20
CHAOS	35	Bid	43
Clear	35	Big	31
Cloak	35	Bill	22
Coolth	35	Bind	67
Egg	35	Bindeth	92
Felt	35	Bird	57
Fight	35	Birds	72
Goat	35	Birth	46
Hear	35	Bites	57
Ibis	35	Bitter	65
Joy	35	Bitterness	132
Left	35	Black	45
Liars	35	Blacken	82
Licks	35	Blackness	112
Lion	35	Blade	62
Lost	35	Blades	77
Mati	35	Blasphemy	100
Silly	35	Blasted	86
Whole	35	Blaze	58
Afar	36	Blessed	100
Alike	36	Blessing	99
Away	36	Blind	68
Aye	36	Blindness	135
Cipher	36	Bliss	51
Coin	36	Blizzard	101
Cold	36	Blood	64
Cut	36	Blood-red	114
Die	36	Blood-thirst	114
Eight	36	Bloody	82
Evil	36	Bloom	62
Fifth	36	Blow	39
For	36	Blown	63
Fro	36	Blue	59
Graal	36	Blue-lidded	142
Gu	36	Boat	44
Lake	36	Bodies	81
Live	36	Body	71

Moai	36	Bolt	40
Paths	36	Bond	77
Peck	36	Bonds	92
Perch	36	Bone	67
Reap	36	Bones	82
Ripple	36	Book	57
Rite	36	Born	68
Sails	36	Borne	81
Show	36	Bosom	76
Veil	36	Both	42
Vile	36	Bottom	79
Wise	36	Bought	78
Yea	36	Bound	102
Alway	37	Bowels	67
Apart	37	Boweth	63
Apes	37	Boy	48
Ask	37	Boyhood	94
Bath	37	Boys	63
Check	37	Brain	63
Cicada	37	Brake	69
Cult	37	Branches	96
Eld	37	Brand	86
Float	37	Brass	69
Fu	37	Brave	74
Habit	37	Bread	75
Hold	37	Break	69
Hoor	37	Breaker	96
Host	37	Breaketh	94
Hut	37	Breaks	84
Leash	37	Breast	76
Peace	37	Breasts	91
Pearl	37	Breath	64
Ray	37	Breathe	77
Reach	37	Breathed	100
Right	37	Breed	83
Set	37	Brew	55
Ships	37	Bridal	63
Thief	37	Bride	70
Toy	37	Bright	57
Vice	37	Brighter	84
Vital	37	Brilliance	80
Wast	37	Brilliant	74
By	38	Brine	71
Cling	38	Bring	69
Fee	38	Bringest	106
Flieth	38	Bringing	104

Gate	38	Broken	98
Glee	38	Brooding	112
Leaps	38	Brother	83
Lest	38	Brothers	98
Line	38	Brought	92
Look	38	Brown	76
Nigh	38	Brows	67
Nile	38	Buddha	99
Poor	38	Buddhist	118
Put	38	Buddhists	133
Say	38	Buds	83
Sight	38	Build	69
Stir	38	Builed	105
Swell	38	Bulk	63
Thee	38	Bull	47
Weep	38	Bull-men	105
Wells	38	Bulls	62
Wheel	38	Burden	119
Asar	39	Burn	83
Blow	39	Burnest	120
Cattle	39	Burning	118
Cities	39	Burns	98
Cook	39	Burnt	92
Core	39	Burnt-up	121
Crash	39	Burrow	91
Eighth	39	Burst	83
Extol	39	Bursts	98
Fate	39	Bury	77
Feel	39	Business	127
Fire	39	But	54
Flee	39	Butterfly	121
Full	39	Butting	98
Height	39	Buy	63
Hide	39	By	38
Lights	39	By-way	69
Lose	39	Byways	84
Magic	39	Cacique	63
Milk	39	Cackle	40
My	39	Caesar	54
Pass	39	Cakes	52
Pomp	39	Caligula	50
Relax	39	Call	9
Sack	39	Called	45
Sin	39	Calling	44
Slay	39	Calls	24
Space	39	Came	41

Their	39	Camel	42
Wealth	39	Camest	65
Wrath	39	Can	31
Amri	40	Cancer	60
Arm	40	Cannot	74
Bolt	40	Canopy	63
Cackle	40	Canst	55
Ere	40	Captain	49
Folk	40	Captains	64
Gain	40	Car	21
Glad	40	Carapace	50
Hadit	40	Care	34
Haze	40	Caress	64
Hook	40	Caressed	100
Imps	40	Caresses	92
M.A.A.T.	40	Carrion	69
Maat	40	Cast	31
Male	40	Casting	66
Meal	40	Casts	46
Melai	40	Cat	16
N.O.X.	40	Catch	21
Paper	40	Cates	44
Park	40	Cats	31
Pillars	40	Cattle	39
Places	40	Caught	55
Pools	40	Cause	60
Shape	40	Cave	42
Us	40	Cavern	80
Vow	40	Caverns	95
Wear	40	Cease	48
Yet	40	Ceased	71
Came	41	Ceaseless	92
Close	41	Celestial	59
Crieth	41	Cells	32
Fast	41	Cemented	118
Foot	41	Centaur	92
Girls	41	Central	68
Gulp	41	Centre	75
Holier	41	Centres	90
Ink	41	Centuries	115
Kin	41	Cerastes	86
Obol	41	Ceremonies	125
Pen	41	Ceremony	115
Pray	41	Certain	67
Rolls	41	Certainty	94
See	41	Chain	34

Self	41	Chains	49
Sharp	41	Chalice	26
Shoe	41	Chamber	78
Step	41	Chance	49
Tear	41	Change	58
Than	41	Changeless	102
Thrice	41	Chant	43
Tooth	41	Chanted	79
Try	41	Chants	58
Twin	41	CHAOS	35
Web	41	Chapel	28
Wholly	41	Charge	48
Afloat	42	Chariot	43
Aright	42	Chariots	58
Awaits	42	Charm	45
Both	42	Charmed	81
Camel	42	Charred	74
Cave	42	Chaste	47
Craft	42	Chastise	62
Deal	42	Chattering	90
East	42	Check	37
Eats	42	Cheeks	63
Else	42	Chi	5
Flats	42	Chian	34
Flock	42	Chid	28
Follow	42	Chief	30
Folly	42	Child	29
Harlot	42	Children	80
Hither	42	Chinese	70
Holies	42	Chirp	23
Jewel	42	Choose	53
Lead	42	Chorus	69
Link	42	Chosen	67
Now	42	Cicada	37
Own	42	Cipher	36
Rise	42	Circle	32
Sate	42	Circles	47
Seat	42	Circuit	52
Slept	42	Circumference	155
Spirit	42	Circus	58
Whom	42	Cities	39
Won	42	Citlaltepetl	67
Bid	43	City	29
Chant	43	Clad	31
Chariot	43	Clamour	78
Dais	43	Clasp	27

Eagle	43	Claws	31
Excite	43	Cleanse	73
Filthy	43	Clear	35
Grow	43	Clearly	54
Hang	43	Cleaveth	68
Harm	43	Clerk-house	113
Have	43	Cling	38
Here	43	Cloak	35
Into	43	Cloistral	57
Jews	43	Close	41
Kept	43	Closed	64
Least	43	Closely	60
Linea	43	Closer	55
Not	43	Closing	63
Olalam	43	Clothed	61
Rage	43	Clouds	76
Rain	43	Cloudy	79
Ran	43	Cloven	72
Rock	43	Cluster	79
Root	43	Coal	18
Sad	43	Cobbler	80
Said	43	Coffin	60
Small	43	Cohesion	77
Spin	43	Coil	13
Star	43	Coiled	49
Steal	43	Coiling	48
They	43	Coils	28
Time	43	Coin	36
Told	43	Cold	36
Vials	43	Colder	63
Weak	43	Coldness	103
Ages	44	Collar	33
Arab	44	College	51
Back	44	Colour	62
Balae	44	Colouring	97
Boat	44	Colours	77
Calling	44	Column	83
Cates	44	Combine	90
Cries	44	Come	46
Dew	44	Comely	65
Dim	44	Comes	61
Dog	44	Cometh	58
Earth	44	Comfort	78
Eye	44	Coming	68
Falleth	44	Comment	100
Fear	44	Commune	116

Flesh	44	Companion	100
Glare	44	Company	84
God	44	Compassed	108
Hathor	44	Compassion	106
Head	44	Complement	118
Heart	44	Complete	73
Higher	44	Comprehend	127
Jets	44	Conceal	57
Large	44	Concealed	93
Lazily	44	Concealeth	82
Less	44	Concealments	139
May	44	Conceptions	113
Melt	44	Concerning	124
Might	44	Concourse	115
Orb	44	Concubine	120
Out	44	Conditions	117
Parallel	44	Cone	49
Pharaoh	44	Confident	117
Sighs	44	Confound	130
Soar	44	Confused	124
Swift	44	Confusing	123
Swim	44	Confusion	122
Take	44	Conjuration	130
Weight	44	Conjure	95
Wide	44	Conquer	104
Within	44	Conquered	140
Worth	44	Conquering	139
Write	44	Conqueror	128
Wroth	44	Conquerors	143
Again	45	Conquest	114
Agora	45	Consciousness	170
Appear	45	Consecrated	130
Black	45	Console	75
Called	45	Consoled	98
Charm	45	Consoler	89
Cosy	45	Constant	98
Doth	45	Constellations	138
Gold	45	Construction	144
Grace	45	Consume	110
Hard	45	Consumed	133
Khu	45	Consummate	145
Laugh	45	Consummation	166
Lewd	45	Contaminated	145
Locks	45	Contemneth	128
Magical	45	Contemplate	111
Malae	45	Contemplation	132

New	45	Content	91
Palaces	45	Contented	127
People	45	Contents	106
Prate	45	Continent	115
Primal	45	Continuity	121
Rags	45	Continuous	144
Slain	45	Contract	75
Such	45	Conventicles	135
West	45	Conversation	148
Willing	45	Convert	94
Wine	45	Convey	89
Apparel	46	Cook	39
Birth	46	Cool	23
Casts	46	Coolth	35
Come	46	Coph	19
Creep	46	Copy	34
Dash	46	Coral	32
Day	46	Core	39
Did	46	Corinth	62
Dwell	46	Corn	50
Ease	46	Corners	92
Fold	46	Corner-stone	148
Galaxy	46	Corpse	58
Give	46	Corpses	73
Glacier	46	Correct	64
Goeth	46	Corrodeh	98
Grew	46	Corrupt	78
Hood	46	Corrupted	114
Kiblah	46	Corruption	112
Long	46	Corrupts	93
Love	46	Cosy	45
Lower	46	Couches	70
Lyre	46	Could	61
Mu	46	Count	70
Olive	46	Counted	106
Palms	46	Countenance	151
Paste	46	Country	102
Pierce	46	Coupled	78
Rapid	46	Courage	80
Rare	46	Courses	94
Rear	46	Court	60
Risk	46	Courtesan	117
Roof	46	Covenant	109
Sleep	46	Cover	61
Soft	46	Covered	97
Sway	46	Covereth	86

Task	46	Cow	20
Ten	46	Cowardly	81
Test	46	Cowards	77
Them	46	Cower	47
Took	46	Crackle	54
Twain	46	Cradle	58
Visit	46	Craft	42
Want	46	Crapulous	101
Ways	46	Crash	39
Whoso	46	Crater	57
Woes	46	Crawl	30
Wolf's	46	Crazy	58
Wrack	46	Create	56
Wraps	46	Created	79
FALSE	46	Createth	68
Any	47	Creation	77
Approach	47	Creator	67
Arise	47	Creature	95
Attack	47	Creeds	80
Beat	47	Creeks	74
Bull	47	Creep	46
Chaste	47	Creeping	81
Circles	47	Cried	52
Cower	47	Cries	44
Din	47	Criest	53
Expect	47	Crieth	41
Feet	47	Crocodile	75
Firm	47	Crook'd	76
Five	47	Cross	56
Floor	47	Crown	58
Gifts	47	Crowned	94
Glass	47	Crucified	91
Grape	47	Cruel	55
Home	47	Crush	59
Keep	47	Crushed	95
Kiss	47	Crust	65
Lady	47	Cry	34
Maim	47	Crying	69
Nay	47	Crystal	64
Night	47	Crystalline	102
Oaks	47	Crystallized	120
One	47	Crystals	79
Parts	47	Cubby	85
Pieces	47	Cube	60
Point	47	Cubic	49
Push	47	Cult	37

Raise	47	Cup	31
Rod	47	Cup-bearers	125
Shoot	47	Cup-boy	79
Sooth	47	Curls	57
Swoop	47	Curse	69
Taint	47	Curses	84
Teeth	47	Cursing	91
Thing	47	Curve	76
Thou	47	Cut	36
Titan	47	Dagger	77
Topaz	47	Dais	43
Voice	47	Dalliance	74
Whiter	47	Dalliest	67
Aiwass	48	Dally	48
Awake	48	Damn	73
Boy	48	Damned	109
Cease	48	Damsels	93
Charge	48	Dance	67
Coiling	48	Danced	90
Dally	48	Dancers	96
Distil	48	Danger	90
Flake	48	Dare	55
Fling	48	Dark	59
Foam	48	Darkened	132
Fools	48	Darkeners	138
Forth	48	Darkly	78
Foul	48	Darkly-splendid	181
Fret	48	Darkness	126
Froth	48	Darling	78
Gird	48	Darteth	76
Gray	48	Dash	46
Hawk's	48	Daughter	103
Heaths	48	Daughters	118
Helper	48	Dawn	60
Hewn	48	Day	46
Inflict	48	Days	61
Iron	48	Daytime	89
Key	48	Dazzling	102
Liber	48	Dead	64
Lord	48	Deadlier	92
Lute	48	Deadly	83
Mate	48	Deal	42
Mire	48	Dear	55
Nor	48	Death	53
Pains	48	Death-agony	121
Particle	48	Death-kisses	128

Royal	48	Death-star	96
Seas	48	Debate	83
Seb	48	Debated	106
Sheep	48	Decay	61
Shells	48	Deceive	86
Sickle	48	Deceived	109
Sixty	48	Deceiver	100
Stoop	48	Decided	97
Swallow	48	Decked	91
Templi	48	Declare	71
Warm	48	Declared	94
Wave	48	Decoction	93
Were	48	Deed	72
When	48	Deeds	87
Altars	49	Deem	70
Amid	49	Deep	53
Amrit	49	Deeper	80
Captain	49	Defied	84
Chains	49	Defile	62
Chance	49	Defiled	85
Coiled	49	Defunct	108
Cone	49	Deifieth	73
Cubic	49	Delicacy	64
Doric	49	Delicious	89
Fairy	49	Delight	60
Fawn	49	Delighted	96
Filling	49	Delighteth	85
Fine	49	Delightful	98
Fled	49	Delighting	95
Giant	49	Delights	75
Goes	49	Deliver	86
Hum	49	Delivered	122
Loose	49	Delos	62
Mad	49	Demand	109
Metal	49	Demiurge	120
Nu	49	Demon	91
Once	49	Demons	106
Other	49	Denied	96
Our	49	Deny	78
Pelican	49	Deona	75
Perish	49	Depart	68
Pitied	49	Depth	52
Plains	49	Depths	67
Pluck	49	Descended	149
Power	49	Desert	87
Prey	49	Desirable	104

Pyre	49	Desire	78
Ring	49	Desired	101
Son	49	Desires	93
Spells	49	Desolate	89
Spices	49	Desolation	110
Swept	49	Despise	83
Then	49	Despised	106
Thine	49	Despite	77
Third	49	Destroy	102
Touch	49	Destroyed	138
Tree	49	Destroyer	129
Wailing	49	Destroyeth	127
Water	49	Destruction	144
Whose	49	Determine	130
Work	49	Deva	63
Yama	49	Devil	59
Action	50	Devilish	77
Amn	50	Devotion	111
Caligula	50	Devour	107
Carapace	50	Devourer	134
Corn	50	Devoureth	132
Dire	50	Devouring	142
Draw	50	Dew	44
Eggs	50	Diadem	85
Expire	50	Diamond	106
Faint	50	Diamonds	121
Filled	50	Did	46
First	50	Didst	70
Goat's	50	Die	36
Hoofs	50	Died	59
Image	50	Difference	126
Itself	50	Diffracted	113
Joys	50	Diligently	100
Lofty	50	Dim	44
Lust	50	Dimmest	102
Man	50	Din	47
Moly	50	Dine	60
Prize	50	Dipping	66
Proof	50	Dire	50
Red	50	Directions	110
Ride	50	Directly	80
Sake	50	Direful	88
Scholar	50	Disappear	83
Sign	50	Disciples	73
Sing	50	Disclose	79
Sky	50	Discomforted	152

Slime	50	Discourse	117
Smile	50	Discoursing	139
Speech	50	Discover	99
Sweat	50	Discuss	95
Thebai	50	Disease	84
Thirst	50	Dis-ease	84
Those	50	Disguise	102
Throat	50	Disgust	98
Weighs	50	Dispelled	93
Whither	50	Disperse	97
Year	50	Dispersion	118
Add	51	Display	66
Arrow	51	Disposed	103
Aum	51	Disposition	110
Awful	51	Disregards	133
Bliss	51	Disruption	124
College	51	Disruptive	125
Drop	51	Dissipated	107
Easy	51	Dissolution	132
Erect	51	Dissolve	99
Fifty	51	Dissolved	122
Fins	51	Dissolving	121
Flights	51	Distant	85
Foolish	51	Distil	48
Force	51	Distorted	116
Fulfil	51	Distressed	140
Fur	51	Dithyramb	113
Gallows	51	Dive	58
Gave	51	Dived	81
Gleam	51	Divers	87
Hideth	51	Diverse	100
Holiest	51	Divest	82
Horn	51	Divide	81
Hurt	51	Divided	104
Kut	51	Divine	82
Lakes	51	Division	94
Lazuli	51	Do	33
Lives	51	Does	61
Lucid	51	Dog	44
Miss	51	Dog-headed	124
Much	51	Dogs	59
Obeah	51	Dolorous	108
Open	51	Dolphin	65
Pitiful	51	Domain	83
Plum	51	Dominion	112
Poets	51	Done	70

Praise	51	Door	57
Recite	51	Doric	49
Rest	51	Dost	57
Rites	51	Doth	45
Scarce	51	Double	92
Side	51	Double-wanded	188
Sling	51	Doubt	87
Soul	51	Dove	68
Spare	51	Dower	68
Spear	51	Down	65
Speck	51	Drag	53
State	51	Dragon	87
Steel	51	Drain	66
Stele	51	Drained	102
Tahuti	51	Drank	83
Taste	51	Draught	90
Tiers	51	Drave	77
Uplift	51	Draw	50
Vain	51	Draweth	75
Vast	51	Drawn	74
Veils	51	Dread	78
Where	51	Dreadful	116
Wildly	51	Dream	76
Wood	51	Dreamt	85
Yellow	51	Dregs	76
Aeon	52	Drenched	115
Aged	52	Dress	80
Always	52	Drink	78
And	52	Drinketh	103
Ararita	52	Drive	72
Asks	52	Driven	96
Attain	52	Drivest	96
Bare	52	Drone	84
Bear	52	Droop	61
Befall	52	Drop	51
Below	52	Dropping	90
Cakes	52	Dropt	60
Circuit	52	Drowse	83
Cried	52	Drug	73
Depth	52	Drugs	88
Eaglet	52	Druid	85
Easily	52	Druids	100
Either	52	Drunk	103
Eros	52	Drunken	140
Escape	52	Drunkenness	207
Factor	52	Duant	86

Fang	52	Duck	67
Flame	52	Dumb	89
Follies	52	Dung	83
Free	52	Dusk	80
Great	52	Dust	72
Heed	52	Dwell	46
Holds	52	Dweller	73
Hosts	52	Dwellers	88
Hour	52	Dwelleth	71
Iacchus	52	Dying	76
Jackals	52	Each	23
Kaaba	52	Eagerly	75
King	52	Eagle	43
Lawful	52	Eaglet	52
Mexico	52	Ear	32
Next	52	Earnestly	112
Ooze	52	Earth	44
Pearls	52	Earthly	63
Precipice	52	Earthquake	120
Prime	52	Ease	46
Rays	52	Easier	60
Rose	52	Easily	52
Search	52	East	42
Sore	52	Easy	51
Sphinx	52	Eat	27
Swan	52	Eaten	64
There	52	Eater	54
Three	52	Eating	62
Thus	52	Eats	42
Vices	52	Echo	28
Yon	52	Ecstasy	77
Yoni	52	Edge	60
After	53	Effect	61
Alone	53	Egg	35
Astor	53	Eggs	50
Athlete	53	Eight	36
Aught	53	Eighteen	86
Base	53	Eightfold	82
Belly	53	Eighth	39
Choose	53	Eighties	64
Criest	53	Eighty	54
Death	53	Either	52
Deep	53	Eld	37
Drag	53	Elements	109
Especial	53	Elephant	72
Fade	53	Eleusis	82

Falutli	53	Eleven	86
Gates	53	Elevenfold	132
Harper	53	Else	42
Land	53	Embassy	107
Only	53	Emblems	104
Orgy	53	Embrace	88
Ovals	53	Embraced	111
Petty	53	Emerald	90
Pour	53	Emperor	89
Rule	53	Emphatically	82
Says	53	Empress	95
Seeth	53	Emptiness	114
Sheet	53	Empty	65
Staff	53	Enamelled	114
Stain	53	Enamels	92
Star-lit	53	Encamp	69
Stops	53	Enchantment	147
Swathe	53	Encircle	69
Sweep	53	Encloseth	90
These	53	Encompass	109
Think	53	End	60
Timid	53	Ending	95
Use	53	Endless	104
Wanga	53	Endowed	114
Wheels	53	Endure	112
Worm	53	Enemies	99
You	53	Enemy	89
Adept	54	Enginery	117
Angel	54	English	67
Bars	54	Engraven	126
But	54	Engulph	81
Caesar	54	Enjoy	72
Clearly	54	Enlightenment	165
Crackle	54	Enlightens	113
Eater	54	Enmeshed	125
Eighty	54	Enough	86
Falling	54	Enraptured	144
Fates	54	Enslave	93
Feast	54	Enswathes	105
Feats	54	Enter	73
Fierce	54	Entered	109
Fires	54	Enterer	100
Glory	54	Enthroned	133
Good	54	Entirely	92
Harpies	54	Entrap	69
Hatest	54	Entwined	114

Heights	54	Enveloped	123
Highest	54	Equal	60
Khem	54	Equally	79
Khuit	54	Equation	102
Khut	54	Equilibrated	139
Leave	54	Equilibrium	135
Lying	54	Equinox	94
Ocean	54	Equivalence	134
Opus	54	Ere	40
Osiris	54	Erect	51
Pan-pipe	54	Eros	52
Phallus	54	Escape	52
Plough	54	Especial	53
Pride	54	Especiallly	72
Rave	54	Essence	95
Riseth	54	Establish	81
Ritual	54	Established	117
Same	54	Eternal	79
Score	54	Eternity	100
Shed	54	Eucharist	86
Simple	54	Eunuch	92
Since	54	Even	72
Slays	54	Eventide	117
Spake	54	Ever	62
Speak	54	Everlasting	127
Stamp	54	Ever-weeping	135
Steep	54	Every	80
Theirs	54	Everything	127
Twine	54	Everywhere	131
Victim	54	Evil	36
Went	54	Evoke	75
Worship	54	Exalt	34
Wrote	54	Exalted	70
Yews	54	Exceed	70
Arms	55	Exceeded	106
Athirst	55	Exceeding	105
Brew	55	Exceedingly	124
Canst	55	Excellent	82
Caught	55	Excess	64
Closer	55	Excite	43
Cruel	55	Exempt	66
Dare	55	Exhaust	76
Dear	55	Exhausted	112
Food	55	Existence	95
Gather	55	Existences	110
Globe	55	Existeth	68

Hand	55	Exorcise	73
Horse	55	Exorcist	69
Licking	55	Expand	75
Likest	55	Expanded	111
Lively	55	Expandeth	100
Most	55	Expansion	101
Priest	55	Expect	47
Read	55	Expected	83
Sang	55	Expecting	82
Save	55	Expiration	85
Shine	55	Expire	50
Shook	55	Explore	61
Shore	55	Exposure	100
Slimy	55	Expound	105
Spark	55	Extended	124
Stealth	55	Extending	123
Swear	55	Extinguished	142
Tum	55	Extol	39
Vilely	55	Extreme	89
Void	55	Eye	44
Vows	55	Eyebrows	111
Waxed	55	Eyeless	88
Wind	55	Eyelids	83
Wisely	55	Eyepits	72
Word	55	Eyes	59
Yield	55	Eyesight	82
Animal	56	F.I.A.T.	26
Aside	56	Face	32
Bark	56	Factor	52
Bed	56	Fade	53
Create	56	Faded	76
Cross	56	Fades	68
Fallen	56	Fading	75
Fallest	56	Faery	62
Father	56	Fail	18
Flood	56	Failure	70
Floweth	56	Faint	50
Flush	56	Fair	31
Galaxies	56	Fairy	49
Grey	56	Faith	29
Hoor-Ra	56	Fall	19
Just	56	Fallen	56
Licked	56	Fallest	56
Lowest	56	Falleth	44
Make	56	Falling	54
Meet	56	Falls	34

Miracle	56	FALSE	46
Near	56	Falsehood	92
Neck	56	Falutli	53
Nephthi	56	Famine	75
Note	56	Fang	52
Parches	56	Fangs	67
Pines	56	Fantastic	81
Pure	56	Fantasy	88
Reels	56	Far	31
Rightly	56	Far-off	65
Sink	56	Farther	70
Skin	56	Fashion	69
Slave	56	Fashioned	105
Spine	56	Fashioning	104
Style	56	Fast	41
Taketh	56	Fasten	78
Ta-Nech	56	Fastened	114
Vitriol	56	Faster	68
World	56	Fasting	76
Worn	56	Fate	39
Writeth	56	Fates	54
Aether	57	Father	56
Aflame	57	Fathers	71
Apostle	57	Father's	71
Appetite	57	Faun	66
Arose	57	Favour	88
Battle	57	Favoured	124
Best	57	Favours	103
Bird	57	Fawn	49
Bites	57	Fear	44
Book	57	Feareth	69
Bright	57	Fears	59
Cloistral	57	Feast	54
Conceal	57	Feasts	69
Crater	57	Feather	69
Curls	57	Feats	54
Door	57	Fecundity	126
Dost	57	Fee	38
Fiery	57	Feel	39
Form	57	Feet	47
Fresh	57	Fell	27
From	57	Fellows	60
Glitter	57	Felt	35
Gyrat	57	Feminine	107
Jewels	57	Fervour	110
Leads	57	Fever	74

Learn	57	Few	33
Limbs	57	Fields	64
Lurk	57	Fierce	54
Milky	57	Fierceness	121
Million	57	Fiery	57
Mitre	57	Fifth	36
Prince	57	Fifty	51
Prophet	57	Fight	35
Pylon	57	Fightest	72
Raced	57	Fighting	70
Reek	57	Figure	75
Rises	57	Fill	14
Robe	57	Filled	50
Rood	57	Filling	49
Rosy	57	Filth	25
Sailed	57	Filthy	43
Shame	57	Find	59
Snow	57	Fine	49
Spirits	57	Finest	73
Teacheth	57	Fingers	89
Tinge	57	Finger-tips	102
Torn	57	Fins	51
Tricks	57	Fire	39
Waiting	57	Fires	54
Whiten	57	Firm	47
Achieve	58	Firmament	119
Availleth	58	Firmly	66
Babe	58	First	50
Bahlasti	58	Fish	30
Belts	58	Fish-hook	70
Blaze	58	Fit	21
Change	58	Fitted	66
Chants	58	Fitting	65
Chariots	58	Five	47
Circus	58	Fix	18
Cometh	58	Flag	29
Corpse	58	Flake	48
Cradle	58	Flame	52
Crazy	58	Flamed	75
Crown	58	Flames	67
Dive	58	Flameth	64
Flower	58	Flaming	74
Giveth	58	Flap	22
Gone	58	Flapping	61
Grows	58	Flasheth	61
Hangs	58	Flats	42

Healed	58	Fled	49
Heard	58	Flee	39
Imperial	58	Flesh	44
Jasper	58	Flew	34
Leaping	58	Flieth	38
Lifted	58	Flights	51
Living	58	Fling	48
Mary	58	Float	37
Mask	58	Floated	73
Men	58	Floating	72
Mine	58	Flock	42
More	58	Flood	56
Nuit	58	Floodeth	81
Nut	58	Floor	47
Onyx	58	Flow	31
Pierceth	58	Flower	58
Rather	58	Flower-flame	110
Sapphire	58	Flowers	73
Seek	58	Floweth	56
Sheer	58	Fluidic	63
Shi-loh-am	58	Flung	73
Sitteth	58	Flush	56
Slopes	58	Flute	60
Smite	58	Fly	31
Stars	58	Flying	66
Sweet	58	Foam	48
Swing	58	Foamless	92
Thank	58	Fold	46
Times	58	Folk	40
Waited	58	Follies	52
Weary	58	Follow	42
Weird	58	Followed	78
Wings	58	Following	77
Yoke	58	Folly	42
Afraid	59	Fondled	106
Ahathoor	59	Food	55
Ariseth	59	Foods	70
Backs	59	Fool	33
Blue	59	Foolish	51
Celestial	59	Fools	48
Crush	59	Foot	41
Dark	59	For	36
Devil	59	Forbid	79
Died	59	Forbidden	139
Dogs	59	Force	51
Eyes	59	Forcefulness	156

Fears	59	Forces	66
Find	59	Forcing	73
Gods	59	Forest	73
Hades	59	Forests	88
Heads	59	Forge	60
Hearts	59	Forgetfulness	174
Khephra	59	Forgot	66
Kheph-Ra	59	Forgotten	112
Know	59	Form	57
Lashing	59	Formidable	119
Laying	59	Formless	101
Letter	59	Forms	72
Lighting	59	Formulate	110
Lived	59	Formulated	133
Loud	59	Fornication	110
Malachite	59	Forsaken	110
Over	59	Forth	48
Plague	59	Forth-speaker	129
Prevail	59	Forties	73
Privily	59	Fortified	93
Ravish	59	Fortify	75
Rejoice	59	Fortress	102
Scarlet	59	Forty	63
Selfish	59	Forward	86
Skull	59	Fought	70
Some	59	Foul	48
Soon	59	Found	94
Suck	59	Foundation	142
Tried	59	Foundations	157
Until	59	Fount	80
Womb	59	Fountains	124
AEgypt	60	Four	61
Alphabet	60	Fourfold	107
Appears	60	Foursquare	149
Arched	60	Fourth	73
Atoms	60	Fox	28
Cancer	60	Free	52
Cause	60	Freedom	106
Closely	60	Frenzy	100
Coffin	60	Fresh	57
Court	60	Fret	48
Cube	60	Friends	101
Dawn	60	Fro	36
Delight	60	Frogs	62
Dine	60	From	57
Dropt	60	Froth	48

Easier	60	Fruit	60
Edge	60	Fu	37
End	60	Fulfil	51
Equal	60	Fulfilled	88
Fellows	60	Full	39
Flute	60	Fullness	106
Forge	60	Fulminant	121
Fruit	60	Fume	71
Gems	60	Fumes	86
Giver	60	Functions	121
Grass	60	Fur	51
Greet	60	Furnace	95
Hermit	60	Further	90
Hoarse	60	Fury	69
Initiate	60	Future	98
Khabs	60	G	11
Laughs	60	Ga	16
Lotus	60	Gain	40
Lover	60	Gained	76
North	60	Galaxies	56
Peoples	60	Galaxy	46
Phoenix	60	Gale	30
Rode	60	Galloping	67
Saxon	60	Gallows	51
Skies	60	Garden	90
Slipped	60	Gargantuan	133
Song	60	Garlanded	119
Toe-tips	60	Garlands	98
Tomb	60	Garment	97
Truth	60	Garments	112
Tulu	60	Gash	34
Upper	60	Gat	25
Valley	60	Gate	38
Wand	60	Gates	53
Warmth	60	Gather	55
Wines	60	Gathered	91
Abide	61	Gathereth	80
Across	61	Gaunt	74
Almost	61	Gave	51
Atone	61	Gazed	71
Bees	61	Gazelle	63
Clothed	61	Ge	24
Comes	61	Gemmed	102
Could	61	Gems	60
Cover	61	Generation	123
Days	61	Generations	138

Decay	61	Generous	125
Does	61	Genitor-Genetrix	171
Droop	61	Genius	88
Effect	61	Gentleness	138
Explore	61	Get	33
Flapping	61	Ghastly	62
Flasheth	61	Ghebers	89
Four	61	Giant	49
Gives	61	Giants	64
Glaciers	61	Gifts	47
Hiding	61	Gilded	71
Hunt	61	Gird	48
Inhabit	61	Girders	90
Length	61	Girdle	62
Lighten	61	Girdled	85
Loves	61	Girl	26
Love's	61	Girls	41
Mere	61	Girt	34
Moss	61	Give	46
Nets	61	Given	70
Nine	61	Giver	60
Nipples	61	Gives	61
Obey	61	Givest	70
Object	61	Giveth	58
Offer	61	Glacier	46
Press	61	Glaciers	61
Protect	61	Glad	40
Purple	61	Gladdens	115
Sank	61	Gladiator	78
Satyr	61	Gladness	107
Scarab	61	Glamour	87
Solve	61	Glances	71
Store	61	Glare	44
Temple	61	Glass	47
Theism	61	Gleam	51
Though	61	Gleams	66
Weave	61	Glee	38
TRUE	61	Glistening	108
Aimed	62	Glitter	57
Alembic	62	Glittering	92
Awaiting	62	Globe	55
Bane	62	Globed	78
Beast	62	Globes	70
Blade	62	Glories	64
Bloom	62	Glorify	66
Bulls	62	Glorious	86

Chastise	62	Glory	54
Colour	62	Glow	30
Corinth	62	Glowing	65
Defile	62	Gnarl'd	78
Delos	62	Gnarled	91
Eating	62	Gnawed	84
Ever	62	Go	21
Faery	62	Goal	27
Frogs	62	Goat	35
Ghastly	62	Goat-hoofed	106
Girdle	62	Goat's	50
Grapes	62	God	44
Heavily	62	Goddess	110
Insight	62	God-like	75
Knew	62	Gods	59
Lingam	62	Goes	49
Listen	62	Goeth	46
Made	62	Gold	45
Mighty	62	Golden	82
Nights	62	Gone	58
Noise	62	Good	54
Ones	62	Goodly	73
Points	62	Goods	69
Reign	62	Goring	70
Rideth	62	Gossamer	104
Rods	62	Govern	94
Seem	62	Graal	36
Silent	62	Grace	45
Sphere	62	Grade	66
Stilled	62	Grades	81
Taught	62	Grains	69
Things	62	Grandsire	119
Tiger's	62	Granted	99
Toads	62	Grape	47
Troops	62	Grapes	62
Vault	62	Grass	60
Voices	62	Grave	65
Vomit	62	Graven	89
Whirled	62	Graver	79
Accomplish	63	Gray	48
Agone	63	Great	52
Alchemy	63	Greater	79
Amen	63	Greatly	71
Blown	63	Greek	68
Boweth	63	Green	75
Boys	63	Green-clad	106

Brain	63	Greet	60
Bridal	63	Grew	46
Bulk	63	Grey	56
Buy	63	Grip	29
Cacique	63	Gropeth	64
Canopy	63	Gross	65
Cheeks	63	Group	64
Closing	63	Groves	85
Colder	63	Grow	43
Deva	63	Grows	58
Earthly	63	Gu	36
Fluidic	63	Guard	78
Forty	63	Guarded	114
Gazelle	63	Guardeth	103
Homage	63	Guardians	122
Incest	63	Guests	88
Jetteth	63	Guide	72
Loathing	63	Guise	64
Looketh	63	Gulp	41
Lords	63	Gums	72
Lutes	63	Gushes	82
Mane	63	Gynander	132
Meats	63	Gyrat	57
Music	63	Ha	8
Name	63	Habit	37
Playing	63	Habitation	85
Poison	63	Had	31
Reaper	63	Hades	59
Re-veil	63	Hadit	40
Revel	63	Hail	9
Reville	63	Hair	22
River	63	Half	21
Ruin	63	Hand	55
Run	63	Hands	70
Sacrifice	63	Hang	43
Sayeth	63	Hangman	93
Scent	63	Hangs	58
Shaped	63	Haply	31
Spout	63	Happiness	83
Stable	63	Happy	34
Strife	63	Hard	45
Upon	63	Hardens	97
Waves	63	Harder	72
Whence	63	Hardly	64
Wicked	63	Harlot	42
Aloud	64	Harm	43

Atman	64	Harmonious	127
Blood	64	Harmonized	132
Breath	64	Harmony	95
Captains	64	Harnessed	125
Caress	64	Harp	26
Closed	64	Harper	53
Correct	64	Harpies	54
Crystal	64	Harpocrates	94
Dead	64	Has	23
Delicacy	64	Hast	32
Eaten	64	Hasten	69
Eighties	64	Hate	30
Excess	64	Hatest	54
Fields	64	Hath	20
Flameth	64	Hathor	44
Giants	64	Haunt	66
Glories	64	Have	43
Gropeth	64	Haven	67
Group	64	Having	65
Guise	64	Hawk	33
Hardly	64	Hawk-headed	113
Irritate	64	Hawk's	48
Ivory	64	Haze	40
Others	64	He	16
Other's	64	Head	44
Ours	64	Headdress	124
Played	64	Heads	59
Plucks	64	Heal	22
Powers	64	Healed	58
Rider	64	Health	34
Rising	64	Heap	25
Scribe	64	Hear	35
Seed	64	Heard	58
Shadow	64	Hearing	70
Shapen	64	Heart	44
Sighing	64	Hearts	59
Single	64	Heat	30
Sons	64	Heath	33
Sun	64	Heathen	70
Thence	64	Heaths	48
Throes	64	Heaven	80
Totter	64	Heavenly	99
Travel	64	Heavens	95
Trees	64	Heavily	62
Uglier	64	Heed	52
Waters	64	Heedeth	77

Without	64	Height	39
Works	64	Heights	54
Actions	65	Hell	18
Adore	65	Hells	33
Bitter	65	Hell's	33
Camest	65	Help	21
Comely	65	Helper	48
Crust	65	Her	30
Dolphin	65	Herbs	65
Down	65	Hercules	86
Empty	65	Here	43
Far-off	65	Hereafter	96
Fitting	65	Hermes	79
Glowing	65	Hermit	60
Grave	65	Hermits	75
Gross	65	Herself	71
Having	65	Heru-pa-kraath	117
Herbs	65	Heru-ra-ha	82
Himself	65	Hewn	48
Horror	65	Hidden	86
Images	65	Hide	39
Ithuriel	65	Hideous	89
Liquid	65	Hideth	51
Lovely	65	Hiding	61
Man's	65	Hierophant	85
Moon	65	Hierophantic	87
Mystic	65	Hierophant's	100
Navel	65	High	17
Original	65	Higher	44
Reaches	65	Highest	54
Reproach	65	Hillock	34
Seen	65	Hills	20
Seest	65	Him	24
Shone	65	Himself	65
Sighed	65	Hindu	75
Signs	65	His	18
Silver	65	Hit	12
Smiles	65	Hither	42
Stink	65	Ho	13
Stretch	65	Hoarse	60
To-day	65	Hold	37
Waking	65	Holds	52
Warrior	65	Hole	27
Wastes	65	Holier	41
Years	65	Holies	42
Youth	65	Holiest	51

Affright	66	Holiness	81
Atheism	66	Hollow	33
Bank	66	Holy	32
Bent	66	Homage	63
Casting	66	Home	47
Dipping	66	Homeward	97
Display	66	Honey	68
Drain	66	Honeycomb	121
Exempt	66	Honour	86
Faun	66	Hood	46
Firmly	66	Hooded	82
Fitted	66	Hoofs	50
Flying	66	Hook	40
Forces	66	Hoor	37
Forgot	66	Hoor-paar-kraat	115
Gleams	66	Hoor-pa-kraat	96
Glorify	66	Hoor-Ra	56
Grade	66	Hope	30
Haunt	66	Horn	51
Horns	66	Horned	87
House	66	Horns	66
Hymn	66	Horror	65
Inane	66	Horse	55
Liquor	66	Horsemen	113
Locked	66	Horses	70
Move	66	Horus	67
Nightly	66	Host	37
Ordeal	66	Hosts	52
Preacheth	66	Hound	85
Reins	66	Hour	52
Scimitar	66	House	66
Secret	66	How	21
Sides	66	Howl	22
Sister	66	Hrumachis	88
Slayer	66	Hum	49
Souls	66	Human	78
Spears	66	Humble	83
Specks	66	Humming-bird	162
Threat	66	Hundred	125
Triads	66	Hunger	90
Twelve	66	Hungrily	96
Upright	66	Hunt	61
Value	66	Hunted	97
Varieth	66	Huntress	118
Walking	66	Hurt	51
Woods	66	Hurting	86

Writing	66	Hut	37
Adonai	67	Hymn	66
Aeons	67	Hyperbolic	85
Although	67	I	0
Anger	67	Iacchus	52
Bears	67	IAO	15
Bind	67	Ibis	35
Bone	67	Ibis-headed	115
Bowels	67	Ice	15
Brows	67	Ice-world	71
Certain	67	Icy	20
Chosen	67	Identity	96
Citlaltepētl	67	Idleness	104
Creator	67	If	12
Dalliest	67	Ignited	80
Dance	67	Ignorance	103
Depths	67	Ilex	20
Duck	67	Ill	2
English	67	Ill-ordered	112
Fangs	67	Illumine	85
Flames	67	Illusion	76
Galloping	67	Image	50
Haven	67	Images	65
Horus	67	Imagination	109
Keen	67	Imal	27
Kings	67	Immediate	105
King's	67	Immediately	124
Likewise	67	Immortal	81
Litanies	67	Immortality	108
Locusta	67	Impatience	91
Lonely	67	Impenetrable	137
Nectar	67	Imperfect	88
Partake	67	Imperfection	122
Passes	67	Imperial	58
Peeled	67	Impossible	99
Perfect	67	Impressions	131
Picture	67	Imps	40
Priapus	67	Impurity	91
Prison	67	In	24
Range	67	Inane	66
Roads	67	Incantations	127
Roses	67	Incarnation	117
Sand	67	Incense	91
Sixfold	67	Inception	86
Starlight	67	Incest	63
Stood	67	Incestuous	138

Sure	67	Increased	109
Swans	67	Increaseth	98
Swoon	67	Indeed	96
Thread	67	Indian	76
Trample	67	Indicible	83
Trance	67	Indite	69
Trout	67	Indivisible	118
Truly	67	Indus	87
Very	67	Inebriate	98
Would	67	Ineffable	100
Wrong	67	Inevitably	112
Your	67	Infallible	77
Argue	68	Infamy	80
Armies	68	Infernal	93
Arrive	68	Infinite	82
Bazaar	68	Infinitesimal	124
Begin	68	Infinity	87
Being	68	Inflame	76
Blind	68	Inflamed	99
Born	68	Inflict	48
Central	68	Inform	81
Cleaveth	68	Informeth	106
Coming	68	Informing	116
Createth	68	Inhabit	61
Depart	68	Inheritance	107
Dove	68	Inhuman	102
Dower	68	Iniquity	92
Existeth	68	Initiate	60
Fades	68	Initiating	82
Faster	68	Initiation	81
Greek	68	Initiator	71
Honey	68	Ink	41
Island	68	Inkhorn	92
Issue	68	Inmost	79
Magician	68	Innermost	130
Many	68	Inn-keeper	122
Mercy	68	Innocence	112
Midst	68	Insane	81
Mind	68	Inscribe	88
Mouth	68	Insight	62
Obtain	68	Inspiration	105
Often	68	Inspire	70
Parricidal	68	Inspired	93
Parted	68	Inspireth	82
Pours	68	Instantly	105
Prayer	68	Instinct	83

Python	68	Instruct	98
Rabbit	68	Instrument	154
Reveal	68	Intellect	72
Rules	68	Intelligence	111
Shakes	68	Intelligible	93
Sheets	68	Intense	98
Silence	68	Interior	84
Sitting	68	Interplay	88
Smooth	68	Interpreted	136
Smote	68	Intimate	81
Spring	68	Into	43
Strictly	68	Intolerable	110
Strike	68	Intoxicate	78
Taken	68	Intoxication	99
Takest	68	Inverted	118
Thrown	68	Inviolate	84
Typhon	68	Invisible	95
Unto	68	Invoke	86
Verily	68	Invoked	109
Wend	68	Invoking	108
Woman	68	Io	10
Writest	68	Iod	33
About	69	Ipsissimus	110
Adepts	69	Iron	48
Against	69	Irritate	64
Angels	69	Is	15
Atheists	69	Isa	20
Athens	69	Isis	30
Availed	69	Island	68
Beetle	69	Islands	83
Brake	69	Isle	29
Brass	69	Issue	68
Break	69	Issued	91
Bring	69	It	9
Build	69	Italy	33
By-way	69	Ithuriel	65
Carrion	69	Its	24
Chorus	69	Itself	50
Crying	69	Ivory	64
Curse	69	Jackals	52
Encamp	69	Jasmine	85
Encircle	69	Jasper	58
Entrap	69	Jesus	75
Exorcist	69	Jet	29
Fashion	69	Jets	44
Feareth	69	Jetteth	63

Feasts	69	Jew	28
Feather	69	Jewel	42
Fury	69	Jewelled	79
Goods	69	Jewels	57
Grains	69	Jews	43
Hasten	69	Jocund	91
Indite	69	Joined	77
Libation	69	Journey	111
Loved	69	Journeyed	147
Maran	69	Joy	35
Oceans	69	Joyous	85
Partook	69	Joys	50
Pierced	69	Judge	79
Potent	69	Judgments	148
Raising	69	Just	56
Rituals	69	K	17
Shrine	69	Ka	22
Sparkle	69	Kaaba	52
Spelling	69	Keen	67
Storm	69	Keep	47
Thrush	69	Kept	43
Toward	69	Key	48
Towers	69	Keyword	103
Watchers	69	Khabs	60
Wizard	69	Khem	54
Wolves	69	Khephra	59
Abaseth	70	Kheph-Ra	59
Above	70	Khu	45
Acorns	70	Khuit	54
Aimless	70	Khut	54
Alienate	70	Kiblah	46
Availest	70	Kill	19
Awaking	70	Kin	41
Been	70	Kindle	78
Behold	70	Kindled	101
Bride	70	King	52
Chinese	70	Kingdom	106
Couches	70	Kingdoms	121
Count	70	Kings	67
Deem	70	King's	67
Didst	70	Kinsfolk	96
Done	70	Kiss	47
Exalted	70	Kisses	75
Exceed	70	Kissing	82
Failure	70	Knave	81
Farther	70	Kneeling	103

Fighting	70	Knees	82
Fish-hook	70	Knew	62
Foods	70	Knewest	99
Fought	70	Know	59
Given	70	Knower	86
Givest	70	Knowest	96
Globes	70	Knoweth	84
Goring	70	Knowing	94
Hands	70	Knowledge	120
Hearing	70	Known	83
Heathen	70	Knows	74
Horses	70	Kohl	31
Inspire	70	Kut	51
Lustral	70	L	1
Maker	70	La	6
Mingle	70	Laborious	100
Mother	70	Lady	47
Must	70	Laid	29
Myrrh	70	Lake	36
Nymph	70	Lakes	51
Openly	70	Lambent	93
Priests	70	Lamp	31
Purity	70	Land	53
Raised	70	Landmarks	125
Sceptre	70	Language	95
Scream	70	Languidly	108
Sealed	70	Languishes	112
Sekhet	70	Languor	90
Sittest	70	Lap	10
Skilled	70	Lapis	25
Smaller	70	Lapis-lazuli	76
Sparks	70	Large	44
Spectre	70	Lashing	59
Stank	70	Last	30
Sugar	70	Lastadza	82
Sword	70	Latai	20
Thought	70	Latrai	34
Tyrian	70	Laugh	45
Unfit	70	Laughed	81
Utter	70	Laughing	80
Violets	70	Laughs	60
Winds	70	Laughter	81
Withdraw	70	Laughterful	119
Words	70	Law	14
Writhed	70	Lawful	52
Abode	71	Lay	24

AEgean	71	Laying	59
Among	71	Lazily	44
Anarchy	71	Lazuli	51
Animals	71	Le	14
Arisen	71	Lead	42
Beds	71	Leading	77
Body	71	Leads	57
Brine	71	Leaf	31
Ceased	71	Leaning	78
Declare	71	Leap	23
Dwelleth	71	Leaping	58
Fathers	71	Leaps	38
Father's	71	Learn	57
Fume	71	Leash	37
Gazed	71	Least	43
Gilded	71	Leave	54
Glances	71	Leavings	91
Greatly	71	Leering	76
Herself	71	Left	35
Ice-world	71	Left-hand	90
Initiator	71	Length	61
Lesser	71	Lengthening	133
Loosing	71	Less	44
Makes	71	Lesser	71
Matter	71	Lest	38
Mightier	71	Let	23
Mystical	71	Letter	59
None	71	Letters	74
Odds	71	Lewd	45
Orchard	71	Liars	35
Outer	71	Libation	69
Raisest	71	Liber	48
Slaves	71	Licked	56
Sorely	71	Licking	55
Sorrow	71	Licks	35
Sorry	71	Lie	14
Stone	71	Lies	29
Thyself	71	Life	26
Unite	71	Lift	22
Veiling	71	Lifted	58
Virgin	71	Light	24
Visible	71	Lighten	61
Vision	71	Lightening	96
Weighed	71	Lighting	59
Wherewith	71	Lightning	83
Worlds	71	Lightnings	98

Zelator	71	Lights	39
Angry	72	Light-transcending	188
Aphorism	72	Like	31
Bacchus	72	Likened	91
Bathing	72	Likest	55
Birds	72	Likewise	67
Cloven	72	Lilith	14
Deed	72	Limbs	57
Drive	72	Limitless	75
Dust	72	Line	38
Elephant	72	Linea	43
Enjoy	72	Lingam	62
Especially	72	Link	42
Even	72	Linked	78
Eyepits	72	Lion	35
Fightest	72	Lion-roar	78
Floating	72	Lips	20
Forms	72	Liquid	65
Guide	72	Liquor	66
Gums	72	Listen	62
Harder	72	Listened	98
Intellect	72	Litanies	67
Loosed	72	Lithe	26
Lowland	72	Little	33
Marrow	72	Live	36
Millions	72	Lived	59
Pine-clad	72	Lively	55
Position	72	Lives	51
Powder	72	Living	58
Princes	72	Lo	11
Prophets	72	Loathing	63
Qadosh	72	Loathsome	87
Reaching	72	Locked	66
Reaped	72	Locks	45
Robes	72	Locusta	67
Sacred	72	Lofty	50
Seizeth	72	Loneliness	116
Showed	72	Lonely	67
Smiling	72	Long	46
Snows	72	Longer	73
Solitary	72	Longing	81
Swollen	72	Look	38
Therewith	72	Looked	74
Tinges	72	Looketh	63
Turn	72	Loose	49
Veiled	72	Loosed	72

Waning	72	Loosen	73
Weeds	72	Loosing	71
Whitens	72	Lord	48
Abideth	73	Lords	63
Abyss	73	Lose	39
Angrily	73	Lost	35
Babes	73	Lotus	60
Basilisk	73	Loud	59
Bathed	73	Love	46
Began	73	Love-chant	89
Beheld	73	Loved	69
Beware	73	Lovelier	74
Cleanse	73	Lovely	65
Complete	73	Lover	60
Corpses	73	Lovers	75
Damn	73	Loves	61
Deifieth	73	Love's	61
Disciples	73	Love-sick	80
Drug	73	Love-song	106
Dweller	73	Low	19
Enter	73	Lower	46
Exorcise	73	Lowest	56
Finest	73	Lowland	72
Floated	73	Lowlands	87
Flowers	73	Lu	26
Flung	73	Lucid	51
Forcing	73	Lurk	57
Forest	73	Luscious	93
Forties	73	Lust	50
Fourth	73	Lusted	86
Goodly	73	Lustral	70
Longer	73	Lustrous	114
Loosen	73	Lute	48
Maritza	73	Lutes	63
Men's	73	Lying	54
Meru	73	Lyre	46
Need	73	M	21
Orison	73	M.A.A.T.	40
Passion	73	Maat	40
Pinnacle	73	Macedonia	103
Ready	73	Mad	49
Saying	73	Made	62
Sought	73	Madness	116
Spiritual	73	Magic	39
Splitting	73	Magical	45
Stealthy	73	Magician	68

Strive	73	Magister	88
Thebes	73	Magistry	93
Throne	73	Magnificence	127
Toyed	73	Magnificent	121
Wheeling	73	Magnitude	131
Whereof	73	Magus	77
Became	74	Maiden	86
Beggar	74	Maidens	101
Belching	74	Maim	47
Brave	74	Majestical	78
Brilliant	74	Majesty	88
Cannot	74	Make	56
Charred	74	Maker	70
Creeks	74	Makes	71
Dalliance	74	Makest	80
Drawn	74	Making	78
Fever	74	Malachite	59
Flaming	74	Malae	45
Gaunt	74	Malai	32
Knows	74	Male	40
Letters	74	Man	50
Looked	74	Mandrake	122
Lovelier	74	Mane	63
Marble	74	Manifest	99
Motion	74	Manifestation	147
Olympas	74	Manifested	135
Order	74	Manifold	96
Osprey	74	Manliness	118
Passing	74	Man's	65
Passive	74	Mantles	88
Praised	74	Mantras	93
Puppets	74	Many	68
Regret	74	Manyhood	114
Slaying	74	Maran	69
Snake	74	Maratza	78
Spread	74	Marble	74
Tasted	74	Maritza	73
Terror	74	Marketplace	104
Theban	74	Market-place	104
Thereof	74	Markets	94
Toucheth	74	Marrow	72
Trinity	74	Marsyas	93
Veins	74	Marvel	76
Vines	74	Marvellous	127
Viridis	74	Mary	58
Wheeled	74	Mask	58

Yearn	74	Masked	94
Acquire	75	Masses	84
Agelong	75	Master	77
Bestow	75	Mastered	113
Bread	75	Mastereth	102
Centre	75	Masters	92
Console	75	Mate	48
Contract	75	Mati	35
Crocodile	75	Matter	71
Delights	75	Matters	86
Deona	75	May	44
Draweth	75	Mayest	81
Eagerly	75	Me	34
Evoke	75	Meal	40
Expand	75	Meanest	100
Fading	75	Meaneth	88
Famine	75	Meaning	98
Figure	75	Means	78
Flamed	75	Meats	63
Fortify	75	Mediate	84
God-like	75	Meditated	116
Green	75	Meditation	114
Hermits	75	Meet	56
Hindu	75	Meetest	93
Jesus	75	Meetings	106
Kisses	75	Melai	40
Limitless	75	Melancholy	98
Lovers	75	Melt	44
Outcast	75	Melted	80
Passed	75	Memory	97
Pertinax	75	Men	58
Plaything	75	Menacing	100
Send	75	Mend	81
Shaking	75	Men's	73
Songs	75	Mentu	92
Starry	75	Merchant	91
Sung	75	Merchants	106
Thorns	75	Merciless	94
Through	75	Mercury	107
Tombs	75	Mercy	68
Victory	75	Mere	61
Wands	75	Meru	73
Wherein	75	Messalina	99
Yantra	75	Messenger	139
Abides	76	Metal	49
Armed	76	Method	79

Azure	76	Mexico	52
Based	76	Midden	104
Bosom	76	Middle	81
Breast	76	Midmost	99
Brown	76	Midnight	91
Clouds	76	Midst	68
Crook'd	76	Might	44
Curve	76	Mightier	71
Darteth	76	Mighty	62
Dream	76	Mighty-sweeping	150
Dregs	76	Milk	39
Dying	76	Milky	57
Exhaust	76	Million	57
Faded	76	Millions	72
Fasting	76	Millions-of-Years	159
Gained	76	Mind	68
Illusion	76	Mine	58
Indian	76	Mingle	70
Inflame	76	Mingled	93
Lapis-lazuli	76	Minister	96
Leering	76	Minute	92
Marvel	76	Minutest	116
Myrtle	76	Miracle	56
Neither	76	Miraculous	118
Pleasant	76	Mire	48
Practicus	76	Mischievous	126
Princely	76	Misery	81
Proud	76	Miss	51
Refine	76	Mistake	80
Satyrs	76	Mistress	102
Scrub	76	Mitigated	91
Seeing	76	Mitre	57
Smoke	76	Mitylene	99
Snowfall	76	Mix	27
Stand	76	Moai	36
Statue	76	Mockers	92
Tearing	76	Mockery	95
Temples	76	Modest	91
Therein	76	Mohammed	117
Traitors	76	Molten	78
Unity	76	Moly	50
Visibly	76	Moment	98
Women	76	Money	86
Afflicted	77	Mongol	77
Ancient	77	Monkey	103
Beareth	77	Monstrous	143

Beasts	77	Monthly	86
Blades	77	Moon	65
Bond	77	Moonlight	89
Breathe	77	Moons	80
Bury	77	More	58
Cohesion	77	Moreover	117
Colours	77	Morning	104
Cowards	77	Moss	61
Creation	77	Most	55
Dagger	77	Mother	70
Despite	77	Mother-of-emerald	182
Devilish	77	Mother-of-pearl	129
Drave	77	Mothers	85
Ecstasy	77	Motion	74
Following	77	Mount	89
Heedeth	77	Mountain	118
Infallible	77	Mountains	133
Joined	77	Mounted	125
Leading	77	Mounteth	114
Magus	77	Mouth	68
Master	77	Mouthed	104
Mongol	77	Mouths	83
Naught	77	Move	66
Prayed	77	Mu	46
Promise	77	Much	51
Receive	77	Multiply	79
Remain	77	Multitude	126
Result	77	Muscles	92
Reward	77	Music	63
Ruby	77	Musk	78
Seems	77	Must	70
Serve	77	Mutilated	106
Shaken	77	My	39
Shining	77	Myriad	81
Should	77	Myriads	96
Stability	77	Myrrh	70
Stream	77	Myrtle	76
Triangle	77	Myself	80
Virginal	77	Mysteries	118
Wisdom	77	Mystery	108
Written	77	Mystic	65
Abuse	78	Mystical	71
Another	78	N.O.X.	40
Archangel	78	Naked	82
Better	78	Nakedness	149
Bought	78	Name	63

Chamber	78	Nameless	107
Clamour	78	Naming	85
Comfort	78	Narcissus	115
Corrupt	78	Nations	87
Coupled	78	Naturally	102
Darkly	78	Nature	90
Darling	78	Naught	77
Deny	78	Navel	65
Desire	78	Nay	47
Dread	78	Neapolitan	95
Drink	78	Near	56
Fasten	78	Neck	56
Followed	78	Nectar	67
Gladiator	78	Need	73
Globed	78	Negation	96
Gnarl'd	78	Neither	76
Guard	78	Nemyss	106
Human	78	Neophyte	94
Intoxicate	78	Nephthi	56
Kindle	78	Nerodha-Samapatti	165
Leaning	78	Nested	97
Linked	78	Nets	61
Lion-roar	78	Never	86
Majestical	78	Never-ending	181
Making	78	Nevertheless	155
Maratza	78	New	45
Means	78	Next	52
Molten	78	Ni	24
Musk	78	Nia	29
Painted	78	Niddering	132
Philosophies	78	Nigh	38
Prongs	78	Night	47
Rivers	78	Night-blue	106
Runs	78	Nightly	66
Scents	78	Nights	62
Seated	78	Night-sky	97
Sebek	78	Night-stars	105
Showers	78	Nile	38
Stroke	78	Nile-God	82
Tinted	78	Nine	61
Trickling	78	Ninety	88
Twinst	78	Nipples	61
Vulgar	78	No	34
Winging	78	Noise	62
Adorer	79	None	71
Already	79	Nonsense	138

Answer	79	Nor	48
Basket	79	North	60
Become	79	Nostrils	88
Betray	79	Not	43
Bottom	79	Note	56
Chanted	79	Nothing	81
Cloudy	79	No-Thing	81
Cluster	79	Nothingness	148
Created	79	No-Thing-Tree	130
Crystals	79	Not-to-be-beheld	168
Cup-boy	79	Nought	82
Disclose	79	Now	42
Equally	79	Nowhere	85
Eternal	79	Nu	49
Forbid	79	Nubian	98
Graver	79	Nuit	58
Greater	79	Number	117
Hermes	79	Numbers	132
Inmost	79	Nuns	88
Jewelled	79	Nut	58
Judge	79	Nymph	70
Method	79	O	10
Multiply	79	OAI	15
Ompehda	79	Oak	32
Oyster	79	Oaks	47
Partaketh	79	Oath	27
Quickly	79	Obeah	51
Rooted	79	Obey	61
Scorpion	79	Object	61
Service	79	Obol	41
Shadows	79	Obscene	97
Source	79	Obscure	99
Tearful	79	Observing	129
Upward	79	Obstinate	105
Vampire	79	Obstruction	138
Vessel	79	Obtain	68
Violent	79	Ocean	54
Weapons	79	Oceans	69
Winged	79	Odds	71
Bend	80	Odyssey	112
Brilliance	80	Of	22
Cavern	80	Off	34
Children	80	Offer	61
Cobbler	80	Offering	96
Courage	80	Often	68
Creeds	80	Oh	13

Deeper	80	Ohe	26
Directly	80	Oil	11
Dress	80	Ointment	110
Dusk	80	Olalam	43
Every	80	Old	34
Fount	80	Olive	46
Gathereth	80	Olympas	74
Heaven	80	Omnipotent	124
Ignited	80	Omnipresence	153
Infamy	80	Ompehda	79
Laughing	80	On	34
Love-sick	80	Once	49
Makest	80	One	47
Melted	80	Ones	62
Mistake	80	Only	53
Moons	80	Onrush	91
Myself	80	Onyx	58
Perchance	80	Ooze	52
Radiant	80	Opal	20
Readeth	80	Open	51
Sense	80	Opened	87
Shamed	80	Opening	86
Soared	80	Openly	70
Sphinxes	80	Operation	89
Tortoise	80	Operations	104
Unlike	80	Ophir	31
Unripe	80	Opium-poppy	100
Wanton	80	Opus	54
Warriors	80	Or	24
Wrought	80	Orb	44
Abased	81	Orchard	71
Abreast	81	Ordeal	66
Aphrodite	81	Ordeals	81
Appeared	81	Order	74
Aureole	81	Ordering	109
Bodies	81	Orders	89
Borne	81	Orgy	53
Charmed	81	Original	65
Cowardly	81	Orison	73
Creeping	81	Orisons	88
Dived	81	Osiris	54
Divide	81	Osprey	74
Engulph	81	Other	49
Establish	81	Others	64
Fantastic	81	Other's	64
Floodeth	81	Otherwise	85

Grades	81	Otherworld	105
Holiness	81	Our	49
Immortal	81	Ours	64
Inform	81	Ourselves	128
Initiation	81	Out	44
Insane	81	Outcast	75
Intimate	81	Outer	71
Knave	81	Outermost	126
Laughed	81	Outward	94
Laughter	81	Ovals	53
Longing	81	Over	59
Mayest	81	Overcome	105
Mend	81	Overmuch	110
Middle	81	Oversee	100
Misery	81	Overshadowed	159
Myriad	81	Overthrow	103
Nothing	81	Overworld	115
No-Thing	81	Own	42
Ordeals	81	Ox	16
Partaker	81	Oyster	79
Preparer	81	Oyster-shell	112
Prophecy	81	P	4
Reason	81	Pa	9
Rejoicing	81	Pack	28
Secrets	81	Page	33
Setting	81	Paid	32
Sisters	81	Pain	33
Sleeping	81	Pains	48
Sunk	81	Painted	78
Support	81	Palace	30
Welded	81	Palaces	45
Writings	81	Pale	23
Arouse	82	Pall	11
Ascend	82	Pallid	34
Averse	82	Palms	46
Before	82	Pan	33
Blacken	82	Pan-pipe	54
Bloody	82	Paper	40
Bones	82	Paps	28
Concealeth	82	Parallel	44
Divest	82	Parches	56
Divine	82	Park	40
Eightfold	82	Parricidal	68
Eleusis	82	Part	32
Emphatically	82	Partake	67
Excellent	82	Partaker	81

Expecting	82	Partaketh	79
Eyesight	82	Parted	68
Golden	82	Particle	48
Gushes	82	Particularly	98
Heru-ra-ha	82	Partook	69
Hooded	82	Parts	47
Infinite	82	Pass	39
Initiating	82	Passed	75
Inspireth	82	Passes	67
Kissing	82	Passing	74
Knees	82	Passion	73
Lastadza	82	Passionate	100
Naked	82	Passive	74
Nile-God	82	Past	33
Nought	82	Paste	46
Profane	82	Path	21
Rejoiced	82	Paths	36
Sands	82	Patiently	83
Sea-captain	82	Pay	27
Season	82	Pe	17
Secure	82	Peace	37
Star-fire	82	Pearl	37
Stripped	82	Pearls	52
Struck	82	Peck	36
Tidings	82	Peeled	67
Together	82	Pelai	23
Undo	82	Pelican	49
Vigour	82	Pell	19
Yours	82	Pen	41
Abiding	83	Pendulum	136
Anguish	83	Penetrant	115
Athenian	83	Penetrate	104
Behind	83	Penned	101
Breed	83	Penniless	109
Brother	83	People	45
Buds	83	Peoples	60
Burn	83	Peradventure	179
Burst	83	Perceived	104
Column	83	Perch	36
Deadly	83	Perchance	80
Debate	83	Perdurabo	128
Despise	83	Perfect	67
Disappear	83	Perfection	101
Domain	83	Perfections	116
Drank	83	Perfectly	86
Drowse	83	Perform	88

Dung	83	Performed	124
Expected	83	Perfume	102
Eyelids	83	Perfumes	117
Happiness	83	Peril	32
Humble	83	Perish	49
Indicible	83	Permitted	106
Instinct	83	Permutation	134
Islands	83	Pernicious	107
Known	83	Perpendicular	142
Lightning	83	Persecutions	144
Mouths	83	Pertinax	75
Patiently	83	Pervade	94
Pointed	83	Pervading	116
Precious	83	Pervert	89
Quench	83	Perverted	125
Rose-leaf	83	Pestilence	94
Seeketh	83	Pet	26
Seized	83	Petal	32
Soften	83	Petty	53
Spoken	83	Phallus	54
Springs	83	Pharaoh	44
Stayed	83	Philae	26
Steady	83	Philosophies	78
Stooping	83	Philosophus	90
Strewn	83	Phoenix	60
Strong	83	Picture	67
Subtle	83	Pieces	47
Suspect	83	Pierce	46
Ultimate	83	Pierced	69
Union	83	Pierceth	58
Virtue	83	Pillar	25
Worshippeth	83	Pillars	40
Abashed	84	Pine-clad	72
Beaten	84	Pines	56
Beetles	84	Pinnacle	73
Beside	84	Pinnacles	88
Breaks	84	Pisacha	34
Brighter	84	Pit	13
Byways	84	Pitied	49
Company	84	Pitiful	51
Curses	84	Pity	31
Defied	84	Place	25
Disease	84	Places	40
Dis-ease	84	Plague	59
Drone	84	Plain	34
Gnawed	84	Plains	49

Interior	84	Plastered	97
Inviolate	84	Play	28
Knoweth	84	Played	64
Masses	84	Playing	63
Mediate	84	Plaything	75
Rapture	84	Pleasant	76
Somewhat	84	Pleasure	90
Swallowed	84	Plough	54
Tempest	84	Ploughed	90
Terrible	84	Pluck	49
Vintage	84	Plucked	85
Watering	84	Plucks	64
Working	84	Plum	51
Ashamed	85	Plunges	93
Asylum	85	Plunging	100
Babalon	85	Poets	51
Baphomet	85	Point	47
Cubby	85	Pointed	83
Defiled	85	Points	62
Delighteth	85	Poison	63
Diadem	85	Poisonous	113
Distant	85	Pomp	39
Dreamt	85	Pondered	124
Druid	85	Pool	25
Expiration	85	Pools	40
Girdled	85	Poor	38
Groves	85	Porch	33
Habitation	85	Position	72
Hierophant	85	Possessed	123
Hound	85	Possibilities	102
Hyperbolic	85	Potent	69
Illumine	85	Pour	53
Jasmine	85	Poured	89
Joyous	85	Pouring	88
Mothers	85	Pours	68
Naming	85	Poverty	90
Nowhere	85	Powder	72
Otherwise	85	Power	49
Plucked	85	Powerful	87
Purpose	85	Powers	64
Pyramid	85	Practicus	76
Ringed	85	Praise	51
Secretly	85	Praised	74
Seeker	85	Prate	45
Singing	85	Pray	41
Smother	85	Prayed	77

Suited	85	Prayer	68
Sweeter	85	Preacheth	66
Swords	85	Precious	83
Symbol	85	Preciousness	150
Terraces	85	Precipice	52
Thoughts	85	Pregnant	104
Thurible	85	Prepared	90
Tossed	85	Preparer	81
Touched	85	Presence	98
Unveil	85	Present	92
Vertically	85	Presently	111
Whereon	85	Preservation	143
Worked	85	Preserveth	120
Worshipper	85	Presiding	104
Wretched	85	Press	61
Abodes	86	Pretended	136
Absolve	86	Pretends	115
Amaranth	86	Prevail	59
Blasted	86	Prey	49
Brand	86	Priapus	67
Cerastes	86	Pride	54
Covereth	86	Priest	55
Deceive	86	Priestess	98
Deliver	86	Priests	70
Duant	86	Primal	45
Eighteen	86	Prime	52
Eleven	86	Prince	57
Enough	86	Princely	76
Eucharist	86	Prince-priest	112
Forward	86	Princes	72
Fumes	86	Printed	87
Glorious	86	Prison	67
Hercules	86	Privily	59
Hidden	86	Prize	50
Honour	86	Proclaimed	93
Hurting	86	Profane	82
Inception	86	Profaned	105
Invoke	86	Professional	123
Knower	86	Profound	122
Lusted	86	Profundity	139
Maiden	86	Progress	96
Matters	86	Projection	93
Money	86	Promise	77
Monthly	86	Promises	92
Never	86	Prongs	78
Opening	86	Proof	50

Perfectly	86	Prophecy	81
Sacrificed	86	Prophet	57
Scarred	86	Prophets	72
Self-slain	86	Prostrated	116
Sickens	86	Protect	61
Sorrows	86	Protecting	96
Stones	86	Proud	76
Thereon	86	Provided	109
Tunes	86	Ptah	21
Virgins	86	Pu	29
Abrogate	87	Punishment	138
Assure	87	Puppets	74
Bearing	87	Pure	56
Beneath	87	Purged	90
Deeds	87	Purity	70
Desert	87	Purple	61
Divers	87	Purpose	85
Doubt	87	Purse-proud	147
Dragon	87	Pursued	119
Glamour	87	Push	47
Hierophantic	87	Put	38
Horned	87	Putrefaction	127
Indus	87	Pylon	57
Infinity	87	Pyramid	85
Loathsome	87	Pyramids	100
Lowlands	87	Pyre	49
Nations	87	Python	68
Opened	87	Qadosh	72
Powerful	87	Quarrelsome	147
Printed	87	Quarter	96
Ramparts	87	Quarters	111
Replenish	87	Queen	91
Rested	87	Quench	83
Second	87	Quenchless	127
Seven	87	Questions	127
Stabilities	87	Quickly	79
Success	87	Quicksilver	125
Symbolic	87	Quietness	130
Tavern	87	Qwi	24
Uplifted	87	R	14
Wander	87	Ra	19
Adored	88	Rabbit	68
Altogether	88	Race	34
Arbour	88	Raced	57
Attained	88	Radiant	80
Bedeck	88	Radiatest	93

Direful	88	Radiating	91
Drugs	88	Rage	43
Dwellers	88	Rags	45
Embrace	88	Ra-Hoor-Khu	101
Eyeless	88	Ra-Hoor-Khuit	110
Fantasy	88	Ra-Hoor-Khu-it	110
Favour	88	Ra-Hoor-Khut	110
Forests	88	Rain	43
Fulfilled	88	Raise	47
Genius	88	Raised	70
Guests	88	Raisest	71
Hrumachis	88	Raising	69
Imperfect	88	Ramparts	87
Inscribe	88	Ran	43
Interplay	88	Range	67
Magister	88	Ransom	89
Majesty	88	Rapid	46
Mantles	88	Rapt	32
Meaneth	88	Rapture	84
Ninety	88	Rapturous	121
Nostrils	88	Rare	46
Nuns	88	Ra's	34
Orisons	88	Rather	58
Perform	88	Rave	54
Pinnacles	88	Ravening	113
Pouring	88	Ravens	93
Refuge	88	Ravish	59
Reinest	88	Ravished	95
Religions	88	Ravishing	94
Resolve	88	Ray	37
Slavery	88	Rays	52
Spangles	88	Reach	37
Sprinkle	88	Reaches	65
Started	88	Reaching	72
Stirred	88	Read	55
Streets	88	Readeth	80
Subtly	88	Reading	90
Sunlight	88	Ready	73
Unable	88	Realization	100
Young	88	Reap	36
Armour	89	Reaped	72
Assuage	89	Reaper	63
Attracted	89	Rear	46
Consoler	89	Reason	81
Convey	89	Rebuke	102
Daytime	89	Receive	77

Delicious	89	Recesses	100
Desolate	89	Recite	51
Dumb	89	Red	50
Emperor	89	Redeem	97
Enemy	89	Redeemeth	122
Extreme	89	Redemption	131
Fingers	89	Reek	57
Ghebers	89	Reels	56
Graven	89	Refine	76
Hideous	89	Reflecteth	89
Love-chant	89	Reflecting	99
Moonlight	89	Reflections	113
Mount	89	Refuge	88
Operation	89	Refulgent	122
Orders	89	Refuse	92
Pervert	89	Refuseth	104
Poured	89	Regenerate	129
Ransom	89	Regret	74
Reflecteth	89	Reign	62
Riddles	89	Reinest	88
Skew-wise	89	Reins	66
Stained	89	Rejoice	59
Utmost	89	Rejoiced	82
Utterly	89	Rejoicing	81
Whereby	89	Rel	28
Adorant	90	Relax	39
Atrocious	90	Religions	88
Barren	90	Remain	77
Beauty	90	Remains	92
Centres	90	Remember	129
Chattering	90	Remembered	165
Combine	90	Rending	109
Danced	90	Replenish	87
Danger	90	Reproach	65
Draught	90	Reproduction	148
Dropping	90	Resinous	116
Emerald	90	Resistless	110
Encloseth	90	Resolve	88
Further	90	Resolved	111
Garden	90	Resounding	159
Girders	90	Rest	51
Hunger	90	Rested	87
Languor	90	Restriction	110
Left-hand	90	Result	77
Nature	90	Resurrection	153
Philosophus	90	Return	99

Pleasure	90	Returned	135
Ploughed	90	Reveal	68
Poverty	90	Revealed	104
Prepared	90	Revealer	95
Purged	90	Revealing	103
Reading	90	Re-veil	63
Scourge	90	Reveiled	99
Sepulchre	90	Revel	63
Severe	90	Reverence	128
Sinister	90	Revile	63
Stature	90	Revolve	95
Study	90	Reward	77
Swathings	90	Rice	29
Thereby	90	Rich	19
Thinkest	90	Riddles	89
Trampled	90	Ride	50
Venom	90	Rider	64
Vine-clad	90	Rideth	62
Wound	90	Right	37
Yielding	90	Righteous	100
According	91	Rightly	56
Adorable	91	Ring	49
All-touching	91	Ringed	85
Ardour	91	Ripe	31
Becometh	91	Ripple	36
Begone	91	Rise	42
Breasts	91	Rises	57
Burrow	91	Riseth	54
Content	91	Rising	64
Crucified	91	Risk	46
Cursing	91	Rite	36
Decked	91	Rites	51
Demon	91	Ritual	54
Gathered	91	Rituals	69
Gnarled	91	River	63
Impatience	91	Rivers	78
Impurity	91	Roads	67
Incense	91	Robe	57
Issued	91	Robes	72
Jocund	91	Rock	43
Leavings	91	Rod	47
Likened	91	Rode	60
Merchant	91	Rods	62
Midnight	91	Rolls	41
Mitigated	91	Rood	57
Modest	91	Roof	46

Onrush	91	Root	43
Queen	91	Rooted	79
Radiating	91	Rooting-out	122
Runes	91	Rose	52
Russet	91	Rose-leaf	83
Salvation	91	Roses	67
Savour	91	Rosy	57
Smitten	91	Round	96
Smokes	91	Royal	48
Soldiers	91	Ruby	77
Stands	91	Ruddy	103
Strange	91	Ruin	63
System	91	Rule	53
Tentacles	91	Rules	68
Threshold	91	Run	63
Trackless	91	Runes	91
Tremble	91	Runner	114
Adamant	92	Running	122
Ancients	92	Runs	78
Appointed	92	Russet	91
Balancing	92	Rustling	99
Bestrew	92	S	15
Bindeth	92	Sa	20
Bonds	92	Sack	39
Brought	92	Sacrament	108
Burnt	92	Sacraments	123
Caresses	92	Sacred	72
Ceaseless	92	Sacrifice	63
Centaur	92	Sacrificed	86
Corners	92	Sad	43
Deadlier	92	Said	43
Double	92	Sail	21
Enamels	92	Sailed	57
Entirely	92	Sails	36
Eunuch	92	Saith	32
Falsehood	92	Sake	50
Foamless	92	Salt	30
Glittering	92	Salvation	91
Iniquity	92	Same	54
Inkhorn	92	Sand	67
Masters	92	Sand-glass	114
Mentu	92	Sands	82
Minute	92	Sang	55
Mockers	92	Sank	61
Muscles	92	Sap	24
Present	92	Sapphire	58

Promises	92	Sardonyx	115
Refuse	92	Sat	29
Remains	92	Sat-Chit-Ananda	129
Serpent	92	Sate	42
Servility	92	Satyr	61
Singers	92	Satyrs	76
Straineth	92	Save	55
Streams	92	Savour	91
Tongue	92	Saw	28
Triangles	92	Saxon	60
Trident	92	Say	38
Trouble	92	Sayeth	63
Waveless	92	Saying	73
Wonder	92	Says	53
Worshipful	92	Scarab	61
Yieldest	92	Scarce	51
Amethyst	93	Scarlet	59
Archangels	93	Scarred	86
Balanced	93	Scattered	103
Because	93	Scent	63
Begun	93	Scents	78
Be-with-Us	93	Sceptre	70
Concealed	93	Scholar	50
Corrupts	93	Scimitar	66
Damsels	93	Score	54
Decoction	93	Scorpion	79
Desires	93	Scourge	90
Dispelled	93	Scourged	113
Enslave	93	Scourging	112
Fortified	93	Scream	70
Hangman	93	Scribe	64
Infernal	93	Scrub	76
Inspired	93	Scudding	123
Intelligible	93	'Se	28
Lambent	93	Sea	33
Luscious	93	Sea-captain	82
Magistry	93	Seal	34
Mantras	93	Sealed	70
Marsyas	93	Search	52
Meetest	93	Seas	48
Mingled	93	Season	82
Plunges	93	Seat	42
Proclaimed	93	Seated	78
Projection	93	Seb	48
Radiatest	93	Sebek	78
Ravens	93	Second	87

Seeking	93	Secret	66
Silenus	93	Secretest	103
Stillness	93	Secretly	85
Stinted	93	Secrets	81
Surpass	93	Secure	82
Torrent	93	Seductive	122
Unless	93	See	41
Whispered	93	Seed	64
Ablution	94	Seeing	76
Adeptus	94	Seek	58
Anything	94	Seeker	85
Assume	94	Seekest	95
Boyhood	94	Seeketh	83
Breaketh	94	Seeking	93
Certainty	94	Seem	62
Convert	94	Seemed	98
Courses	94	Seems	77
Crowned	94	Seen	65
Declared	94	Seest	65
Division	94	Seeth	53
Equinox	94	Seized	83
Found	94	Seizeth	72
Govern	94	Sekhet	70
Harpocrates	94	Self	41
Knowing	94	Selfish	59
Markets	94	Self-knowledge	161
Masked	94	Selflessness	152
Merciless	94	Self-Luminous	162
Neophyte	94	Self-slain	86
Outward	94	Send	75
Pervade	94	Sending	110
Pestilence	94	Sense	80
Ravishing	94	Sensualists	137
Stricken	94	Sentences	128
Suffices	94	Sepulchre	90
Torture	94	Serpent	92
Tuned	94	Serpents	107
Tutulu	94	Serpent-woman	160
Unclean	94	Servant	102
Upwards	94	Servants	117
Vessels	94	Serve	77
Withdrawn	94	Service	79
Withholdest	94	Servility	92
Worshipped	94	Set	37
All-sweeping	95	Setting	81
Bends	95	Setting-out	125

Caverns	95	Seven	87
Conjure	95	Sevenfold	133
Creature	95	Seventy	114
Crushed	95	Severe	90
Delighting	95	Shadow	64
Discuss	95	Shadows	79
Empress	95	Shaken	77
Ending	95	Shakes	68
Essence	95	Shaking	75
Existence	95	Shall	25
Furnace	95	Shalt	33
Harmony	95	Shame	57
Heavens	95	Shamed	80
Invisible	95	Shameless	101
Language	95	Shape	40
Mockery	95	Shaped	63
Neapolitan	95	Shapen	64
Ravished	95	Sharded	96
Revealer	95	Sharp	41
Revolve	95	Shattered	104
Seekest	95	She	31
Sixty-one	95	Shed	54
Sucked	95	Sheep	48
Uttereth	95	Sheer	58
Amennti	96	Sheet	53
Arcanum	96	Sheets	68
Branches	96	Shell	33
Breaker	96	Shells	48
Dancers	96	Shelterest	105
Death-star	96	Shi-loh-am	58
Delighted	96	Shine	55
Denied	96	Shining	77
Driven	96	Shipmaster	99
Drivest	96	Ships	37
Hereafter	96	Shoe	41
Hoor-pa-kraat	96	Shone	65
Hungrily	96	Shook	55
Identity	96	Shoot	47
Indeed	96	Shore	55
Kinsfolk	96	Should	77
Knowest	96	Shoulders	119
Lightening	96	Show	36
Manifold	96	Showed	72
Minister	96	Showers	78
Myriads	96	Shrill	34
Negation	96	Shrine	69

Offering	96	Shrinking	108
Progress	96	Shrouds	105
Protecting	96	Shudder	116
Quarter	96	Shunned	127
Round	96	Sickened	107
Sharded	96	Sickens	86
Solitude	96	Sickle	48
Sorroweth	96	Sickness	101
Spangled	96	Side	51
Striding	96	Sides	66
Tender	96	Sighed	65
Tincture	96	Sighing	64
Colouring	97	Sighs	44
Covered	97	Sight	38
Decided	97	Sigil	27
Disperse	97	Sign	50
Garment	97	Signs	65
Hardens	97	Silence	68
Homeward	97	Silent	62
Hunted	97	Silenus	93
Memory	97	Silly	35
Nested	97	Silver	65
Night-sky	97	Simple	54
Obscene	97	Sin	39
Plastered	97	Since	54
Redeem	97	Sing	50
Sound	97	Singers	92
Stainless	97	Singing	85
Strayed	97	Singing-bird	142
Strivest	97	Single	64
Thelemites	97	Sinister	90
Turneth	97	Sink	56
Uraeus	97	Sinuous	114
Absolute	98	Sister	66
Admiring	98	Sisters	81
Broken	98	Sit	24
Brothers	98	Sittest	70
Burns	98	Sitteth	58
Bursts	98	Sitting	68
Butting	98	Six	21
Consoled	98	Sixfold	67
Constant	98	Sixth	33
Corrodeth	98	Sixty	48
Delightful	98	Sixty-one	95
Disgust	98	Skew-wise	89
Future	98	Skies	60

Garlands	98	Skilled	70
Increaseth	98	Skin	56
Inebriate	98	Skull	59
Instruct	98	Sky	50
Intense	98	Slain	45
Lightnings	98	Slave	56
Listened	98	Slavery	88
Meaning	98	Slaves	71
Melancholy	98	Slay	39
Moment	98	Slayer	66
Nubian	98	Slaying	74
Particularly	98	Slays	54
Presence	98	Sleep	46
Priestess	98	Sleeping	81
Seemed	98	Slept	42
Strength	98	Slime	50
Threefold	98	Slimy	55
Winners	98	Sling	51
Absorbs	99	Slipped	60
Accomplished	99	Slopes	58
Accursed	99	Slow	34
Averted	99	Slyness	101
Blessing	99	Small	43
Buddha	99	Smaller	70
Discover	99	Smile	50
Dissolve	99	Smiles	65
Enemies	99	Smiling	72
Granted	99	Smite	58
Heavenly	99	Smitten	91
Impossible	99	Smoke	76
Inflamed	99	Smoked	99
Intoxication	99	Smoke-ring	125
Knewest	99	Smokes	91
Manifest	99	Smooth	68
Messalina	99	Smoothness	135
Midmost	99	Smote	68
Mitylene	99	Smother	85
Obscure	99	Snake	74
Reflecting	99	Snow	57
Return	99	Snowfall	76
Reveiled	99	Snows	72
Rustling	99	So	25
Shipmaster	99	Soar	44
Smoked	99	Soared	80
Under	99	Soft	46
Unicorn	99	Soften	83

Upraised	99	Softness	113
Adoration	100	Soldiers	91
Ahrimanes	100	Solemnity	111
Ammon-Ra	100	Solitary	72
Amorous	100	Solitude	96
Between	100	Solve	61
Blasphemy	100	Some	59
Blessed	100	Somewhat	84
Breathed	100	Son	49
Caressed	100	Song	60
Comment	100	Songs	75
Companion	100	Sons	64
Deceiver	100	Soon	59
Diligently	100	Sooth	47
Diverse	100	Sore	52
Druids	100	Sorely	71
Enterer	100	Sorrow	71
Eternity	100	Sorroweth	96
Expandeth	100	Sorrowful	109
Exposure	100	Sorrows	86
Frenzy	100	Sorry	71
Hierophant's	100	Sought	73
Ineffable	100	Soul	51
Laborious	100	Souls	66
Meanest	100	Sound	97
Menacing	100	Source	79
Opium-poppy	100	Space	39
Oversee	100	Space-marks	111
Passionate	100	Spake	54
Plunging	100	Spangled	96
Pyramids	100	Spangles	88
Realization	100	Spare	51
Recesses	100	Spark	55
Righteous	100	Sparkle	69
Stinking	100	Sparks	70
Symbols	100	Sparrow-God	114
Torment	100	Spat	33
Travelling	100	Speak	54
Unveils	100	Spear	51
Wherefore	100	Spearmen	109
Worshippers	100	Spears	66
Around	101	Speck	51
Blizzard	101	Specks	66
Crapulous	101	Spectre	70
Desired	101	Speech	50
Expansion	101	Speeding	103

Formless	101	Spell	34
Friends	101	Spelling	69
Kindled	101	Spells	49
Maidens	101	Sphere	62
Penned	101	Sphinx	52
Perfection	101	Sphinxes	80
Ra-Hoor-Khu	101	Spice	34
Shameless	101	Spices	49
Sickness	101	Spilt	29
Slyness	101	Spin	43
Standeth	101	Spine	56
Stretched	101	Spinning	102
Sunray	101	Spirit	42
Sunset	101	Spirits	57
Supernal	101	Spiritual	73
Therefore	101	Spit	28
Wine-skin	101	Splendid	103
Abyssinia	102	Splendour	129
Beloved	102	Splendours	144
Bound	102	Splendrous	144
Changeless	102	Split	29
Country	102	Splitting	73
Crystalline	102	Spoken	83
Dazzling	102	Spout	63
Destroy	102	Spread	74
Dimmest	102	Spring	68
Disguise	102	Springs	83
Drained	102	Sprinkle	88
Equation	102	Squared	111
Finger-tips	102	Stabilities	87
Fortress	102	Stability	77
Gemmed	102	Stable	63
Inhuman	102	Stablished	104
Mastereth	102	'Stablished	104
Mistress	102	Staff	53
Naturally	102	Staggered	114
Perfume	102	Stagnant	102
Possibilities	102	Stain	53
Rebuke	102	Stained	89
Servant	102	Stainless	97
Spinning	102	Stamp	54
Stagnant	102	Stand	76
Straining	102	Standeth	101
Trellis-work	102	Standing	111
Volcanoes	102	Stands	91
Yonder	102	Stank	70

Abramelin	103	Star	43
Afterward	103	Star-dust	115
Coldness	103	Star-fire	82
Daughter	103	Starlight	67
Disposed	103	Star-lit	53
Drinketh	103	Starry	75
Drunk	103	Stars	58
Favours	103	Star-splendour	172
Guardeth	103	Started	88
Ignorance	103	State	51
Keyword	103	Statue	76
Kneeling	103	Stature	90
Macedonia	103	Stayed	83
Monkey	103	Steady	83
Overthrow	103	Steal	43
Revealing	103	Stealth	55
Ruddy	103	Stealthy	73
Scattered	103	Steel	51
Secretest	103	Steep	54
Speeding	103	Stele	51
Splendid	103	Step	41
Unique	103	Still	26
Wedded	103	Stilled	62
Attribute	104	Stillness	93
Bringing	104	Stink	65
Conquer	104	Stinking	100
Desirable	104	Stinted	93
Divided	104	Stir	38
Emblems	104	Stirred	88
Endless	104	Stone	71
Fashioning	104	Stones	86
Gossamer	104	Stood	67
Idleness	104	Stoop	48
Marketplace	104	Stooping	83
Market-place	104	Stops	53
Midden	104	Store	61
Morning	104	Storm	69
Mouthed	104	Straineth	92
Operations	104	Straining	102
Penetrate	104	Strange	91
Perceived	104	Strangely	110
Pregnant	104	Strayed	97
Presiding	104	Stream	77
Refuseth	104	Streams	92
Revealed	104	Streets	88
Shattered	104	Strength	98

Stablished	104	Strengthen	135
'Stablished	104	Strenuous	150
Sword-girt	104	Strenuously	169
Vibration	104	Stretch	65
Wind-swept	104	Stretched	101
Annihilation	105	Strewn	83
Beauty's	105	Stricken	94
Beholding	105	Strictly	68
Bendeth	105	Stridency	118
Builed	105	Striding	96
Bull-men	105	Strife	63
Enswathes	105	Strike	68
Exceeding	105	Stripped	82
Expound	105	Strive	73
Fashioned	105	Strivest	97
Immediate	105	Stroke	78
Inspiration	105	Strong	83
Instantly	105	Stronger	110
Night-stars	105	Struck	82
Obstinate	105	Struggled	122
Otherworld	105	Student	118
Overcome	105	Study	90
Profaned	105	Style	56
Shelterest	105	Subdue	121
Shrouds	105	Subtle	83
Supreme	105	Subtlety	110
Vermilion	105	Subtly	88
Wounds	105	Success	87
Ardours	106	Successors	126
Bennu	106	Such	45
Bringest	106	Suck	59
Compassion	106	Sucked	95
Contents	106	Sudden	123
Counted	106	Suddenly	142
Debated	106	Suffered	127
Demons	106	Sufferer	118
Despised	106	Suffices	94
Diamond	106	Sufficiently	131
Exceeded	106	Sugar	70
Fondled	106	Suited	85
Freedom	106	Summoned	152
Fullness	106	Summons	131
Goat-hoofed	106	Sun	64
Green-clad	106	Sunder	114
Informeth	106	Sung	75
Kingdom	106	Sunk	81

Love-song	106	Sunlight	88
Meetings	106	Sunny	106
Merchants	106	Sunray	101
Mutilated	106	Sunset	101
Nemyss	106	Sunshine	119
Night-blue	106	Supernal	101
Permitted	106	Support	81
Sunny	106	Supreme	105
Systems	106	Supremely	124
Wine-press	106	Sure	67
Abound	107	Surpass	93
Ardently	107	Surpassing	128
Asserted	107	Suspect	83
Beholdest	107	Sustainest	130
Devour	107	Sustenance	145
Dissipated	107	Swallow	48
Embassy	107	Swallowed	84
Feminine	107	Swan	52
Fourfold	107	Swans	67
Gladness	107	Swathe	53
Inheritance	107	Swathings	90
Mercury	107	Sway	46
Nameless	107	Swear	55
Pernicious	107	Sweat	50
Serpents	107	Sweep	53
Sickened	107	Sweet	58
Tongues	107	Sweeter	85
Travellers	107	Sweetness	125
Victorious	107	Sweetnesses	153
Weariness	107	Sweet-smelling	144
Adultery	108	Swell	38
Anointed	108	Swept	49
Assembly	108	Swift	44
Beyond	108	Swim	44
Compassed	108	Swing	58
Defunct	108	Swollen	72
Dolorous	108	Swoon	67
Glistening	108	Swoop	47
Immortality	108	Sword	70
Invoking	108	Sword-girt	104
Languidly	108	Swords	85
Mystery	108	Symbol	85
Sacrament	108	Symbolic	87
Shrinking	108	Symbols	100
Turned	108	System	91
Twenty-two	108	Systems	106

Uranus	108	T	9
Whosoever	108	Tahuti	51
Yourself	108	Taint	47
Absolved	109	Take	44
Autumn	109	Taken	68
Begotten	109	Takest	68
Covenant	109	Taketh	56
Damned	109	Tale	28
Deceived	109	Talk	32
Demand	109	Tall	16
Elements	109	Ta-Nech	56
Encompass	109	Tao	24
Entered	109	Task	46
Imagination	109	Taste	51
Increased	109	Tasted	74
Invoked	109	Taught	62
Ordering	109	Tavern	87
Penniless	109	Teach	32
Provided	109	Teacheth	57
Rending	109	Tear	41
Sorrowful	109	Tearful	79
Spearmen	109	Tearing	76
Therefrom	109	Teeth	47
Abaddon	110	Telai	28
Beautiful	110	Tell	24
Consume	110	Tempered	110
Desolation	110	Tempest	84
Directions	110	Temple	61
Disposition	110	Temples	76
Existences	110	Templi	48
Fervour	110	Ten	46
Flower-flame	110	Tender	96
Formulate	110	Tenderness	163
Fornication	110	Tentacles	91
Forsaken	110	Terminus	121
Goddess	110	Terraces	85
Intolerable	110	Terrible	84
Ipsissimus	110	Terror	74
Ointment	110	Test	46
Overmuch	110	Than	41
Ra-Hoor-Khuit	110	Thank	58
Ra-Hoor-Khu-it	110	Thanksgiving	141
Ra-Hoor-Khut	110	That	26
Resistless	110	The	25
Restriction	110	Thebai	50
Sending	110	Theban	74

Strangely	110	Thebes	73
Stronger	110	Thee	38
Subtlety	110	Their	39
Tempered	110	Theirs	54
Uncover	110	Theism	61
V.V.V.V.V.	110	Thelemites	97
Weakness	110	Theli	26
Wood-gods	110	Them	46
Bartered	111	Themselves	125
Bearded	111	Then	49
Contemplate	111	Thence	64
Devotion	111	There	52
Embraced	111	Thereat	66
Expanded	111	Thereby	90
Eyebrows	111	Therefore	101
Intelligence	111	Therefrom	109
Journey	111	Therein	76
Presently	111	Thereof	74
Quarters	111	Thereon	86
Resolved	111	Thereunto	120
Solemnity	111	Thereupon	115
Space-marks	111	Therewith	72
Squared	111	These	53
Standing	111	They	43
Affirmation	112	Thick	31
Banquet	112	Thief	37
Blackness	112	Thigh	26
Brooding	112	Thine	49
Corruption	112	Thing	47
Dominion	112	Things	62
Earnestly	112	Think	53
Endure	112	Thinkest	90
Exhausted	112	Third	49
Forgotten	112	Thirst	50
Garments	112	This	27
Ill-ordered	112	Thorns	75
Inevitably	112	Those	50
Innocence	112	Thou	47
Languishes	112	Though	61
Odyssey	112	Thought	70
Oyster-shell	112	Thoughts	85
Prince-priest	112	Thousand	114
Scourging	112	Thousandfold	160
Unstable	112	Thread	67
War-engine	112	Three	52
Alexandrite	113	Three-angled	129

Ambergris	113	Threefold	98
Clerk-house	113	Threshold	91
Conceptions	113	Thrice	41
Diffracted	113	Thrill	28
Dithyramb	113	Throat	50
Enlightens	113	Throes	64
Hawk-headed	113	Throne	73
Horsemen	113	Through	75
Mastered	113	Throughout	119
Poisonous	113	Thrown	68
Ravening	113	Thrush	69
Reflections	113	Thunderbolt	151
Scourged	113	Thundered	147
Softness	113	Thunderer	138
Unhallowed	113	Thunders	126
Blood-red	114	Thurible	85
Blood-thirst	114	Thus	52
Conquest	114	Thy	30
Corrupted	114	Thyself	71
Emptiness	114	Ti	9
Enamelled	114	Tidings	82
Endowed	114	Tiers	51
Entwined	114	Tiger's	62
Fastened	114	Time	43
Guarded	114	Times	58
Lustrous	114	Timid	53
Manyhood	114	Tincture	96
Meditation	114	Tinge	57
Mounteth	114	Tinges	72
Runner	114	Tinted	78
Sand-glass	114	Titan	47
Seventy	114	To	19
Sinuous	114	Toads	62
Sparrow-God	114	To-day	65
Staggered	114	Toe-tips	60
Sunder	114	Together	82
Thousand	114	Told	43
Trembled	114	Tomb	60
Triumphant	114	Tombs	75
Adorations	115	Tongue	92
Answered	115	Tongues	107
Bending	115	Too	29
Centuries	115	Took	46
Ceremony	115	Tool	30
Concourse	115	Tooth	41
Continent	115	Top	23

Drenched	115	Topaz	47
Gladdens	115	Torment	100
Hoor-paar-kraat	115	Torn	57
Ibis-headed	115	Torrent	93
Narcissus	115	Tortoise	80
Overworld	115	Torture	94
Penetrant	115	Tossed	85
Pretends	115	Totter	64
Sardonyx	115	Touch	49
Star-dust	115	Touched	85
Thereupon	115	Toucheth	74
Troubled	115	Toward	69
Verbum	115	Towers	69
Commune	116	Toy	37
Distorted	116	Toyed	73
Dreadful	116	Trackless	91
Informing	116	Traitors	76
Loneliness	116	Trample	67
Madness	116	Trampled	90
Meditated	116	Trance	67
Minutest	116	Transcend	129
Perfections	116	Transcendent	175
Pervading	116	Transcendest	166
Prostrated	116	Transformed	160
Resinous	116	Translated	118
Shudder	116	Transmute	135
Trodden	116	Travel	64
Unbind	116	Travellers	107
Aormuzdi	117	Travelling	100
Ascending	117	Treacherous	123
Beatitude	117	Treasurable	134
Bewildereth	117	Treasure-House	174
Conditions	117	Tree	49
Confident	117	Trees	64
Courtesan	117	Trellis-work	102
Discourse	117	Tremble	91
Enginery	117	Trembled	114
Established	117	Tremulous	133
Eventide	117	Triads	66
Heru-pa-kraath	117	Triangle	77
Incarnation	117	Triangles	92
Mohammed	117	Tribulation	117
Moreover	117	Trickling	78
Number	117	Tricks	57
Perfumes	117	Trident	92
Servants	117	Tried	59

Tribulation	117	Trinity	74
Weddings	117	Triumphant	114
Buddhist	118	Trodden	116
Burning	118	Troops	62
Cemented	118	Trouble	92
Complement	118	Troubled	115
Daughters	118	Trout	67
Dispersion	118	TRUE	61
Huntress	118	Truly	67
Indivisible	118	Trumpeting	130
Inverted	118	Truth	60
Manliness	118	Try	41
Miraculous	118	Tu	34
Mountain	118	Tulu	60
Mysteries	118	Tum	55
Stridency	118	Tuned	94
Student	118	Tunes	86
Sufferer	118	Turn	72
Translated	118	Turned	108
Universa	118	Turneth	97
Vastness	118	Turquoise	127
Vehement	118	Tutulu	94
Abominable	119	Twain	46
Abrahadabra	119	Twelve	66
Asunder	119	Twenty-two	108
Attainment	119	Twice	32
Burden	119	Twin	41
Firmament	119	Twine	54
Formidable	119	Twinst	78
Garlanded	119	Two	27
Grandsire	119	Typhon	68
Laughterful	119	Tyrian	70
Pursued	119	U	25
Shoulders	119	Uglier	64
Sunshine	119	Ultimate	83
Throughout	119	Unable	88
Universal	119	Unassuaged	161
Woodlands	119	Unattacked	132
Absorbed	120	Unbind	116
Burnest	120	Unceasingly	138
Concubine	120	Unchanging	129
Crystallized	120	Unclean	94
Demiurge	120	Uncloved	146
Earthquake	120	Uncover	110
Knowledge	120	Under	99
Preserveth	120	Undergo	120

Thereunto	120	Understand	175
Undergo	120	Understandeth	200
Unveiling	120	Understanding	210
Virtuous	120	Understood	166
Burnt-up	121	Undesired	150
Butterfly	121	Undo	82
Continuity	121	Unfathomed	145
Death-agony	121	Unfit	70
Diamonds	121	Unfledged	145
Dissolving	121	Unfolded	131
Fierceness	121	Unhallowed	113
Fulminant	121	Unicorn	99
Functions	121	Unimaginable	149
Honeycomb	121	Unintelligible	142
Kingdoms	121	Union	83
Magnificent	121	Unique	103
Rapturous	121	Unite	71
Subdue	121	Unity	76
Terminus	121	Universa	118
Unloosed	121	Universal	119
Unmajestic	121	Universe	126
Unveiled	121	Unknowable	147
Viceregent	121	Unknown	132
Argument	122	Unless	93
Confusion	122	Unlike	80
Delivered	122	Unloosed	121
Dissolved	122	Unmajestic	121
Guardians	122	Unmanifest	148
Imperfection	122	Unnameable	151
Inn-keeper	122	Unquarried	159
Mandrake	122	Unrighteousness	216
Profound	122	Unripe	80
Redeemeth	122	Unspeakable	142
Refulgent	122	Unstable	112
Rooting-out	122	Unsubstantiality	204
Running	122	Unthinkably	146
Seductive	122	Until	59
Struggled	122	Unto	68
Wandering	122	Untouched	134
Confusing	123	Unutterable	158
Enveloped	123	Unveil	85
Extending	123	Unveiled	121
Generation	123	Unveiling	120
Possessed	123	Unveils	100
Professional	123	Up	29
Sacraments	123	Uplift	51

Scudding	123	Uplifted	87
Sudden	123	Upon	63
Treacherous	123	Upper	60
Wandered	123	Upraised	99
Bedecked	124	Upright	66
Concerning	124	Upward	79
Confused	124	Upwards	94
Disruption	124	Uraeus	97
Dog-headed	124	Uranus	108
Exceedingly	124	Us	40
Extended	124	Use	53
Favoured	124	Ut	34
Fountains	124	Utmost	89
Headdress	124	Utter	70
Immediately	124	Uttereth	95
Infinitesimal	124	Utterly	89
Omnipotent	124	Uttermost	125
Performed	124	V	22
Pondered	124	V.V.V.V.V.	110
Supremely	124	Vain	51
Vultures	124	Valley	60
Yew-groves	124	Value	66
Abasement	125	Vampire	79
Abstinence	125	Varieth	66
Ceremonies	125	Vast	51
Cup-bearers	125	Vastness	118
Disruptive	125	Vault	62
Enmeshed	125	Vehement	118
Generous	125	Veil	36
Harnessed	125	Veiled	72
Hundred	125	Veiling	71
Landmarks	125	Veils	51
Mounted	125	Veins	74
Perverted	125	Venerable	125
Quicksilver	125	Vengeance	127
Setting-out	125	Venom	90
Smoke-ring	125	Verbum	115
Sweetness	125	Verily	68
Themselves	125	Vermilion	105
Uttermost	125	Vertically	85
Venerable	125	Very	67
Darkness	126	Vessel	79
Difference	126	Vessels	94
Engraven	126	Vestments	141
Fecundity	126	Vials	43
Mischievous	126	Vibration	104

Multitude	126	Vice	37
Outermost	126	Viceregent	121
Successors	126	Vices	52
Thunders	126	Victim	54
Universe	126	Victorious	107
Wilderness	126	Victory	75
Wounded	126	Vigour	82
Beginning	127	Vile	36
Business	127	Vilely	55
Comprehend	127	Vine-clad	90
Contented	127	Vines	74
Destroyeth	127	Vineyards	134
Everlasting	127	Vintage	84
Everything	127	Violent	79
Harmonious	127	Violet-blossoms	162
Incantations	127	Violets	70
Magnificence	127	Virgin	71
Marvellous	127	Virginal	77
Putrefaction	127	Virgins	86
Quenchless	127	Viridis	74
Questions	127	Virtue	83
Shunned	127	Virtuous	120
Suffered	127	Visible	71
Turquoise	127	Visibly	76
Vengeance	127	Vision	71
Abomination	128	Visit	46
Conqueror	128	Vital	37
Contemneth	128	Vitriol	56
Death-kisses	128	Voice	47
Ourselves	128	Voices	62
Perdurabo	128	Void	55
Reverence	128	Volcanoes	102
Sentences	128	Voluptuous	146
Surpassing	128	Vomit	62
World-Elephant	128	Vow	40
Beautifully	129	Vows	55
Destroyer	129	Vulgar	78
Forth-speaker	129	Vultures	124
Mother-of-pearl	129	Wa	13
Observing	129	Wail	14
Regenerate	129	Wailing	49
Remember	129	Wait	22
Sat-Chit-Ananda	129	Waited	58
Splendour	129	Waiting	57
Three-angled	129	Waking	65
Transcend	129	Walk	31

Unchanging	129	Walking	66
Confound	130	Wand	60
Conjuration	130	Wander	87
Consecrated	130	Wandered	123
Determine	130	Wandering	122
Innermost	130	Wands	75
No-Thing-Tree	130	Wanga	53
Quietness	130	Waning	72
Sustainest	130	Want	46
Trumpeting	130	Wanton	80
Wickedness	130	War	27
Wonderful	130	War-engine	112
Everywhere	131	Warm	48
Impressions	131	Warmth	60
Magnitude	131	Warrior	65
Redemption	131	Warriors	80
Sufficiently	131	Was	28
Summons	131	Wast	37
Unfolded	131	Wastes	65
Ambiguous	132	Watch	27
Bitterness	132	Watchers	69
Contemplation	132	Water	49
Darkened	132	Watering	84
Devoureth	132	Waters	64
Dissolution	132	Wave	48
Elevenfold	132	Waveless	92
Gynander	132	Waves	63
Harmonized	132	Waxed	55
Niddering	132	Way	31
Numbers	132	Ways	46
Unattacked	132	We	21
Unknown	132	Weak	43
Abstruotion	133	Weakness	110
Buddhists	133	Wealth	39
Consumed	133	Weapons	79
Disregards	133	Wear	40
Enthroned	133	Weariness	107
Formulated	133	Weary	58
Gargantuan	133	Weather-beaten	149
Lengthening	133	Weave	61
Mountains	133	Web	41
Sevenfold	133	Wedded	103
Tremulous	133	Weddings	117
Bedchamber	134	Weeds	72
Devourer	134	Weep	38
Equivalence	134	Weighed	71

Permutation	134	Weighs	50
Treasurable	134	Weight	44
Untouched	134	Weird	58
Vineyards	134	Welded	81
Beauteous	135	Well	23
Blindness	135	Wells	38
Conventicles	135	Wend	68
Equilibrium	135	Went	54
Ever-weeping	135	Wept	34
Manifested	135	Were	48
Returned	135	West	45
Smoothness	135	Wet	30
Strengthen	135	What	25
Transmute	135	Wheel	38
Interpreted	136	Wheeled	74
Pendulum	136	Wheeling	73
Pretended	136	Wheels	53
Wood-nymphs	136	When	48
Bes-na-Maut	137	Whence	63
Impenetrable	137	Where	51
Sensualists	137	Whereby	89
Benediction	138	Wherefore	100
Constellations	138	Wherein	75
Darkeners	138	Whereof	73
Destroyed	138	Whereon	85
Generations	138	Wherewith	71
Gentleness	138	Which	16
Incestuous	138	While	25
Nonsense	138	Whips	30
Obstruction	138	Whirl	26
Punishment	138	Whirled	62
Thunderer	138	Whispered	93
Unceasingly	138	White	33
Concealments	139	Whiten	57
Conquering	139	Whitens	72
Discoursing	139	Whiter	47
Equilibrated	139	Whither	50
Forbidden	139	Who	21
Messenger	139	Whole	35
Profundity	139	Wholly	41
Adulterous	140	Whom	42
Conquered	140	Whose	49
Distressed	140	Whoso	46
Drunken	140	Whosoever	108
Wine-bibbing	140	Why	29
Thanksgiving	141	Wi	8

Vestments	141	Wicked	63
Androgyne	142	Wickedness	130
Beginnings	142	Wide	44
Blue-lidded	142	Wife	33
Devouring	142	Wild	32
Extinguished	142	Wilderness	126
Foundation	142	Wildly	51
Perpendicular	142	Will	10
Singing-bird	142	Willing	45
Suddenly	142	Wilt	18
Unintelligible	142	Wind	55
Unspeakable	142	Winds	70
Abominations	143	Wind-swept	104
Conquerors	143	Wine	45
Monstrous	143	Wine-bibbing	140
Preservation	143	Wine-press	106
Construction	144	Wines	60
Continuous	144	Wine-skin	101
Destruction	144	Winged	79
Enraptured	144	Winging	78
Persecutions	144	Wings	58
Splendours	144	Winners	98
Splendrous	144	Wisdom	77
Sweet-smelling	144	Wise	36
Consummate	145	Wisely	55
Contaminated	145	With	20
Sustenance	145	Withal	26
Unfathomed	145	Withdraw	70
Unfledged	145	Withdrawn	94
Unclouded	146	Withholdest	94
Unthinkably	146	Within	44
Voluptuous	146	Without	64
Yourselves	146	Wizard	69
Enchantment	147	Woe	31
Journeyed	147	Woes	46
Manifestation	147	Wolf's	46
Purse-proud	147	Wolves	69
Quarrelsome	147	Woman	68
Thundered	147	Womb	59
Unknowable	147	Women	76
Conversation	148	Won	42
Corner-stone	148	Wonder	92
Judgments	148	Wonderful	130
Nothingness	148	Woo	28
Reproduction	148	Wood	51
Unmanifest	148	Wood-gods	110

Descended	149	Woodlands	119
Foursquare	149	Wood-nymphs	136
Nakedness	149	Woods	66
Unimaginable	149	Word	55
Weather-beaten	149	Words	70
Mighty-sweeping	150	Work	49
Preciousness	150	Worked	85
Strenuous	150	Working	84
Undesired	150	Works	64
Countenance	151	World	56
Thunderbolt	151	World-Elephant	128
Unnameable	151	Worlds	71
Bezoar-stone	152	Worm	53
Discomforted	152	Worn	56
Selflessness	152	Worship	54
Summoned	152	Worshipful	92
Omnipresence	153	Worshipped	94
Resurrection	153	Worshipper	85
Sweetnesses	153	Worshippers	100
Instrument	154	Worshippeth	83
An-hungered	155	Worth	44
Circumference	155	Would	67
Nevertheless	155	Wound	90
Forcefulness	156	Wounded	126
Foundations	157	Wounds	105
Adumbrated	158	Wrack	46
Unutterable	158	Wraps	46
Azure-lidded	159	Wrath	39
Millions-of-Years	159	Wretched	85
Overshadowed	159	Write	44
Resounding	159	Writest	68
Unquarried	159	Writeth	56
Serpent-woman	160	Writhed	70
Thousandfold	160	Writing	66
Transformed	160	Writings	81
Self-knowledge	161	Written	77
Unassuaged	161	Wrong	67
Humming-bird	162	Wrote	54
Self-Luminous	162	Wroth	44
Violet-blossoms	162	Wrought	80
Tenderness	163	X	6
Enlightenment	165	XXVII	34
Nerodha-Samapatti	165	Y	18
Remembered	165	Ya	23
Consummation	166	Yama	49
Transcendest	166	Yantra	75

Understood	166	Ye	31
Not-to-be-beheld	168	Yea	36
Strenuously	169	Year	50
Consciousness	170	Yearn	74
Genitor-Genetrix	171	Years	65
Star-splendour	172	Yellow	51
Forgetfulness	174	Yet	40
Treasure-House	174	Yew-groves	124
Transcendent	175	Yews	54
Understand	175	Yield	55
Abandonment	178	Yieldest	92
Ankh-f-n-khonsu	179	Yielding	90
Peradventure	179	Yoke	58
Darkly-splendid	181	Yon	52
Never-ending	181	Yonder	102
Mother-of-emerald	182	Yoni	52
Double-wanded	188	You	53
Light-transcending	188	Young	88
Ankh-af-na-khonsu	189	Your	67
Understandeth	200	Yours	82
Unsubstantiality	204	Yourself	108
Drunkenness	207	Yourselves	146
Understanding	210	Youth	65
Unrighteousness	216	Zelator	71

Trigrammaton English Gematria Dictionary of the Holy Books of Thelema

31 we will
35 Al A'in
47 it is well.
49 white cat
52 I am still.
54 I call it eight,
55 that child.
55 with joy:
55 all fools
56 galaxies,
56 who art all,
56 Her life
56 white ash
56 all power
57 high places;
57 O Thou
57 Holy Place
58 Thy coils
58 no light
58 O Lord
58 Is not
58 a death
58 her paps;
59 Be still,
62 O Iacchus,
63 this cipher
63 a little while
64 I am a fool
64 the Eighth
65 black lips
65 Apep, my
66 split apart,
68 His speech
68 Silence?
68 parallel light
68 white goat

68 Holy Graal
68 a white heat
69 all things:
69 rich man
69 of the Ka!
69 at hand.
70 a fair altar
71 in circles.
71 thou, O Lilith,
71 New Life
71 it is I that go.
71 thy pen.
72 Oh rejoice!
72 the One
72 Most High
73 do thy will.
76 all rituals,
76 Ra's seat,
78 be willing
79 Holy One.
79 life & death!
80 Thy carapace,
80 imps of hell.
80 primal joy;
80 axis of the all.
80 R P S T O V A L.
81 white foam
81 your fill
81 in the circle.
81 this is the law
81 into the pit
81 Of Khephra
81 of Ahathoor.
82 black pearl
82 a little boat
82 the Holy Place
82 the little asp
82 Thy hosts;
82 his seed
82 black apes

84 I love Thee!
84 the chief of all!
84 I am Nuit,
84 Fortify it!
85 like a white cat
85 Father of all
86 falling petal
86 by Aiwass
86 the Jews call it;
86 star & star,
86 pall of death:
86 with spears.
86 key of it all.
87 lady Maat
87 thou Hadit,
87 my lord
87 me only!
87 I write not:
87 my coiling
87 for Tahuti
87 ye do well,
87 Fear not,
87 I will hide thee
87 in a mask
87 lifted up:
87 that temple
88 White Horse
88 his own coils.
88 veil of Isis,
88 lord Hadit.
88 all ordeals,
88 his Bride!
88 rain hard
88 Worship me
88 my work
89 Of All Truth.
89 the Sun,
89 black earth.
89 O holy one,
89 black earth,

89 rich foods
89 little world
89 I lift thee up.
89 an end
90 white bird
90 white limbs
90 still waters
90 my soul,
90 soft sighs:
90 not thou
90 what thou wilt
90 all disappear.
90 not one
90 ♪
90 of the Star
90 he shall perish
90 Aye! feast!
90 my force.
91 foolish folk
92 Lord God!
92 I worship Thee.
92 little gods
92 right hand!
92 O Thou goat
92 The Perfect
92 Hawk's head
93 this writing
93 the mind
93 a Magister
93 Thine heart,
93 all the glaciers
93 Doric God,
93 come Thou!
93 the stars. I will
93 I concealed.
93 the Holy Graal
93 bull of Apis!
93 Thine head
93 I am His captain,
93 not how to will.

93 O my God,
93 spilt blood
93 the stars! O
93 Thy name,
93 Thine eye?
93 fill up the pillar
93 be at ease.
93 the Holy Graal,
93 thy brain
93 thine heart,
93 by stealth
93 Be-with-Us.
93 She rideth;
93 Temple of A.'A.',
93 O my God,
93 His Victory
93 weak joys;
93 book of Law.
93 Θελημα.
93 this writing.
93 I am perfect,
93 This is of the 4:
93 thine head!
93 thy name,
93 god of War
93 my worship
93 count well
93 by hand;
93 done well
93 vesica piscis.
94 Her blood
94 a sharp sickle.
94 Closed Palace
94 His Unity.
94 any one
94 one thing
94 my word
94 one kiss
94 o my people,
94 Thy breath,

94 my hand
95 I am the Heart;
95 secret grip;
95 his reward.
95 Awake Thou!
95 Nay, Lord!
95 Awake! arise!
95 Giant Glacier.
95 mighty sea.
95 hollow sphere
95 His creation.
95 red wine:
96 Light, Love, Life,
96 a man's life
96 the light one,
96 Holy of Holies.
96 a new birth,
96 a great fire
96 Light, Life, Love;
96 Our Lady
96 the Virgin
96 vials of woe
96 aged God,
96 my prophet!
96 the first half
96 my Book
96 this shrine:
96 flaming hair
96 There is a light
96 thy house
96 not aught.
96 at thy Kaaba
96 mere liars.
97 His weapons
97 a great park,
98 gold of Ophir.
98 Thy silence
98 the Abyss
98 I am the One
98 cool still water

98 deep black
98 Holy House
98 One, O Self
98 this body
98 Thine altars;
98 threefold
98 three ways.
98 Nuit! Hadit!
98 other spells.
98 for ever.
99 My Lover:
99 the snake
99 crown of Ra
99 Lord Tahuti
99 her feather
99 dogs of hell.
99 few & secret:
99 thy will. Do that,
99 to love me
99 I love you!
99 lust & power
99 I am the Lord
100 O my soul!
100 white sand,
100 Love is the law,
100 Eternity.
100 pure heart,
101 Imperial dais.
101 pure black
101 I bear His cup.
101 mighty cities.
101 foolish man?
101 large limbs,
101 red gleam
101 Now rejoice!
102 a new aeon;
102 Lord Khem
102 fluidic fire,
102 unto me;
102 my name,

102 red flame
102 O Mentu,
103 I behold Pan.
103 dark orb.
103 holy virgin
103 My scribe
103 fire & blood;
103 I adore thee!
104 blue still air.
104 a clear crystal
104 the Holy One,
104 in the void.
104 the holy one
105 magic liquor,
105 Great Deep.
105 a mighty wheel;
105 my sister,
106 black nipples.
106 fresh water.
106 The night falls;
106 By silence
106 of the Gods.
106 gray sapphire,
106 O my prophet!
106 a certain hillock
106 the great city,
106 fresh water;
106 flush red.
106 in the Holy Place
106 the tiger's pell,
106 twin images
106 God is one;
106 All and One
107 upon earth.
107 little puppets
107 in the stars;
107 a free man!
107 a secret rite.
107 central core
107 priest of Isis

107 white marble
107 I am nothing,
107 Lord Kheph-Ra,
107 lonely places
107 black vomit
107 love as ye will,
107 Choose ye well!
107 one in eight:
108 a new flower
108 Thine eyes.
108 a potent spell
108 Come as a thief,
108 I am the bird,
108 all is hidden
108 his stature
108 green hawk
108 white Doric girl
108 crystal heart!
108 the cool grass!
108 in the clear light,
108 in the dark.
108 old letters
108 Pale or purple,
108 giver of Life,
108 a great miss.
108 thine eyes,
108 the joy of life
108 one to follow
108 lovely Star!
108 Fear not at all;
109 empty God,
109 My sword
109 Lord of Fire,
109 all possibilities.
109 lips of Adonai.
109 O my lover,
109 grey land.
109 glowing heart,
109 upon them!
109 secret & not

109 I will fill her with joy:
110 Ipsissimus,
110 a magic liquor,
110 glowing gold!
110 a new song.
110 sixfold star
110 blue gleam
110 Adonai said:
110 his muscles,
110 thou art Mati,
110 My virgin
110 the pyramid
110 Sixfold Star
111 black specks
111 a yellow priest
111 hyperbolic life
111 into being.
111 Single One,
111 Left-hand Path,
111 the light is one.
111 deep sapphire
111 evil kisses
111 darling fool!
111 heart of gold!
111 The wise man
111 He is shamed!
111 every way;
111 I beheld Thee.
111 milky ocean
111 molten sea
111 your heart.
111 grace of God,
111 A, the heart of IAO,
111 Asar and Asi
111 I am Baphomet,
111 lying spirits
111 Fire Qadosh,
111 love's sake,
111 key of this law.
111 and some,

111 though not all,
111 not the Star.
111 In the sphere
111 a foolish word:
111 being Not,
111 bright glory,
111 in my coiling
111 the pall of death:
111 forge steel!
111 The self-slain
111 argue not;
111 their position
111 the key of it all.
112 sharp as steel;
112 Ages of Sleep,
112 No Desire.
112 yea, Theli, yea, Lilith!
112 Eighth abyss;
112 sixfold gold
112 thy bones
112 I shall rise again,
112 every circle
112 faint & faery,
112 the crown of all.
112 my throne
112 line drawn
113 new honey;
113 vast ones,
113 thy Brother.
113 a white Doric girl
113 spirit vision
113 be radiant
113 golden cup
113 I am lifted up.
113 His Essence.
113 warrior lord
113 the hearts of all
113 three days
113 of the writing
113 Ah! Ah! What do I feel?

113 24 89
113 your Kiblah
113 locked glass
114 fulfil the wheel;
114 speak Truth,
114 the ransom
114 all my dower.
114 be nothing!
114 Thy rapture.
114 endowed
114 certain gifts,
114 Earth and Hell.
114 Infinite Circle
114 all-sweeping air
114 open the gate
114 mother Earth
114 the lady of Asi.
114 the black earth,
114 half concealed:
114 not in one
114 one Perfect
114 secret key
114 pass through
114 four gates
114 the little world
114 Chosen One.
114 thy rapture;
114 expound it.
114 all tongues:
114 the chance shape
114 It shall be his child
115 the Weak One
115 a sixfold star
115 Lord Adonai,
115 Smooth Point.
115 Phallus of ASar
115 lustral wine,
115 kiss of love
115 Lord Adonai,
115 all in the clear light,

115 all, in the dark.
115 reason is a lie;
115 in red ink
115 in the writing
115 Curse them!
116 the silly world;
116 Light of Purity
116 silver gleam,
116 my master,
116 It is I that wait at last.
116 cling with thy coils
116 Elephant God,
116 pieces of glass.
116 Image of God;
116 A sharp sword
116 black stone.
116 Infinite Chain.
116 in triangles
116 my ecstasy,
116 sacred heart
116 word of the Law
116 man of Earth.
116 word of Sin
116 wear rich jewels;
116 heart of man,
116 our chosen:
116 Be strong,
116 O my chosen!
116 before me:
116 little and big:
117 a purple plum
117 My darling!
117 to bear sway;
117 dark stars
117 Flaming Star.
117 Fool in his folly
117 unto Nu,
117 thou availest:
117 in thine heart;
117 4 6 3 8 AB K 2 4 A L G M O

117 4 A L G M O R 3 Y X 24

117 love of Nu

117 enginery

117 a war-engine.

117 soul of God

117 your proof;

118 O crystal heart!

118 Serpent Apep,

118 are of fair white

118 the Temple of A.'A.',

118 a King, a Father

118 brilliant God,

118 Thou art Not.

118 Twelve Rays

118 Lotus flower.

118 secret flame,

118 Law of the Battle

119 O empty God,

119 a thousand

119 black marble

119 bright ones.

119 a certain taint,

119 the fine gold.

119 Universal

119 no Symbol

119 my children

119 your follies.

119 being foolish.

119 the magical power

119 many rites.

119 I am concealed

119 the Eight Belts,

119 her love-chant.

119 I am the Magician

119 rise up & awake!

119 the Equinox

119 of the Ordeal x.

119 mystical Lord!

119 I flap my wings

119 then behold!

120 a little white fawn
120 royal Bacchus,
120 holy nuns
120 belly of the cow,
120 the eight fears
120 a wanton goat;
120 Ruby Star
120 green wine
120 Exempt Adept
120 Be thou Hadit,
120 secret glory
120 intimate fire.
121 infinite space.
121 a secret sign,
121 the foolish people,
121 most secret
121 Eyeless Hawk.
121 I am Existence,
121 fire into fire,
121 Infinite Space,
121 the whole of the Law.
121 single robe,
121 fresh blood.
121 best blood
121 power of lust
121 top to bottom:
122 Thy great N.O.X.
122 a mighty wind,
122 ocean of love!
122 infallible gold.
122 Three words
122 Absolute Light,
122 I await the awaking!
122 lift up thyself
122 chosen priest
122 all penetrant,
122 the circle is Red.
122 this glad word.
122 Lift up thyself!
122 thick leavings

122 veiled sky,
122 The light is mine;
122 the tail of the lion.
123 the holy house
123 winged God
123 feet of Osiris,
123 crowned child,
123 the Absolute
123 the cool still water
123 deep black pool
123 the Holy House
123 the Holiest One.
123 the priestess
123 children of Ptah.
123 Gnarled Oak
123 faded oaks
123 vomit of fire
123 o warrior lord
123 the threefold
123 Do what thou wilt
123 of Sunset;
123 hiding of Hadit.
123 the evil ones
123 every star.
123 my rapture!
123 of Ra-Hoor-Khu!
123 with fire & blood;
123 All before me.
123 secret door
123 work the work
123 chaste women
124 three forms.
124 Head of the Hawk,
124 Lord of Glory,
124 virginal chaste,
124 six and fifty.
124 we are none.
124 But exceed!
124 o chosen one,
124 I am a god of War

124 your holy place
125 O Lord Adonai,
125 Fear nothing.
125 a secret glory
125 with a pure heart,
125 I am the Snake
125 joy & beauty!
126 golden God.
126 central blaze
126 the foolish man?
126 sleep of Shi-loh-am.
126 not known
126 unto Nuit
126 might of the Lion
126 a single robe,
126 every day
126 the red gleam
126 not known.
126 Ra and Tum,
126 the universe
127 In a moment
127 O my darling,
127 Thy first kiss,
127 Scarlet Woman,
127 bride of Chaos,
127 this is the Truth,
127 Scarlet Woman
127 my lord Hadit.
127 her lithe body
127 the love of me,
127 secret temple -
127 every night
127 with gladness.
127 English Alphabet;
127 from the West
128 harlot maiden,
128 secret ones
128 chalice of heaven.
128 Asi and Nephthi;
128 it is revealed

128 Hell's own worm.
128 prophet of Nu!
128 sweet words
128 for the Kings!
128 I am the Master:
128 Thy presence,
128 terrible God,
128 a secret door
129 Sat-Chit-Ananda,
129 dim groves
129 right sweet Chian.
129 The full moon
129 within the coffin,
129 Heed naught!
129 infinite kiss!
129 base illusion,
129 waves of dew,
129 god of music
129 girdle of gold.
129 secret name
129 splendour
129 chosen ones.
129 the blue & gold
129 For I am perfect,
129 the fierce lust
129 I am unique
129 my left hand
130 blue AEgean;
130 the Great Deep.
130 Thou art the Last,
130 Lord Adonai is
130 the wrath of God,
130 No-Thing-Tree
130 black and white.
130 I am divided
130 Five Pointed
131 vine-clad girls,
131 tiers of onyx
131 the brilliant face;
131 Tyrian purple.

131 charred limbs
131 the good flame
131 secret signs.
131 Spice and gold.
131 my right hand!
131 all shall dissolve.
131 the secret places
131 Life and Death;
131 winged Eros
131 rays are one.
131 Hadit your light,
131 Wand of Power;
132 ultimate power
132 house of Hathor;
132 My own soul
132 flapping in circles.
132 the Day of Wrath;
132 one seeker,
132 the word Ararita,
132 be few & secret:
132 upon the earth;
132 lovely brows,
132 they have the half:
132 Be not animal;
132 secret house.
132 the House of Ra
132 precious water.
133 By His Wisdom
133 the Assembly
133 green wings
133 there will I leap forth
133 hideous god;
133 Infinite Bliss,
133 flame of blue,
133 Three Grades,
133 Hierophantic task.
133 three ordeals
133 knowing the law
133 the giver of Life,
133 child of the Prophet

133 be righteous
133 star-lit heaven;
133 the lovely Star!
133 abstrusion
133 smooth down
133 globed priest:
134 Osiris my self;
134 wild country
134 the Lord of Fire,
134 O God of mine,
134 deep secrets
134 Space and Time;
134 corpse of Osiris
134 Adonai! Adonai
134 the lips of Adonai.
134 delicious wine
134 to me; no thing
134 One is Thy Spirit,
134 winged globe
134 Stable Abode
134 that which remains.
134 I lift up my head,
134 A feast for fire
134 I weave my spell.
135 a million flowers
135 A circuit of pines,
135 of the Magister;
135 his basilisk eye
135 he is the Vessel.
135 dead matter.
135 extreme love,
135 the Sixfold Star
135 lovely hands
135 let Asar be with Isa,
135 the axle of the wheel,
135 Another prophet
135 this mystery
135 Truth is delight.
136 spiritual alchemy,
136 the Single One,

136 the Left-hand Path,
136 They concealed
136 [in this symbol]
136 a crust of earth
136 I who am thou am he,
136 delicious one,
136 wine of the earth
136 Isis and Osiris
136 I am Ra-Hoor-Khuit;
136 arms in battle
137 gilded horns!
137 the sixfold gold
137 limitless sphere
137 secret stone
138 I love Thee, O God!
138 the core of flame.
138 Lord of Silence
138 Apep deifieth Asar.
138 the carrion earth.
138 the three days
138 a greater feast
138 catch the promises;
138 There is a secret
138 the warrior Lord
138 all fools despise!
139 Here is Nothing
139 Isis my mother,
139 Here is Nothing
139 equilibrated.
139 a loathsome thing,
139 the spirit of man.
139 little crazy boy
139 Arise, O Nile-God,
139 the all-sweeping air
139 the Death of Asar,
139 is the crown of Ra
139 the Vast Sacrifice,
139 thou slain One.
139 This also is secret:
139 leaping laughter

139 hither homeward;
139 Paste the sheets
140 O pillar of lightning?
140 sun of glory,
140 the whole heaven.
140 the Pain of the Goat
140 the Overworld
140 extreme bliss
140 vulgar things.
140 Upper Heaven
140 the Lord Adonai,
140 petal of amaranth,
140 the Phallus of Asar.
140 adorable water;
140 shalt light flame like
140 the winds of pale
140 abyss of wine.
140 fresh springs
140 formless fire,
140 Infinite Stars
140 rich fresh blood.
140 your orison:
141 Ye shall be free.
141 shining waters,
141 the Image of God;
141 the Infinite Chain.
141 a young boy
141 double power
141 my mistress;
141 secret centre,
141 The word of the Law
141 the man of Earth.
141 The word of Sin
141 so that all disappear.
141 one, one, one;
141 all is ever as it was.
141 my servant.
141 overthrow thee,
141 the first ordeal,
142 Thou open eye.

142 a waning moon.
142 a million imps of hell.
142 a black eunuch;
142 a million moons;
142 invisible point,
142 the Exalted One.
142 Star of Ruby.
142 stand upright;
142 balanced power
142 Star of the Flame.
142 golden dawn
142 the Flaming Star
142 arched for love,
142 style of a letter;
142 particle of dust
142 the love of Nu
142 be upon them!
142 attack without pity
142 laugh at their fear:
142 I will slay me her child:
142 Mary inviolate
143 naked purple
143 The very soul
143 the yellow sand,
143 golden nipples;
143 two score bulls,
143 Neapolitan boy
143 old grey land,
143 the flaming God
143 dark byways
143 ultimate end
143 Black Brothers
143 Thou knowest
143 Thou art Typhon,
143 Thou art Python,
143 Play of the Magician.
143 Self of myself.
143 great impurity.
143 old grey land.
143 I, Apep the Serpent,

143 Apep the Serpent,
143 conquerors.
143 Also the lady Maat
143 heart of the Sphinx
143 thou knowest
143 the Twelve Rays
143 lord of Thebes,
143 any other thing;
143 chief of all! I am Nuit,
143 Thou knowest!
143 number is 11,
143 rich headdress.
143 the Book of the Law.
143 Thou knowest
143 smite the peoples;
143 thou knowest.
143 Lord of Thebes,
143 all the quarters,
143 the Book of the Law
143 circle squared
143 pillars of the world!
143 The Book of the Law
144 the burden
144 the Attainment
144 Thy blood-thirst,
144 milk of the stars.
144 Every breath,
144 a messenger
144 the Royal matter.
144 milk of the stars;
144 Circle of Emerald
144 the sea of blood!
144 milk of the stars.
144 length of days.
144 the wine of Iacchus;
144 in the hollow sphere
144 love and love.
144 Serpent flame
144 these runes
144 a feast for water;

144 lift up thine heart
144 upon the cross.
145 uttermost hills.
145 distant flute,
145 at my right hand!
145 humble ones
145 the exempt adept
145 winged secret
145 lambent flame
145 the dew of her light
145 this Book of the Law,
145 There is no god.
146 the insane folk
146 my little puppets
146 a single ruby;
146 the shining god,
146 the pool of Thy heart,
146 by the lightning!
146 Come, O ye gods,
146 I am the Revealer
146 And in soft light.
146 deep amethyst,
146 I have hit; yea, I have hit.
146 oil of the Magister;
146 foamless glory
146 great ablution,
146 the dissolving
146 Ocean of the West.
146 Children of Earth!
146 heavenly kiss
146 become perfect.
146 I am The Empress
146 Also reason is a lie;
146 A feast for Tahuti
146 kisses of Nu.
146 Art thou sorry?
146 slaves that perish.
146 hail! hail: prophet of Nu!
146 Holy Chosen One.
146 A L. What meaneth this,

146 one to follow thee:
146 he shall expound
146 Great Equinox;
146 Let her kill her heart!
146 the Force of Coph Nia -
146 the fan of a peacock.
147 dark mantles;
147 blessed One!
147 a man of the West
147 upon mine harp;
147 joy in the music,
147 life to a new aeon;
147 the Cow of Heaven!
147 of Isis the mother
147 just merchant
147 amorous one,
147 five and sixty
147 His Splendour
147 beyond space.
147 the Outer College.
147 manifestation
147 I am Infinite Space,
147 do ye also thus.
147 the veiled sky,
148 Afloat in the aether,
148 flame of the pyre.
148 glory of Bacchus.
148 many moons,
148 an infinite ray;
148 Inverted Palace.
148 centre of bliss!
148 there is no thing,
148 the sickle of death.
148 Bind nothing!
148 a rich headdress.
148 the hiding of Hadit.
148 learn the secret
148 Come unto me
148 The half of the word
149 spout of blood

149 mine incense.
149 inhuman voice!
149 my Titan bulk
149 the teeth of the gale,
149 I leap from pool to pool
149 my beautiful
149 the river of space
149 this ocean of love!
149 Abyss of Glory.
149 Absolute Bliss.
149 the rule of the Tao.
149 the Head of the Hawk,
149 the Lord of Glory,
149 I beheld a vision
149 abyss of glory
149 beloved One,
149 Thou beloved
149 infinite range;
149 O Minute One!
149 wizard fount.
149 the ancient one,
149 my beautiful,
149 no thing, verily,
149 divine Adonai,
149 Her life is within me.
149 sacrifice of blood;
149 lotus of the spirit,
149 your fill of love!
149 I am above you
149 one of Heaven,
149 pain of division
149 lust of result,
149 My prophet is a fool
149 the floor of the palace.
149 I and my Nuit
149 Aye! feast! rejoice!
149 thou shall reveal it:
150 Change is Stability,
150 the uttermost
150 O desolate soul

150 every thought,
150 crown of violets
150 golden woman,
150 the human voice
150 stooping starlight.
150 a lambent flame
150 the floor of that palace
150 the worship of Nu:
151 the first snowfall.
151 very rapture:
151 shaken marble,
151 a small dark orb,
151 one great flame,
151 the Universe
151 body of stars.
151 the sleep of Shi-loh-am.
151 ineffable bliss;
151 the darkness
151 like a wanton goat;
151 O my beloved,
151 This heart of mine
151 stagnant water.
151 bed of flowers
151 desirable one
151 Lord of Initiation.
151 his seat in the East
151 the vice of kings:
151 I am not for them.
151 a babe in an egg.
151 moon, monthly;
151 to fly or to smite!
151 pity or quarter;
151 awful torment:
151 With my Hawk's head
152 Selflessness
152 Thou satyr God.
152 Delightful Ocean.
152 the Wheel of the Spirit.
152 the English Alphabet;
152 Double Wand

153 O glory of Priapus!
153 the heart of the pearl.
153 Abyss of Sapphire!
153 gallows of infamy
153 O Self of myself.
153 the infinite sleep
153 four corners,
153 the Lords of Time
153 the Vault inane,
153 and she a moon.
153 love will redeem
153 pass through fire;
153 lie in my bosom.
153 blessing & worship
153 the Abomination
153 winged snake
153 a reproduction
153 secure thy pen.
153 ultimate sparks
154 that World-Elephant.
154 beautiful God!
154 a guard of Water
154 core of the mind.
154 the Beetle appears.
154 Nubian slave,
154 Adonai, my lord,
154 my Lord Adonai,
154 Beautiful God.
154 beyond Love;
154 beds of purple,
154 I will alienate her heart:
154 she shall achieve Hadit.
154 There is success.
155 Original Nature
155 the whole heavens,
155 ivory breasts
155 the Heart of Blood,
155 this harlot maiden,
155 Thou art the Word,
155 the Horror of Time

155 a crown of violets
155 starry heaven
155 upon mine altar,
155 you unto me.
155 the God who giveth all.
155 Bacchus and Apollo;
155 secret and apart.
155 the No-Thing-Tree
155 my sacred heart
155 threefold book
155 the Lord initiating.
155 love under will.
155 The Five Pointed
155 Put on the wings,
155 Pity not the fallen!
155 he shall expound it.
155 worship to the prophet
155 of the lovely Star!
155 a proof to the world.
155 cattle little and big:
155 your refuge
155 made by hand;
155 the blind ones.
155 beauty's sake
155 an Universe;
156 Thou and I will kiss,
156 The songs of me
156 hiding the Purity
156 form manifest.
156 Pan was ever Pan
156 infernal homage
156 let the End awake.
156 trackless wastes
156 there is an end.
156 Thou hast no time
156 of the Elements,
156 Bosom of Nuit!
156 Identity of Thee!
156 immortal kisses,
156 web of the Magician.

156 ivory enamels.
156 the Impressions.
156 chosen of Adonai,
156 a Thunderbolt,
156 of the Holy Graal, that is
156 desire toward it.
156 water of the North;
156 forcefulness;
156 all symbolic things
156 Holy Ancient One
156 Land of No-Thing.
156 my servants
156 The word of the Law is
156 The word of Sin is
156 My number
156 for ever. Nuit!
156 eternal ecstasy
156 Amen. This is of the 4:
156 a mask of sorrow:
156 masked ones
156 my servants:
156 drink, drink
156 your armour;
156 eyes of Jesus
156 There is an end
156 night-blue sky.
157 the fox and the hole.
157 loose the lightning.
157 the canopy of night.
157 I adored the God.
157 O blessed One!
157 seed of sorrow.
157 melancholy eyes.
157 O blessed one,
157 queen of Pharaoh,
157 a little heap of dust
157 that heath of scrub.
157 Thy Beginning!
157 Rays of the Crown.
157 the House of God.

157 I am everywhere,
158 golden smoke.
158 Absolute Truth.
158 ineffable flower.
158 the shame of Khem.
158 the waters of Maim;
158 the dweller of Nile!
158 the greater adept.
158 an infinite kiss!
158 a new sacrament,
158 a satyr in silence,
158 what shall be the sign?
158 trance or swoon,
158 the Hierophantic task.
158 stars! Love is the law,
158 Nu my bride.
158 the poor and sad:
158 secret Serpent
158 the child of the Prophet
158 the star-lit heaven;
158 the abstruption
158 Mercy let be off:
158 God and beast
158 the globed priest:
158 business way.
159 the corpse of Osiris
159 Be still, O my soul!
159 the river of Amrit
159 our blue gleam ---
159 the chariot of the flesh,
159 O Thou beloved
159 O beloved One,
159 infinite stream!
159 secret magistracy;
159 O Holy Exalted One,
159 Millions-of-Years,
159 the abyss of height
159 my unveiling
159 The winged globe,
159 the starry blue,

159 my knowledge!
159 his one, one, one;
159 are not they the Ox,
159 Supreme Ritual,
159 modest woman;
159 the fall of Because,
160 a crown of thorns
160 devilish strong.
160 a sunny tree.
160 the dimmest hollow!
160 torrent of gold;
160 then a giant arose,
160 children of men?
160 forgotten lute.
160 Queen of Night.
160 the priest of Nuit,
160 the ritual of the Seal.
160 no difference.
160 Children of men!
160 my name Nuit,
160 great mystery
161 tempered steel;
161 whiter than a woman
161 secret language
161 balancing all things
161 force of the waves.
161 a death and a birth.
161 the voice of Adonai:
161 the light, faint & faery,
161 I am the axle of the wheel,
161 a further secret.
161 invisible house
161 shape of the letters
161 Hawk-Headed Lord
161 Hail! ye twin warriors
162 His holy banquet.
162 gold and silver.
162 the Path of the Adepts,
162 the body of flesh;
162 without one speck.

162 Ah! my Lord Adonai,
162 licking tongues
162 Mount Meru.
162 Great Goddess,
162 the Eightfold Word
162 Trinity of Triads
163 O goat-hoofed One,
163 the unclean dog.
163 Universal Heart.
163 the Lord of Silence
163 the distant land?
163 the birds of the air
163 the belly of thy wife,
163 Isa the sufferer;
163 the joy of the world.
163 The stops as thou wilt;
163 the ways of the Khu!
163 O winged snake
164 Olalam! Imal! Tutulu!
164 the words of topaz,
164 Thou the serpent.
164 O my Lord Adonai,
164 the Fear Invisible
164 ancient dragon
164 a beautiful water?
164 manifold mercy;
164 the hearts of men
164 I am the warrior Lord
164 I am the Hawk-Headed
165 Nerodha-Samapatti.
165 a gaunt swift camel
165 between the pillars
165 damsels with pearls
165 between the pools.
165 gleams of ruby
165 the night shall cover all.
165 a great mystery.
165 Chaos her lawful Lord;
165 the face of thy father.
165 indivisible point

165 the Infinite Stars
165 prophet and slave
165 her lovely hands
165 the order & value
165 Kill and torture;
166 splendid meats!
166 below Earth and Hell.
166 my father's father;
166 millions of millions
166 a drop of the poison
166 For I am divided
166 certainty, not faith,
166 my secret temple -
166 the cube in the circle.
166 enginery of war!
166 your enemies;
166 my vengeance
166 The plumes of Maat.
166 the tail of the scorpion,
167 I am a fool to love Thee;
167 O my flaming God,
167 I love Thee! My God!
167 Chinese colouring,
167 the Star of the Flame
167 Nothing is a secret
167 the style of a letter;
167 a Circle in the Middle,
167 the blue-lidded
167 not extended,
167 none indeed.
167 the Star & the Snake.
167 higher than eyesight.
167 obtain the order
167 be strong in war.
167 be untouched
168 stars and stars
168 O beautiful boy!
168 the powers of the oak.
168 I love Thee! I love Thee!
168 Stainless Abode.

168 O thou darling fool!
168 my excellent one,
168 Omnipotent God.
168 infinite tunes.
168 heart of the creation,
168 thou brilliant One,
168 the play of the Magician.
168 Apep, Thou art Adonai
168 bars of the prison
168 I swing the thurible
168 the old grey land.
168 molten sea of Joy;
168 I who reveal the ritual
168 Invisible Throne;
168 the heart of the Sphinx
168 ravens of death,
168 the glory of Adonai,
168 my chosen ones.
168 ever To me! To me!
168 All these old letters
168 I have a secret glory
168 the Lord of Thebes,
168 Lord of the Forties:
169 Thou Gladiator God!
169 the milk of the stars,
169 the Pillar is 'stablished
169 beyond Decay.
169 sevenfold veil
169 venerable God,
169 the Milk of the Stars.
169 Aiwass the minister
169 the Serpent flame
169 calling forth the flame
169 the law of the strong:
169 open brass work:
169 burn thereon
170 the universal life.
170 the navel of Nuit,
170 I at the end am slain,
170 the seven stars

170 half of the equation,
170 man and woman
170 the King's Chamber.
171 the crater of Citlaltepētl.
171 running water
171 the Magister mine,
171 penniless ones
171 Thy bridal chamber.
171 the great ablution,
171 purple flower-flame
171 Gates of Amēnti.
171 I burn the sacrifice
171 burn the sacrifice
171 Wisdom and Folly,
171 these mysteries
171 My number is
171 their numbers
171 the kisses of Nu.
171 my secret house.
171 lust & power of lust
171 the Great Equinox;
171 And Abrahadabra.
171 the word of the God
172 O silence! O rapture!
172 the infinite Far-off;
172 I am a mighty vampire,
172 the abyss of depth.
172 the Lord of Creation.
172 treacherous metal
172 five hundred
172 the exalted, the great.
172 secret ardours
172 ye shall wear rich jewels;
172 exceed by delicacy;
172 convey it with worship,
172 star-splendour,
173 His Original Nature
173 the flame of the pyre.
173 Ithuriel the strong;
173 spinning worlds

173 savour averse.
173 a terrible disease
173 nectar of the Gods.
173 music of the lutes
173 three-angled heart
173 the Pillars of Hercules
173 horned cerastes,
173 sword and spear,
173 Five Pointed Star,
173 King against King!
173 the Ateph crown of Thoth.
174 Thou art My Lover:
174 that corner-stone!
174 the wizard fount.
174 secret sacrament.
174 the golden thread,
174 the invisible glory.
174 a venerable God,
174 Everlasting One;
174 He made the worlds.
174 the lover of Adonai,
174 outward brilliance.
174 the Kings of AEgypt.
174 the pain of division
174 priest of the princes,
174 They are not of me.
174 Ra-Hoor-Khu is with thee.
174 covered with jewels,
174 nought remains.
175 I play upon mine harp;
175 informeth all things.
175 O thou Serpent Apep,
175 a liquor clear as water.
175 the stooping starlight.
175 understand
175 beasts of women
175 victorious armies,
175 rapture of the earth,
175 the Beast & his Bride
175 By Bes-na-Maut

176 the eternal snows.
176 the Image of an Image
176 terrible serpent
176 the end of all things!
176 thrice in every way;
176 mother of the Gods!
176 the ineffable bliss;
176 the desirable one
176 subtle decoction
176 the Lord of Initiation.
176 City of the Pyramids,
176 Be strong, o man!
176 the pit called Because,
176 Is fear in thine heart?
176 yonder beggar
176 eight and ninety
177 I love Thee, O my God!
177 priest of Ammon-Ra,
177 that shaken marble,
177 the mighty sepulchre,
177 a steep mountain
177 the thick black smoke
177 the five wounds
177 upon the black earth;
177 burning hearts;
177 sun of midnight
178 the abyss of stars
178 Name of Thy Name,
178 Source of Creation;
178 heart of corruption,
178 O thou brilliant One,
178 O day of Eternity,
178 supernal ecstasy
178 a cup of green wine.
178 Force, Fantasy, Fire;
178 gemmed azure
178 every way perfect.
178 all these mysteries
178 all their numbers
178 coiled splendour

178 perfect, being Not,
178 the wretched & the weak:
178 ill-ordered house
178 The ways of the Khabs
178 So that thy light is in me;
179 the Lord of the Gods.
179 Mountain of Fire.
179 the ineffable glory
179 Atheism and Theism.
179 the little crazy boys.
179 works of the Magician.
179 the Lord of the Gods
179 the pillar of the Infinite
179 Thou shalt be secret,
179 none shall suspect
179 ruddy clouds
179 the chance of union.
179 That Thou Must Die:
179 strange drugs
179 a light undesired,
179 Scarlet Concubine
180 Thou delicious God,
180 a little singing-bird.
180 the weight of the waters;
180 shells of Abaddon.
180 the starry heaven
180 Babalon the Mother
180 the white and the black
180 lightning nested!
180 wandering stars
180 my secret centre,
180 bending down,
180 the threefold book
180 the circumference,
180 Knowledge & Delight
180 to hell with them, master!
180 kisses of the stars
180 thou art overcome:
180 prophet of Ra-Hoor-Khu!
180 death is the crown of all.

180 it shall be your Kiblah
180 miraculous colour
180 count well its name,
181 Also the Woman arose,
181 her body of stars.
181 Around the globe
181 I have dissolved it all.
181 Abominable Ones;
181 black and terrible
181 I am the God who giveth all.
181 darkly splendid
181 the gate of her sister.
181 the reins of the Chariot
181 never-ending
181 the work of the wand
181 Sixty-one the Jews call it;
181 All words are sacred
181 the eyes of Jesus
181 crapulous creeds.
181 the night-blue sky.
181 the crowned beast.
182 the First and the Last.
182 So I adored the God.
182 accursed domain
182 domain of the Three,
182 unto the end of all.
182 ravening storm
182 crown of mine heart!
182 mother of emerald,
182 the joy of all the spring.
182 I the Serpent clasp Thee;
182 demon tentacles;
182 pestilence and evil;
182 by two and by two
183 My destruction,
183 the Absolute Truth.
183 tremulous throat!
183 rejoice exceedingly.
183 Verily and Amen!
183 Thou light and delight,

183 kings and captains,
183 pure flame without oil.
183 the Sphinx of the Gods,
183 the stability of the altar
183 the name of the Lord
183 Divine Perfection.
183 o scribe and prophet,
183 no expected house
183 splendour & pride;
183 grave mysteries;
183 the secret Serpent
183 the seal of the promise
184 the filthy one! the dog!
184 they cry against thee.
184 the Thought of Adonai
184 lion-roar of rapture.
184 our Lord the Beast.
184 Sekhet, the lady of Asi.
184 I am the hideous god;
184 the Supreme Ritual,
184 the word of Heru-ra-ha,
185 Master of the Temple
185 O heart of my mother,
185 all in the mother-of-pearl.
185 the forgotten lute.
185 I beheld corruption.
185 Lord of the Garden.
185 Soul of the desert;
185 altars of the Ghebers,
185 the Queen of Night.
185 formidable affright:
185 the old Slime of Khem
185 the great day of M.A.A.T.,
185 Master of the Temple
185 I am master to accomplish.
185 I am the winged globe
186 I come forth into the light?
186 the whole Universe
186 the Garden of Spices.
186 sixfold star of glory

186 through the deep sea,
186 Snake of Emerald,
186 Verily Thou art not.
186 black shining waters,
186 I have mastered Her,
186 the Day of Be-with-Us.
186 the day of Be-with-Us.
186 our Lord the Sun.
186 four hundred
186 But they have the half:
186 unite by thine art
186 trees of Eternity.
186 slaves of because:
186 our passionate peace,
186 Thou knowest not;
186 a word not known.
186 the Hawk-Headed Lord
187 bind the Invisible,
187 the chain of systems
187 I beheld Thee visibly;
187 the Ibis-headed One
187 Land of No Desire.
187 a fair strong woman
187 aflame as an aureole,
187 the flowers are aflame.
187 the dwellers in Thebai
187 like a Thunderbolt,
187 whose name is Truth.
187 the Eye and the Tooth,
187 the Trinity of Triads
187 her lithe body arched
187 the naked brilliance
187 Close it in locked glass
187 the others are secret;
187 old sweetnesses;
188 the Mystery of Pan.
188 My God, how I love Thee!
188 the house of Pertinax.
188 the Bennu bird
188 the Life which abideth in Light.

188 with a tinge as of blood.
188 a jet Nubian slave,
188 the fruit of the just.
188 the Bennu Bird
188 swallow up Asi and Asar,
188 black lips of perfection.
188 a white cat upon the roof
188 a pure flame without oil.
188 the blade of the Phallus.
188 clad in purple robes
189 With the Wand createth He.
189 the grade of Practicus
189 go back into the world;
189 green porch of malachite.
189 the holy house of Hathor;
189 Thou hast no time Past,
189 fangs of Eternity
189 the ancient dragon
189 Uraeus serpent,
189 Yea Than, yea, Theli, yea, Lilith!
189 a Word and a Deed;
189 the end of the book,
189 Gnarled Oak of God!
189 like a satyr in silence,
189 yielding of the Yoni
189 bend upon them!
189 The key of the rituals
189 one particle of dust
189 complement of Nu
189 my throne and place.
189 pity and compassion
190 the King thy Brother.
190 subdue all things.
190 ultimate nameless.
190 How shall I indite songs,
190 buds of the lotus.
190 sign of the Magistry,
190 the chariot of eternity;
190 the sigil of the demon.
190 the Word and the Fool.

190 in my secret temple -
191 the devouring Light
191 the outermost places
191 then grew a new birth,
191 a faun of the forest.
191 Eternity and Space;
191 the Magician and his play.
191 wilderness of Time!
191 the blade of the Pylon,
191 beyond the Stars.
191 continuous one
191 the work of the sword;
192 O ever-weeping One!
192 Roses of Macedonia.
192 yon petal of amaranth,
192 the coils of the serpent!
192 an Universal Heart.
192 Poison of the Infinite
192 O Thou who beholdest all!
192 Is a God to live in a dog?
192 tell them this glad word.
192 Spelling is defunct;
192 turn and strike!
193 Art Thou not Pan? I am He.
193 under my hand:
193 a song of freedom.
193 I read in a great book.
193 the Stainless Abode.
193 On the corpse of Osiris
193 white and glistening;
193 Blind Worm of Slime.
193 the Slayer in the Deep.
193 a Pylon, and a Snake,
193 unutterable joy.
193 Chapel of Abominations.
193 every triangle alike!
193 the ravens of death,
193 take your fill of love!
193 Queen of Heaven;
193 the ordeals I write not:

193 I am not extended,
193 I am none indeed.
193 deem not of change:
193 Oh! thou art overcome:
193 X 24 89 R P S T O V
193 24 89 R P S T O V A L.
193 a sword in my hand
193 each man and woman
193 its failure is a key also.
193 of the word of the God
194 ambiguous things?
194 the utmost heaven,
194 not the Universe;
194 a rood of glowing gold!
194 Reap thou, and rejoice!
194 a pale image of fine gold.
194 unto the mighty cities,
194 I fly and I alight as an hawk:
194 the womb of his mother.
194 in the navel of Nuit,
194 The Khabs is in the Khu,
194 there is no other God
194 mantras and spells;
194 all words and signs.
194 thou hast all in the clear light,
194 a veiling of this shrine:
194 he shall perish with the dogs
194 damned for a dog!
194 I never knew them.
194 laugh in my honour
194 But exceed! exceed!
195 the grade of a Magus,
195 the Equinox of Osiris,
195 the shadow of thy glory
195 the land of Fairy Sleep.
195 Wrath of the Elements,
195 the day and the night;
195 fountains of water
195 this Invisible Throne;
195 the Eye in the Triangle,

195 the Chariot of the Sphinxes,
195 Abrogate are all rituals,
195 thou wast the knower,
195 There is a secret door
196 reflecteth Mercury
196 Then was the Adept glad,
196 feast on the cool grass!
196 I have possessed Her,
196 the Glory abideth within.
196 the house of happiness.
196 this ritual of the Holy Graal,
196 already established.
196 the Genitor-Genetrix
196 the Mind of the Father
196 drink sweet wines
196 every heart of man,
196 for ever. Nuit! Hadit!
196 To worship me take wine
197 a fire to the Lord of Fire,
197 glorious galloping God!
197 in the centre of bliss!
197 of the Secret of Things.
197 Then was there silence.
197 white as milk of the stars;
197 I am one with the Eternal
197 This is all mine, who am Not.
197 Matter and Motion;
197 beyond the waters.
197 unfledged eaglet;
197 O boy of beatitude!
197 a foolish city forgotten;
197 the land of the Elephant,
197 shameless in deed
197 observing the time.
197 Every number
197 winged secret flame,
197 Nu! the hiding of Hadit.
197 Prophet and his Bride!
197 am I as a babe in an egg.}
197 I shall deal hardly with them.

197 unveils the veiled
197 uttermost showed!
197 the Universal Peacock.
198 this invisible marvel!
198 the shipmaster is afraid.
198 I shall not ask thy name.
198 lover in the moonlight.
198 the music of the lutes
198 Magister V.V.V.V.V.
198 beyond the grave:
198 the one and the other.
198 Behold! it is revealed
198 For he is ever a sun,
198 ye are not so chosen.
198 refuse not thy wife,
198 Accursed! Accursed
198 There are four gates
198 The Five Pointed Star,
198 I love you! I love you!
198 magnificent beasts
198 of the moon, monthly;
198 dusk wet streets,
198 Despise also all cowards;
199 I am like a black eunuch;
199 the chains of ignorance,
199 the sign of the master
199 Hermes the Invisible.
199 concourse of things.
199 the Everlasting One;
199 Hadit. The winged globe,
199 O Ankh-af-na-khonsu!
199 prince-priest the Beast;
199 the priest of the princes,
199 thou be of the princes,
199 the fools mistake love;
199 He, my prophet, hath chosen,
199 Ra-Hoor-Khuit! The Sun,
199 ye shall smite the peoples;
199 the Word Abrahadabra.
200 understandeth;

200 the curse of His grade
200 He must speak Truth,
200 First falls the silly world;
200 a boat of mother-of-pearl
200 that formless abyss
200 Mysteries Averse.
200 thou Abyss of Sapphire!
200 cloudy diamonds,
200 pearls of fecundity;
200 Masters of the Temple
200 apostle of infinite space
200 thus. Bind nothing!
200 unite the divided
200 I and the earth are one.
200 Equinox of the Gods.
200 thy Kaaba a clerk-house:
200 Scarlet Woman beware!
200 the writing of the Beast;
201 the heart of the seeker
201 Yea! the night shall cover all,
201 coils of the old serpent,
201 the mother of the Gods!
201 courtesan of Corinth.
201 I was alone before Thee.
201 Horror of emptiness,
201 blade of the serpent,
201 the unchanging One.
201 the many & the known.
201 existence is pure joy;
201 there is that which remains.
201 invoking Because,
201 Enough of Because!
201 the stele of revealing
201 I forbid argument.
201 a rich man from the West
201 Lighten the ways of the Ka!
202 the priest of Ammon-Ra.
202 the colours are many,
202 pools of adorable water;
202 Nuit, continuous

202 Ye are against the people,
202 the fresh blood of a child,
202 thy star-splendour,
202 the God enthroned
202 the sun of midnight
203 a thing unnameable.
203 the Name of Thy Name,
203 the Source of Creation;
203 a parricidal pomp of atheists,
203 the supernal ecstasy
203 They beheld not God;
203 the Cup of His gladness
203 Had! The manifestation
203 Nuit. The unveiling
203 the gemmed azure
203 the nations of the earth
203 pleasure and purple,
203 my people, rise up & awake!
203 lift up thine heart & rejoice!
203 destroy the traitors.
203 the Vault of the Adepts
204 this saying is Of All Truth.
204 the Mountain of Fire.
204 sunlight above them,
204 all the systems of earth
204 a little child for perfection.
204 the Fool that heedeth not
204 the Altar of the Holiest One.
204 the priestess of Ahathoor
204 the works of the Magician.
204 sweet oil of the Magister;
204 drain out thy blood
204 Thanksgiving to God!
204 the chosen priest & apostle
204 three ordeals in one,
204 the lofty chosen ones
204 the emblems of death.
204 mysteries hidden
204 I am perfect, being Not,
204 fear not that any God

204 shall deny thee for this.
204 Because and his kin!
204 in the light of my bride:
204 find new symbols
204 uplifted in thine heart;
204 the Scarlet Concubine
204 the blood of the saints.
205 a myriad bright ones.
205 transcendent heat;
205 supreme realization,
205 Osiris afloat in the tomb!
205 exceeding torment.
205 intolerable Essence.
205 this heart of corruption,
205 in the web of the Magician.
205 the shells of Abaddon.
205 a Sixfold Star that flameth
205 music and beauty,
205 the burning ones,
205 the creation of the world,
205 lover, if thou wilt, depart!
205 the joy of my rapture!
205 Where I am these are not.
205 tribulation of ordeal,
206 the grade of a Magister
206 Thou strivest ever;
206 Not as thou canst see.
206 O Thou beloved One!
206 the secret Place of Silence.
206 the Abominable Ones;
206 thou raisest up the altar
206 the secret of the Holy Graal,
206 Now riseth Ra-Hoor-Khuit,
206 lady Maat with her feather
206 hidden in Amennti;
206 His intelligible essence,
206 thy death shall be lovely:
206 whoso seeth it shall be glad.
206 Ye shall be sad thereof.
207 the curse of the grade

207 the crown of mine heart!
207 The summons on high
207 The swan being silent,
207 thou serpent-woman!
207 luscious devil of Italy;
207 lightnings increased
207 on his circumference.
207 the fallen universe.
207 like a hound in the leash.
207 I am still secret and apart.
207 the beauteous one:
207 Be goodly therefore:
207 Is the word exhausted?
207 Death is forbidden,
207 What meaneth this, o prophet?
207 look forth upon men,
207 Another prophet shall arise,
207 this line drawn is a key:
208 the mind of a Magister.
208 O how I love Thee, O my God!
208 Strange and mystic,
208 the sevenfold speech.
208 this cipher hath some value;
208 Adonai, my beloved,
208 thine infinite stream!
208 Thy marvellous spear.
208 as a pure flame without oil.
208 'stablished in the void.
208 great water of the North;
208 the Divine Perfection.
208 warrior lord of Thebes,
208 what thou wilt shall be the whole
208 means and means.
208 But always unto me.
208 Nuit! Hadit! Ra-Hoor-Khuit!
208 L. What meaneth this, o prophet?
208 trodden serpent
208 Let him not seek to try:
209 His initiation to the Grade.
209 The sound of a flute

209 songs upon the lyre.
209 the flower of my youth.
209 At the head of the altar gold,
209 a watering of the flowers.
209 re-veil Thy perfections.
209 splendour of Nuit;
209 wisdom of Ra-Hoor-Khu-it.
209 I am the secret Serpent
209 reward of Ra Hoor Khut.
209 O winged snake of light,
210 impenetrable forest.
210 one that shall avail to open it.
210 the Weak One the Mother
210 the Master of the Temple
210 the light that is absorbed.
210 the fury of the storm!
210 O thou Abyss of Sapphire!
210 O my lover supernal,
210 the Lord of the Garden.
210 the Soul of the desert;
210 into the desolate land
210 Adonai delighteth in me,
210 the Master of the Temple
210 even as Thou art Not.
210 Let Asar be the adorant,
210 four gates to one palace;
210 regenerate the world,
210 my bride is eleven.
210 o prophet? Thou knowest
210 discover the key of it all.
210 of Silence & of Strength;
210 the Rose and the Cross.
211 seven vultures
211 His weapons fulfil the wheel;
211 I am Gargantuan great;
211 I love Thee! O my darling,
211 O blessed One! O God!
211 the Sacrifice of Maidens.
211 the laughing face of Eros.
211 a single invisible point,

211 throughout the aeons.
211 perfume as of roses.
211 Most Holy Ancient One
211 Thy Permutation One!
211 There is One God alone,
211 the company of heaven.
211 Divide, add, multiply,
211 the trees of Eternity.
211 this is the law of the strong:
211 Whose words are truth.
212 With the Cup preserveth He.
212 Thou art like a little white goat
212 at last the harper was silent,
212 a luscious devil of Italy;
212 the Goat and the Crocodile;
212 a flaming gash in the sky.
212 the Image of a Sixfold Star
212 with hoarse cries upon the
212 Thus ye have star & star,
212 the flame of the hearts of all
212 Yet she shall be known
212 Strive ever to more!
212 prophet of the lovely Star!
212 I adore thee in the song
212 not only in the English -
212 in red ink and black
213 the Mystery of Change,
213 the like and the unlike.
213 the mighty darkness.
213 thou knowest the black,
213 the black lips of perfection.
213 the fair queen of Pharaoh,
213 the penned Indus,
213 all-touching, all penetrant,
213 body arched for love,
213 I am the naked brilliance
213 o my people, rise up & awake!
213 splendour & rapture!
213 our bed in working!
213 A L. What meaneth this, o prophet?

213 From gold forge steel!
214 Thou art a little white rabbit
214 black specks of nothing.
214 a world of Spice and gold.
214 O my darling, my lord,
214 Pregnant Goddess!
214 the Court of the Profane
214 thy lion-roar of rapture.
214 the groves of Eleusis.
214 Hadit the invisible glory.
214 the yielding of the Yoni
214 create the Infinite Bliss,
214 my heart & my tongue!
214 it is revealed by Aiwass
214 the joy of dissolution
214 the complement of Nu
214 infinite & unknown;
214 Begone! ye mockers;
214 Ah! thy death shall be lovely:
214 Open the ways of the Khu!
214 House of Ra and Tum,
214 Of Khephra and of Ahathoor.
214 at thy Kaaba a clerk-house:
214 professional soldiers
215 I remember the days
215 when I was cacique in Mexico.
215 the sign of the Magistry,
215 the crown of the pyramid
215 thou shalt long for death.
215 King among the Kings.
216 no god has read the whole.
216 I invoke Thee no more;
216 abyss of infinite space.
216 mountain of lapis-lazuli,
216 I am come who should come;
216 Adonai, divine Adonai,
216 the Sacrament of the Graal
216 cast out into the abyss
216 God is exceeding great.
216 he hath girdled the globes.

216 a deep trance or swoon,
216 the threefold book of Law.
216 ♀ is not the Star.
216 the light higher than eyesight.
216 Beware! Hold! Raise the spell
216 printed beautifully
216 he understandeth
216 through the first ordeal,
216 the whole vault of the night.
216 There is dew on all the fire.
217 great God Terminus!
217 O beloved One, O Lord
217 God of the Universe,
217 offering of intoxication.
217 the Poison of the Infinite
217 the taint of generation.
217 the darkness of earth.
217 the echo of your kisses.
217 tremulous rapture
217 darkness of the earth.
217 Master of the Temple of A.'A'.',
217 a fool with his one, one, one;
217 winners of the Ordeal x.
217 another king shall reign;
217 I am the Angel of the moon.
217 the rending of the veil.
218 the nostrils of the stars.
218 a nidding knave!
218 understand not
218 the Chapel of Abominations.
218 the Scarab, the Lord Kheph-Ra,
218 Let him sit and conjure;
218 o warrior lord of Thebes,
218 the Queen of Heaven;
218 but close into the word.
218 lapis lazuli & jasper are there;
218 the rituals of the old time
218 Yet there are masked
218 ones my servants:
218 There cometh one to follow

218 the Battle of Conquest:
218 Sacrifice cattle little and big:
218 Appear on the throne of Ra!
218 who shall discover the key
218 he hangs upon the cross.
218 a pool of clear golden water.
219 combine Sat-Chit-Ananda,
219 With the Coin redeemeth He.
219 the boat of shining steel.
219 the unutterable evil.
219 a certain ring of lapis-lazuli
219 my little amorous one,
219 by the tool of the graver.
219 I heard the voice of Adonai:
219 His rule in His kingdom.
219 thou art continuous!
219 the vault of my body;
219 the mantras and spells;
219 the little world my sister,
219 a caress of Hell's own worm.
219 Bear up in thy rapture;
219 The length of thy longing
219 Nu is your refuge
219 Success is your proof;
220 a little red worm on a hook.
220 an old worn wine-skin.
220 the stars and the atoms.
220 the swathings of the corpse;
220 the master by his insight
220 many and diverse
220 some secret language
220 But it is unintelligible ---
220 the Wrath of the Elements,
220 The fountains of water
220 the Day of Vengeance
220 Division of the Shadows.
220 My disciples are proud
220 adorable splendour.
220 in the Voice of the Master,
220 in Him the exalted, the great.

220 the Naught of our Lady
220 Hadit, my secret centre,
220 the knowledge of death.
220 R P S T O V A L. What meaneth this,
220 THE VISION AND THE VOICE
221 I behold a small dark orb,
221 I am the Eye in the Triangle,
221 in the forge of my soul,
221 the crown hath twelve rays.
221 I saw the ravens of death,
221 I am eight, and one in eight:
221 the waters of the Great Sea.
222 Deeper, ever deeper.
222 ineffable glory of the Path
222 the peace that is mother of war,
222 not the Khu in the Khabs.
222 the winged secret flame,
222 no difference made
222 the Hermit, and the Lover,
222 coiled splendour within
222 To me! calling forth the flame
222 It is a lie, this folly against self.
222 there is no God where I am.
222 the Prophet and his Bride!
222 they shall fall before you.
222 inspired forth-speaker
223 the Grade of Ipsissimus,
223 the true light shone forth.
223 the harlot in divers palaces;
223 but ye are my chosen
223 my love will redeem ye
223 Delight and bright glory,
223 in the day of your wrath.
223 ye shall be strong in war.
223 Let her follow me in my way!
223 Double Wand of Power;
224 every letter of this cipher
224 Thou art the Lord of Glory,
224 Seventy to her Four.
224 the concourse of things.

224 the prince-priest the Beast;
224 I am alone: there is no God
224 There is the dissolution,
224 We are one; we are none.
224 in the writing of the Beast;
224 hidden and glorious,
225 the demons of the Five!
225 the Naked Mountain
225 the cradle of royal Bacchus,
225 the Word came: O Thou! it is well.
225 the bliss of the Beloved!
225 Had! The manifestation of
225 Nuit. The unveiling of
225 the Equinox of the Gods;
225 To me! The Manifestation
225 Nuit is at an end. Nu!
225 these are the adorations,
225 Abide with me, Ra-Hoor-Khuit!
226 the Mystery of Sorrow,
226 I who was priest of Ammon-Ra,
226 Druid vestments.
226 the narcissus in his heart;
226 the coils of the old serpent,
226 the libation on Thine altars;
226 All things are sacred to me;
226 lambent flame of blue,
226 old letters of my Book
226 daughter of Sunset;
226 Is a God to live in a dog? No!
226 Be strong, o man! lust,
226 I will give you a war-engine.
226 I will bring you to victory
226 I say not, who shall discover
227 There is no more voice at all.
227 O great God Terminus!
227 a great lord and a comely;
227 the pools of adorable water;
227 the great snake of Khem
227 manifestation of Nuit.
227 there is no difference.

227 azure-lidded woman,
227 rapturous love-song
227 Manifestation of Nuit
227 verily thou shalt not die,
227 he that is filthy shall be filthy still.
227 Trample down the Heathen;
228 a scorpion ringed with fire.
228 Thou hast the Head of the Hawk,
228 That my Work may be right.
228 the mouth of the Magister
228 Mati, the Slayer in the Deep.
228 all night I delight in Thy song.
228 But they are not of me.
228 there are love and love.
228 there is a further secret.
228 I and my Nuit are one.
228 I droop down mine head,
228 But I will hide thee in a mask
228 Lift up thyself, o my prophet,
228 With it ye shall smite the peoples;
228 Let him not seek after this;
228 secret fourfold word,
229 the wine-press of Thy love.
229 a moon upon the ice-world.
229 the byways of thy being
229 an infinite burning.
229 nakedness of Nuit,
229 balanced power and joy
229 reflections distorted.
230 I am walking in an asylum;
230 I am the Fool that heedeth not
230 myself beneath a mask:
230 a black and terrible God.
230 The Empress & the Hierophant.
230 friends who be hermits.
230 their words are skew-wise.
230 Purple beyond purple:
230 There is a veil: that veil is black.
230 I am uplifted in thine heart;
230 To tremble before Thee:-

230 I will cast her out from men:
230 I want to go on to the holier place.
231 That which existeth without Form.
231 the sands of a slow river.
231 a solemnity of the silence.
231 a vessel of quicksilver.
231 O Lilith, thou serpent-woman!
231 Isis the mother of the Gods!
231 Yea! verily this is the Truth,
231 the unmajestic like harpies
231 a lambent flame of blue,
231 Hear me, ye people of sighing!
231 pure ecstasy for ever.
231 Nu in the star-lit heaven;
231 The crackling of the lightning,
232 the thigh of the most Holy One.
232 the forests of the lowland;
232 a grape upon the tongue
232 infinite preciousness.
232 beauty unspeakable
232 a beautiful courtesan
232 a woman clad in gossamer
232 I the Lord kindle a great light;
232 the touch of the Fire Qadosh
232 Aum! All words are sacred
232 the secret Serpent coiled
232 Hawk-headed mystical Lord!
232 I am thy Theban, O Mentu,
232 strike at the worship of Nu:
232 Through the second, gold.
232 to all it shall seem beautiful.
232 your time is nigh at hand.
233 sunk into the awful Sea.
233 Ravens of Dispersion
233 a rending asunder
233 Woman of the Mysteries
233 the infernal adorations
233 of the East and of the West.
233 I saw the burning ones,
233 minister of Hoor-paar-kraat.

233 the visible object of worship;
233 I have made a secret door
233 a secret fourfold word,
233 the flaming winged disk.
234 sons and daughters
234 a Profundity of Mind.
234 secret ardours of Hadit.
234 the wisdom of Ra-Hoor-Khu-it.
234 remain in pure ecstasy
234 breathe not so deep - die!
234 R 3 Y X 24 89 R P S T O V A L.
234 the reward of Ra Hoor Khut.
234 Get the stele of revealing
234 they shall cluster to exalt me.
235 the inkhorn and the pen
235 The earth is ripe for vintage;
235 the hands of the hangman
235 a little boat of my tongue,
235 the unknown rivers.
235 of immortal kisses, O thou
235 Mother of Abominations,
235 confident like a sea-captain.
235 the Sphinxes, black and white.
235 So that all became splendid.
235 He proclaimed the perfection,
235 All and One and Naught
236 From the lightning fall pearls;
236 Sebek the dweller of Nile!
236 equilibrated with the Three.
236 order and disposition,
236 The naked splendour
236 splendrous serpent!
236 The Perfect and the Perfect
236 the hermit's staff and lamp.
237 the insane folk of the earth;
237 the cool green porch of malachite.
237 red powder of projection
237 a beauty unspeakable
237 a bed of flowers immortal,
237 a speck of minutest time,

237 the Scarlet Woman, Babalon
237 My ecstasy is in yours.
237 O azure-lidded woman,
237 dress ye all in fine apparel;
237 I am Life, and the giver of Life,
237 who sorroweth is not of us.
237 fire and light in their eyes,
237 all their words are skew-wise.
237 the prophet of the lovely Star!
237 the fall of the Great Equinox;
237 destroy them utterly.
237 The ending of the words
238 like a cluster of maidens,
238 the shape of the Universe,
238 even unto the new Chapel
238 a little son like a wanton goat;
238 the Heart and the Serpent;
238 proud and beautiful;
238 Also did I glorify His wisdom,
238 His adorable splendour.
238 Expect him not from the East,
238 Raise the spell of Ra-Hoor-Khuit!
239 thy Phallus is the Phallus of Asar.
239 I beheld a vision of a river.
239 the violets and the roses.
239 Lord of Silence is hidden
239 in the buds of the lotus.
239 I will dwell therein with my Lord
239 together into a glowing heart,
239 as Ra that gathereth his clouds
239 the Lord Tahuti stood forth.
239 a goddess virginal chaste,
239 the Magician and the Exorcist.
239 there is a fifth who is invisible,
239 the number of the man;
239 let blood flow to my name.
239 thick leavings of red wine:
239 the House of Ra and Tum,
239 winged snake of light, Hadit!
240 the atrocious cry of wolves.

240 tincture of infallible gold.
240 the wilderness of sand.
240 down into the Animal Soul
240 There is death for the dogs.
240 the inspiration; the expiration
240 star-splendour, O Nuit!
241 the milky ocean of the stars!
241 the fang of the Exalted One.
241 certainty, not faith, while in life,
241 there is no blood therein:
242 a hawk of mother-of-emerald;
242 Thou reimest in the stars;
242 The many change and pass;
242 Towers of the Universe
242 through the world of waters.
242 I felt the red lips of nature
242 the darkness of the earth.
242 Let me extol Thy perfections
242 veiled or voluptuous,
242 the dead and the dying,
242 veil of the modest woman;
242 the winners of the Ordeal x.
242 Also these shall breed lust
243 unbind the bound;
243 the twenty-two directions;
243 the force of the Demiurge.
243 because it came not to his lips,
243 clothed with the body of flesh;
243 white glory of the lips of Adonai.
243 let Thy shadow be over me!
243 the hair of the Beloved One.
243 I was brighter than the moon;
243 in the season of the moon
243 the ritual of the Flaming Star.
243 consciousness of bliss.
243 the word of double power
243 I, Perdurabo, the Philosophus
243 in my secret temple - To me!
243 voluptuous night-sky.
243 Nu! the hiding of Hadit. Come!

243 They shall rejoice, our chosen:
243 Be he damned for a dog!
243 prophet? Thou knowest not;
243 forth-speaker of Mentu;
243 cold and an-hungered.
244 I was lost in their vastness.
244 O Thou who transcendest
244 Forces in their Concourse
244 Concourse and Cohesion,
244 upon the Bosom of Nuit!
244 the roof of the Universe;
244 bind together the words
244 according unto Thy word.
244 I will have thy blood to drink.
244 ye, o my people, rise up & awake!
244 the rolling of the thunder.
245 So bright we could not look!
245 Thou art altogether golden,
245 I am like a wounded bird
245 So shall it be unto the end.
245 O ancient sorrow of years!
245 an abyss of infinite space.
245 the vast and the minute,
245 reach unto the Smooth Point.
245 privily cast a crown of violets
245 who would attain to some goal?
245 He is shamed! He is wedded!
245 The laughter of the mockers
245 I am come to Thee. It is I that wait at last.
245 the Division of the Shadows.
245 holy unutterable word
245 flame like licking tongues
245 a star. Every number
245 I am Nuit, and my word is
245 the first half of the equation,
245 I give unimaginable joys
245 the Serpent flame therein,
245 I love you! I yearn to you!
245 blue-lidded daughter
245 perchance is a King concealed!

245 O V A L. What meaneth this, o prophet?
245 cometh one to follow thee: he shall
245 to follow thee: he shall expound
245 oil of Abramelin and olive oil,
245 the keen and the proud,
245 To Me do ye reverence!
246 Let me go back into the world;
246 O my glorious galloping God!
246 the beasts and the flames.
246 O lonely woods of the world!
246 I am His captain, and I bear His cup.
246 the Ages beyond the Ages,
246 beyond your vision;
246 an offering of intoxication.
246 A rooting-out of the weeds:
246 At the touch of the Fire Qadosh
246 o splendrous serpent!
246 write unto us the rituals;
246 Let the evil ones be cast away;
246 our delight is all over thee: hail! hail:
246 thou art the Holy Chosen One.
246 be our bed in working!
246 Wisdom says: be strong!
246 prophet Ankh-af-na-khonsu!
247 like a goat's horn from Astor,
247 one rosy dream of gold.
247 I leap from pool to pool in my joy;
247 free man! Cast thou, O prophet,
247 the cloak upon these slaves!
247 the kisses of Isis the mother
247 pour forth a flood of poison
247 the Rapture of my master?
247 waveless sea of eternity
247 When shall there be an end,
247 for ever. O thou Serpent
247 thou art mine, even now
247 my mighty-sweeping wings.
247 beautiful and joyous;
247 the abyss of putrefaction,
247 This is the creation of the world,

247 the outcast and the unfit:
247 The inspired forth-speaker
247 Lord of the Double Wand
248 instrument tuned
248 confusing the symbols.
248 I will never leave thy being.
248 There was a little boat thereon;
248 O rapture! O end of things
248 the red three-angled heart
248 my darling, my serpent
248 Crush out the blood of me,
248 and Thou hast burst me
248 I am shed out like spilt blood
248 Treasure-House of Pearls,
248 This is the secret of the Holy Graal,
248 our Lady the Scarlet Woman,
248 the Twelve Rays of the Crown.
248 Let the Scarlet Woman beware!
248 the Double Wand of Power;
248 Rosa Mundi est Lilium Coeli.
249 I saw the onrush of two galaxies,
249 All is burning: it is the end.
249 the strong man crucified
249 the informing sacrament.
249 I sought a Word for Myself;
249 servants of V.V.V.V.V.,
249 invisible core of the mind.
249 the universe became light.
249 little flowers: Thou knowest!
249 the sign shall be my ecstasy,
249 Nuit, continuous one
249 The word of the Law is Θελεμα.
249 The Empress and the King
249 The Sun, Strength & Sight, Light;
249 Be they damned & dead!
249 Come! lift up thine heart & rejoice!
249 death is the crown of all. Ah! Ah! Death!
249 Thou shalt thyself convey it
249 any other power in heaven
249 O winged snake of light, Hadit!

249 let her raise herself in pride!
249 who shall discover the key of it
250 Thou beautiful bull of Apis!
250 beautiful serpent of Apep!
250 they will reproach thy servant,
250 upon the throne of the East.
250 I laid my head against the Head
250 the Abyss of the Great Deep.
250 the adept was rapt away in bliss,
250 the bolt of the thunderer;
250 the car called Millions-of-Years,
250 these twelve rays are One.
250 that holy and formless fire,
250 Also the mantras and spells;
250 the lust & worship of the Snake;
250 I adore the might of Thy breath,
251 like an old worn wine-skin.
251 Verbum fit Verbum.
251 like a little red worm on a hook.
251 we knew the powers of the oak.
251 beautiful flag of the moon,
251 the Infinite Circle of Emerald
251 encloseth the Universe. O
251 into thine infinite stream!
251 over against the deep black
251 pool that is in the Holy Place of the Holy
251 in the Holy Place of the Holy House
251 the holy place of the Cow of Heaven!
251 in the pools of adorable water;
251 the Unimaginable Naught,
251 mine unutterable joy.
251 my servant V.V.V.V.V.
251 My joy is to see your joy.
251 the stele of revealing itself;
252 I love Thee. I love Thee. I love Thee.
252 O all ye toads and cats, rejoice!
252 dance to the Lord our God!
252 But Bacchus came singing
252 for many, many moons,
252 they shall distil strange wine.

252 worship this invisible marvel!
252 I stand and invoke Thee!
252 I beheld the beautiful God
252 a crown of violets over thee;
252 the tongue of a white Doric girl
252 now I know, O my beloved,
252 no time Past, no time To Come.
252 the guardians hasten away!
252 I the serpent eat thee wholly up;
252 O the lust, the sheer rapture,
252 life of the snake in the spine!
252 And I will slay thee in my lust.
252 the Existence of Existences,
252 all things in the Stable Abode
252 The manifestation of Nuit.
252 But ye are not so chosen.
252 Burn upon their brows,
252 Accursed be it to the aeons!
252 the rapturous love-song
252 voluptuous fullness
252 the numbers & the words:
252 the lovely Star! Abrahadabra;
252 The half of the word of Heru-ra-ha,
252 the Eighties cower before me,
253 veil the brilliance of our Self.
253 I heard voices crying aloud.
253 I who was the priestess of Athathoor
253 Thy chariots and horsemen
253 the old and desolate land;
253 an ecstasy of abasement;
253 tinted thy lips with vermilion;
253 the fire and the lamp of the altar.
253 the heart of the secret stone
253 the affirmation of His Unity.
253 the Fire dissipated into Space.
253 Burn to me perfumes!
253 o prophet? Thou knowest not;
253 remember, o chosen one,
253 the wand of the Force of Coph Nia -
253 the Mystery of the Abyss.

254 This is the voice which shook the earth.
254 the whole Universe of Love.
254 thy fear and thy disgust.
254 I beheld in thee a certain taint,
254 Thine intolerable Essence.
254 the Splendour Ineffable.
254 pure and voluptuous,
254 the nakedness of Nuit,
254 snake of Khem the Holy One,
254 stamp down the wretched & the
254 weak: this is the law of the strong:
254 blessing & worship to the prophet
254 Also ye shall be strong in war.
255 That pallid God with face averted,
255 in the sands of a slow river.
255 of the Snake and of the Goat;
255 end, not the beginning.
255 their feats of wine-bibbing.
255 Ahathoor rejoice in your love.
255 Thy being, O blessed one,
255 is girt about with the serpent
255 is not defiled by the altars
255 all night will I pour out the libation
255 libation on Thine altars; all night
255 I bear the Cup of His gladness
255 priest & apostle of infinite space
255 Love is the law, love under will.
255 The Five Pointed Star, with a Circle
255 but there is that which remains.
255 I see thee hate the hand & the pen;
255 The end of the hiding of Hadit;
255 This shall be your only proof.
255 Truth itself is but illusion.
256 And this saying is Of All Truth.
256 I will build it of a single ruby;
256 veils of the Absolute Truth.
256 an imperfection and stain.
256 Brothers of the Left-hand Path,
256 of Hermes and of Aphrodite,
256 I cast myself into the stream.

256 the infinite sleep and lucid,
256 I am a black and terrible God.
256 divine dew of immortality.
256 victory and splendour;
256 the hair of the Great Goddess,
256 look but close into the word.
256 they understand a little;
256 come a little to lie in my bosom.
256 I am The Empress & the Hierophant.
256 the writing of the Book of the Law.
256 Tear down that lying spectre
256 Come in our passionate peace,
256 sweet words for the Kings!
256 There cometh one to follow thee:
256 who shall discover the key of it all.
256 Then this line drawn is a key:
256 the wilderness of the stars.
257 the trance Nerodha-Samapatti.
257 V.V.V.V.V. as a ray of my light,
257 the peeled wand of my God,
257 Duant, the starry abode,
257 O Vast One, O Minute One!
257 strong venom of toads;
257 I burn the sacrifice of blood;
257 Who am I, and what shall be the sign?
257 by the vault of my body;
257 these mysteries hidden
257 I who am all pleasure and purple,
257 I am everywhere, the centre,
257 I am unique & conqueror.
257 Be ready to fly or to smite!
257 the Hawk-headed mystical Lord!
257 secret door Into the House
258 a splendid naked woman
258 God is the Everlasting One;
258 all their thought is a confusion.
258 the minister of Hoor-paar-kraat.
258 she shall be known & I never.
258 I am the secret Serpent coiled
258 Hoor-pa-kraat and Ra-Hoor-Khut.

258 the warrior Lord of the Forties:
258 There is an end of the word
258 Lord of Silence & of Strength;
259 the memory of Al A'in the priest;
259 I await Thee in sleeping, in waking.
259 The secret ardours of Hadit.
259 O Nuit, continuous one
259 I am the visible object of worship;
260 like a moon upon the ice-world.
260 written in the ancient book.
260 even as a maiden should.
260 be of transcendent heat;
260 tincture my soul with Thy light!
260 a white unicorn with a silver collar,
260 the slave of the little asp of death;
260 who shall devour the Infinite?
260 the Eye in the Midst thereof.
260 coupled by two and by two
260 Blind Creature of the Slime
260 the Mother of Abominations,
260 sacred heart and tongue;
260 store of women and spices;
260 thou hast ill will to learn this writing.
260 from the ill-ordered house
260 I will give you of their flesh to eat!
260 not now. Ye shall see that hour,
260 in heaven or upon the earth
260 Abomination of Desolation;
260 the double-wanded one
260 I will be at your arms in battle
260 the blasphemy against all gods
260 a splendour in my name
260 This is the Virgin of Eternity.
261 the seal is set upon the vault.
261 I passed through the deep sea,
261 the world of the waters of Maim;
261 clear crystal without one speck.
261 the people of the old gray sphere
261 coiled and ready to spring.
261 Think not, o king, upon that lie:

261 burnt down & shattered,
261 I will bring you to victory & joy:
261 circle squared in its failure
262 will I the serpent eat thee wholly up;
262 the royal Uraeus serpent,
262 I sailed over the sky of Nu
262 there is joy in the journey;
262 the darkeners of wisdom,
262 This shall regenerate the world,
262 These are dead, these fellows;
262 I am not of the slaves that perish.
262 The stops as thou wilt; the letters?
262 know & destroy the traitors.
262 attack without pity or quarter;
262 Abrahadabra. The Book of the Law
263 The Voice came from the Silence.
263 a young and brilliant God,
263 my secret centre, my heart
263 the continuity of existence,
263 Thou art emphatically my chosen,
263 to toy with old sweetnesses;
263 but my left hand is empty,
264 Ah, serpent Apep, but I love Thee!
264 the words that Thou knowest.
264 the iniquity was very great.
264 is not my symbol a triangle? ---
264 the seven stars of his Plough,
265 With the Dagger destroyeth He.
265 God! O God! I am a fool to love Thee;
265 Oh joy! to lay that corner-stone!
265 the heat of the midmost sun.
265 serpent woman of the stars!
265 the primal forest of Eternity.
265 loosen the coils of the serpent!
265 I too am the Soul of the desert;
265 unutterable word Ararita,
265 the Beast whereon She rideth;
265 his falsehood was truth in his place.
265 the depths of the Universe.
265 woman called the Scarlet Woman

265 covered with a rich headdress.
265 I am the Magician and the Exorcist.
265 the veil of sorrow, & the pall of death:
265 Choose ye an island! Fortify it!
265 thou shalt interpret the oracles.
266 the ultimate power of Infinity.
266 Thou art Eternity and Space;
266 a clear crystal without one speck.
266 the right sweet oil of the Magister;
266 the Wrong of the Beginning?
266 passion for the Unknown,
266 let me re-veil Thy perfections.
266 crowned with the Wheel of the Spirit.
266 the keyword to the Closed Palace
266 into Twelve Rays of the Crown.
266 these twelve rays were One.
266 the shaking of His Universe,
266 these twelve rays were One.
266 these twelve rays were One.
266 the light, faint & faery, of the stars,
266 The word of Sin is Restriction.
266 confound the space-marks,
266 the night-stars in the desert
266 before me in a single robe,
267 Death, take me! This life is too full;
267 coldness of a million moons;
267 vintage in the vineyards.
267 archangel menacing the sun.
267 ye will not --- ye know not how to will.
267 who shall determine the value?
267 cast out upon the midden,
267 the guardians of the abyss
267 Asar between Asi and Nephthi;
267 magnificence and majesty.
267 reflecting the glory of Adonai,
267 I the man beheld this wonder.
267 before the Children of men!
267 thou Hadit, my secret centre,
267 invoking me with a pure heart,
267 There is great danger in me;

267 I hate the consoled & the consoler.
267 the veil of the modest woman;
267 I will hide thee in a mask of sorrow:
267 be they long kept, it is better;
268 But thou givest not thy sap;
268 in this is the magical power known.
268 the sceptre of the Universe,
268 unassuaged of purpose,
268 star & star, system & system;
268 all rare scents; jasmine & rose,
269 seven vultures of evil.
269 I am clothed with the body of flesh;
269 Aormuzdi and Ahrimanes!
269 there is no other God than me,
269 her lithe body arched for love,
269 these be grave mysteries;
269 This is the Daughter of the King.
270 a white swan floating in the blue.
270 he shall offer up the Vast Sacrifice,
270 the delight of God in His creation.
270 Nor let the fools mistake love;
270 but tzaddi is not the Star.
270 the blue-lidded daughter
270 at victorious armies, at all the joy;
270 Write, & find ecstasy in writing!
270 be me; to follow the love of Nu
270 be thou proud and mighty
270 thy star-splendour, O Nuit!
271 the Water beyond the waters.
271 thou brilliant One, shine forth!
271 the Pillar established in the Void;
271 rejoicing in my secret temple -
271 a factor infinite & unknown;
271 The prophet Ankh-af-na-khonsu!
271 go on, go on, in my strength;
272 the mystery of Incarnation,
272 the temple of Ammon-Ra at Thebai.
272 ride upon the river of Amrit!
272 Thou art Matter and Motion;
272 Serpent Apep, my Lord Adonai,

272 He hath established the Eight Belts,
272 a goddess of extreme love,
272 by the wisdom of Ra-Hoor-Khu-it.
272 four hundred & eighteen.
272 Compassion is the vice of kings:
272 the fierce lust of your pride,
272 ecstasy in the kisses of Nu.
272 Yet to all it shall seem beautiful.
273 There is a tongue and a flame;
273 the bonds of Space and Time;
273 Thou hast come hither, O my prophet,
273 the Pillar is 'stablished in the void.
273 their head above the heavens,
273 I am the winged globe at her heart.
274 the invisible core of the mind.
274 Light, Life, Love; Force, Fantasy, Fire;
274 without understanding!
275 O serpent woman of the stars!
275 O Lord God of the Universe,
275 their Gods & their men are fools.
275 self-slain Ankh-af-na-khonsu
275 But the work of the comment?
275 work the work of wickedness!
276 poison from the dead Locusta;
276 There in that formless abyss
276 I reveal Thee to the multitude.
276 The temple shall be darkened,
276 There is joy in the setting-out;
276 the wind on Mount Meru.
276 deeper than the No-Thing-Tree
276 from Eternity to Eternity,
276 eight, eighty, four hundred
276 wine and strange drugs
276 To the Hawk-headed mystical Lord!
276 the Hawk-Headed Lord of Silence
276 the Law is Written and Concealed.
277 I will be lustrous and Greek,
277 I was smooth and hard as ivory;
277 a young god in his strength,
277 I am divided for love's sake,

277 unimaginable joys on earth:
277 Swift as a trodden serpent
277 This is the Stone of the Philosophers.
278 the subtlety of Him that made it.
278 Nay, Lord! but I am come to Thee.
278 I love thee with surpassing love;
278 I am above you and in you.
278 the Lover, and the man of Earth.
278 Nothing is a secret key of this law.
278 some, though not all, in the dark.
278 my prophet shall reveal it to the wise.
278 our law and the joy of the world.
278 Snake that giveth Knowledge
278 it shall be your Kiblah for ever.
278 Let the woman be girt with a sword
278 be girt with a sword before me:
278 for the winners of the Ordeal x.
278 Ordeal x. What is this? Thou shalt know.
279 the fulminant figure of Evil,
279 the devourer of His children.
279 the secret riddles of the Sphinx
279 the pure and voluptuous,
279 beyond Wisdom and Folly,
279 Unite yourselves with both!
279 There is a flaming gash in the sky.
279 I partook of the glory of my Lord.
279 The masters cannot correct him,
279 A feast for the Supreme Ritual,
279 the Law of the Battle of Conquest:
279 perfumes of your orison:
279 My altar is of open brass work:
279 no law beyond Do what thou wilt.
280 be beautiful and joyous;
280 the Trinity of Triads in all things,
280 to him is the winged secret flame,
280 I, Hadit, am the complement of Nu
280 the pall of death: this is none of me.
280 O be thou proud and mighty
280 fear neither men, nor Fates,
281 we greet him with the secret signs.

281 the Brothers of the Left-hand Path,
281 O thou brilliant One, shine forth!
281 I have a little son like a wanton goat;
281 Thou shalt fear with the fear of love:
281 the Light that is beyond the Stars.
281 the divine dew of immortality.
281 equilibrium become perfect.
281 love will redeem ye from all pain.
281 East at the Equinox of the Gods;
281 Wear to me jewels! Drink to me,
281 Nu! the hiding of Hadit. Come! all ye,
281 thou wast the knower, and me.
281 prophet of Ra-Hoor-Khu! Now rejoice!
281 let it be first understood
281 be shameless before all men!
281 Written and Concealed. Aum. Ha.
282 We are come to save our fellows
282 we attain even here and now.
282 It is not, yet informeth all things.
282 the next link of the Infinite Chain.
282 These are fools that men adore;
282 knowing the law of the fortress,
282 Eternity. My number is 11,
282 Into the House of Ra and Tum,
282 my vengeance be known.
282 an end of the word of the God
283 the Secretest Chamber of the Palace!
283 Thy coming shall be the one word.
283 bedeck thy damsels with pearls
283 supernal ecstasy of the stars.
283 a delicious wine --- the wine of Iacchus;
283 A, the heart of IAO, dwelleth in ecstasy
283 Also is the Star of the Flame exalted,
283 Had! The manifestation of Nuit.
283 his woman called the Scarlet Woman
283 I lift up my head, I and my Nuit
283 I am in a secret fourfold word,
283 The fool readeth this Book of the Law,
283 the Great One of the Night of Time
284 be like a little red worm on a hook.

284 it is written in the ancient book.
284 she hath sunk into the awful Sea.
284 lap the wine as dogs that lap the blood
284 bedecked and anointed;
284 I exceeded utterly the sun;
284 the milk of the stars from her paps;
284 the Philosophus of the Outer College.
284 any one thing & any other thing;
284 the Ox, and none by the Book?
284 Then shall this Knowledge go aright.
284 Get the stele of revealing itself;
285 I number them, they are One.
285 only by passive love shall he avail.
285 O Thou that sittest upon the Earth!
285 I saw the horror of the End of thee.
285 it is as the abyss of the Arcanum
285 the blade of the thunderbolt,
285 Is not the Nile a beautiful water?
285 I am concealed with all concealments;
285 the laughter of the little dogs of hell.
285 Nuit; She bends in ecstasy
285 the Abomination of Desolation;
285 The man of earth is the adherent.
286 the Mystery of Redemption.
286 our red powder of projection
286 a love-sick courtesan of Corinth.
286 I am the slave of the little asp of death;
286 unto Hadit and unto Nuit
286 All corpses are sacred unto me;
286 All these old letters of my Book
286 me! The Manifestation of Nuit
286 an end. Nu! the hiding of Hadit.
286 Thou shalt laugh at the folly of the fool.
287 unutterable splendour,
287 a soul of filth and of weakness,
287 the celestial waters flow at my word.
287 I was anointed with the right sweet oil
287 weather-beaten and scarred
287 and confident like a sea-captain.
287 He hath established the elements;

287 the Body of the Milk of the Stars.
287 the ordeals of my knowledge!
287 The folk that not know me as yet.
287 the Palace of Understanding.
287 the Cubical Altar of the Universe.
288 Eternity calls; the Overworld calls;
288 the music of the lutes was stilled.
288 I the serpent will coil close about thee.
288 I am in them, and pervade them.
288 conquered by subtlety
288 Ye can have no other Companion.
288 Transformed, the holy virgin
288 there are three ordeals in one,
288 Because thou wast the knower,
288 this circle squared in its failure
288 the Holy Mountain Abiegnus.
288 the poisoned arrows of the Archer,
289 foundations of the pyramid
289 the number five and sixty
289 I swoop down upon the black earth;
289 the End and the Beginning.
289 the secret place of the thunders.
289 the obscene ones, bull-men
289 the air ignited, and became Fire.
289 a Circle in the Middle, & the circle is Red.
289 it is the veil of sorrow, & the pall of death:
289 Then will I lift her to pinnacles of power:
289 the dreadful horns of the Goat.
290 in the grey land of desolation.
290 let us steal away the Sacraments!
290 I beheld the slow and dark One,
290 All these things shalt thou perform
290 Isis shall await Asar, and I in the midst.
290 I saw the darkeners of wisdom,
290 thou art continuous! None,
290 the pain of division is as nothing,
290 Khabs is the name of my House.
291 under the guise of No Thing.
291 let us sail upon the sea of blood!
291 the Father and Creator of all things.

291 the water smoked into a lucid air.
291 thou shalt be initiate in holy things.
292 the darkly-splendid abodes.
292 Linea viridis gyrat universa.
292 the midst of the Delightful Ocean.
292 the genius of the mighty sword
292 My scribe Ankh-af-na-khonsu,
292 there are means and means.
292 The sorrows of pain and regret
293 I begin to be afraid. I have no check;
293 The cone is cut with an infinite ray;
293 the garden of immortal kisses,
293 She bends in ecstasy to kiss
293 continuous one of Heaven,
293 there are therein Three Grades,
293 The exposure of innocence is a lie.
293 Hold! Hold! Bear up in thy rapture;
293 Success is thy proof: argue not;
293 I have crushed an Universe;
294 Bacchus as the priest of Ammon-Ra.
294 I feel the essence of softness.
294 the hum of the spinning worlds
294 ascending a steep mountain
294 a lonely pillar in the midst of the sea;
294 Every number is infinite;
294 I call it eight, eighty, four hundred
294 There are four gates to one palace;
294 the promise of our agelong love.
294 eight and ninety rules of art:
294 let there be subtlety therein!
294 This burn: of this make cakes & eat
294 The watch-towers of the Universe.
295 I love Thee! I love Thee! O my darling,
295 broken in pieces upon the Wheel;
295 In the midst a cup of green wine.
295 a great fire and a devouring.
295 a jocund and ruddy God,
295 the rituals of the old time are black.
295 my spangles are purple & green.
296 in the temple of Ammon-Ra at Thebai.

296 I have journeyed unto Thee,
296 I concealed the name of Her name
296 thy passion for the Unknown,
296 in my secret temple - To me! To me!
296 I am the blue-lidded daughter
296 the sorrows are but as shadows;
297 If I number them, they are One.
297 the breath of the Garden of Spices.
297 yea, the seal is set upon the vault.
297 stamp down the wretched & the weak:
297 for Tahuti and the child of the Prophet
297 There cometh one to follow thee: he shall
297 expound it. But remember,
297 Scarlet Concubine of his desire!
298 the work be accomplished in silence.
298 I am hard and strong and male;
298 the hierophant's name V.V.V.V.V.
298 Then I sought a Word for Myself;
298 Another writeth the words of topaz,
298 Be not contented with the image.
298 the Day of Vengeance of Hoor-Ra.
298 He is Asar between Asi and Nephthi;
298 beyond the Word and the Fool.
298 leave the second unattacked.
298 Yet she shall be known & I never.
298 But ye, o my people, rise up & awake!
298 We are one; we are none. Hold! Hold!
298 awake the lust & worship of the Snake;
298 I am the Lord of the Double Wand
299 I have no check; I am alone. Alone. Alone.
299 I am like a hawk of mother-of-emerald;
299 the perpendicular of the pyramid
299 the Master of the Secret of Things.
299 the central blaze of darkness,
299 For Fate was already established.
299 an aged God, a venerable God,
299 behold my light shed over you!
299 my sacred heart and tongue;
299 Abrahadabra; the reward of Ra Hoor
299 a god of War and of Vengeance.

299 they shall chance to abide in this bliss
299 I say not, who shall discover the key
300 like a beautiful Nubian slave
300 the breaker of bread and salt.
300 I have caught Thee, O my soft thrush;
300 O crystal heart! I the Serpent clasp Thee;
300 I came to the house of the Beloved,
300 the golden cup of her fornication.
300 Be thou Hadit, my secret centre,
300 With the God & the Adorer I am nothing:
300 the world, the little world my sister,
300 But ecstasy be thine and joy
300 at an end. Nu! the hiding of Hadit.
300 the highest are of us. They shall rejoice,
300 Come in our passionate peace, & write
300 write sweet words for the Kings!
300 There is division hither homeward;
300 The self-slain Ankh-af-na-khonsu
300 Universe; & nought remains.
300 thou must turn the wheel of life.
301 with the true tincture of infallible
301 Many have arisen, being foolish.
301 a warrior God in flaming armour
301 I am nothing: they do not see me.
301 And the sign shall be my ecstasy,
301 I am alone: there is no God where I am.
301 one to follow thee: he shall expound it.
301 Bid me within thine House to dwell,
301 I am Ra-Hoor-Khuit; and I am powerful
302 it is death, and the flame of the pyre.
302 This Path is beyond Life and Death;
302 the One ran and returned.
302 my God! One is Thy Beginning!
302 And these twelve rays are one.
302 And these twelve rays are One.
302 Do what thou wilt shall be the whole of the Law.
302 to love me is better than all things:
302 Sing the rapturous love-song
302 let there be a veiling of this shrine:
302 death is the crown of all. Ah! Ah! Death! Death!

302 ever the King among the Kings.
302 There is a secret door that I shall make
302 mightier than all the kings of the earth.
302 the God enthroned in Ra's seat,
302 I am the Hawk-Headed Lord of Silence
302 Power; the wand of the Force of Coph Nia
302 Motion about a point is iniquity.
302 the Unveiler of the Mysteries.
302 thou shalt be adept in things occult.
303 I am greater than the fox and the hole.
303 The songs of me are the soft sighs:
303 Wolf's bane is not so sharp as steel;
303 a ring of deep enamelled grass
303 all the while Thou wast hidden therein,
303 thou art Mati, the Slayer in the Deep.
303 This is the world of the waters of Maim;
303 O golden one, O my Lord Adonai,
303 ghastly eyes like poisonous wells.
303 The priest of Isis lifted the veil of Isis,
303 slain by the kisses of her mouth.
303 all the sorrows are but as shadows;
303 the Snake that giveth Knowledge
303 A feast every night unto Nu,
303 our delight is all over thee: hail! hail: prophet
303 Why? Because of the fall of Because,
303 the Ordeal x. What is this? Thou shalt know.
303 called Hoor-pa-kraat and Ra-Hoor-Khut.
303 a secret door Into the House of Ra
303 crawl through dusk wet streets,
303 But let her raise herself in pride!
304 On all sides Pan to the eye, to the ear;
304 yea, write me runes in the sky.
304 as it is written in the ancient book.
304 I am the Revealer and the Preparer.
304 fashioning a boat of mother-of-pearl.
304 a little child might not endure Thee.
304 At the touch of the Fire Qadosh, O Lord,
304 Do that, and no other shall say nay.
304 sweet wines and wines that foam!
304 What do I feel? Is the word exhausted?

304 another sacrifice shall stain the tomb;
304 for beauty's sake and love's!
304 I am the Priestess of the Silver Star.
305 asserted the Spirit in a secret rite.
305 They pretended to conceal that Light,
305 the heart of the groves of Eleusis.
305 To me! The Manifestation of Nuit
305 I forbid argument. Conquer!
305 Thou shalt have danger & trouble.
305 Sacrifice cattle little and big: after a child.
305 beautiful paper made by hand;
306 This Knowledge is not for all men;
306 the laborious coral of our making!
306 Aiwass the minister of Hoor-paar-kraat.
306 kiss The secret ardours of Hadit.
306 lest there be folly, he shall comment
306 let him stand on the floor of the palace.
306 solve the first half of the equation,
306 for ever. Nuit! Hadit! Ra-Hoor-Khuit!
306 To stir me or still me! Aum! let it fill me!
306 Show thy star-splendour, O Nuit!
307 the Mystery of Selflessness,
307 By His Wisdom made He the Worlds;
307 a mighty spell to bind the Invisible,
307 There shall be an End. O God! O God!
307 by the moon and by the Sun,
307 in their Concourse and Cohesion,
307 their Death and their Disruption.
307 they decked me out as a bride;
307 Nay! who shall devour the Infinite?
307 upon the roof of the Universe;
307 she may open the gate of her sister.
307 so that the Initiation might be complete.
307 with sword and spear, a warrior God
307 the never-ending Expansion
307 unveiling before the Children
307 the lofty chosen ones in the highest.
307 she stands bare and rejoicing
307 all things of sense and rapture:
307 honey & thick leavings of red wine:

308 a ripple in the hair of the Beloved One.
308 the supernal ecstasy of the stars.
308 the sevenfold veil is reveiled.
308 the reins of the Chariot of the Sphinxes,
308 I greet Thy presence, O Ra-Hoor-Khuit!
308 them attack without pity or quarter;
309 a tongue that men cannot speak.
309 All my thoughts were clad in green;
309 the mountain heard not his voice.
309 had I not the Power of the Sand-glass?
309 myriads of myriads of flowers.
309 infinite; there is no difference.
309 undesired, most desirable.
309 lightening the girders of the soul.
309 Let him come through the first ordeal,
309 the Rose and Cross of light and life,
310 I am a white bird, and perch upon Thee.
310 There is also an harper of gold, playing
310 infinite tunes upon the Pan-pipe.
310 weary ones of the old grey land.
310 In the name of the Lord of Initiation.
310 the Holy Graal, that is the sacred vessel
310 five hundred and eleven
310 the omnipresence of my body.
310 secret name and splendour
310 worship to the prophet of the lovely Star!
310 Spelling is defunct; all is not aught.
310 I spit on your crapulous creeds.
311 How shall He cease to number Himself?
311 refuseth the curse of the grade
311 the curse of the grade of a Magus,
311 I am the heart, and Thou the serpent.
311 O Lord, the Fire dissipated into Space.
311 revealed by Aiwass the minister
311 Let my servants be few & secret:
311 O man! refuse not thy wife, if she will!
311 Nuit is at an end. Nu! the hiding
311 she, the circumference, is nowhere
311 There cometh a rich man from the West
311 Then said the prophet unto the God:

312 I gave her of the flower of my youth.
312 the name thereof shall be no more.
312 Thou shalt keep not back one drop.
312 Above thee hangs the Eyeless Hawk.
312 O my God! One is Thy Beginning!
312 a venerable God, the Lord of Time,
312 lovely hands upon the black earth,
312 he may make severe the ordeals.
312 come before me in a single robe,
312 Be they damned & dead! Amen.
312 that lying spectre of the centuries:
312 masked ones my servants:
312 Ah! What do I feel? Is the word exhausted?
313 the majesty of dread Ammon-Ra.
313 I saw these things averse and evil;
313 one picture, beautiful to behold.
313 the brilliance of our Lord the Sun.
313 For I am divided for love's sake,
313 The gross must pass through fire;
313 a secret glory for them that love me.
313 Thou shalt obtain the order & value
313 of the English Alphabet; thou shalt find
313 Lift thine head! breathe not so deep
313 the Law shall be printed beautifully
313 a shrinking and despised harlot
313 Jesus as he hangs upon the cross.
314 we beheld the White Horse of the Saxon
314 I am Baphomet, that is the Eightfold Word
314 order & value of the English Alphabet;
314 new symbols to attribute them
314 the original in the writing of the Beast;
314 mystery of the letters is done,
314 an old man like the Hermit of the Taro.
315 Let the scribe depart among his ways.
315 the city of the violets and the roses.
315 their words shall illumine the worlds.
315 rideth upon the chariot of eternity;
315 he is ever a sun, and she a moon.
315 A King may choose his garment as he will:
315 blasphemy against all gods of men.

316 God! what a feast Thou hast provided.
316 Therefore was the end of it sorrow;
316 Thou speck of dust infinitesimal!
316 I gathered myself into the little boat,
316 in the midst of the Delightful Ocean.
316 I will cleanse it from its great impurity.
316 And the iniquity was very great.
316 The naked splendour of Nuit;
316 take your fill and will of love as ye will,
316 Invoke me under my stars!
316 eleven, as my bride is eleven.
316 your holy place shall be untouched
316 The ways of the Khabs run through
316 One person am I, and three gods.
317 a little white goat with lightning in his horns!
317 a new vintage in the vineyards.
317 the blood of the heart that beareth me,
317 like a love-sick courtesan of Corinth.
317 the sling of a boy of the woodlands.
317 perfectly fashioned for Thy delight.
317 Thy wave break in foamless glory
317 There is no wine like unto this wine.
317 the stars that lie in the navel of Nuit,
317 both their Gods & their men are fools.
317 O azure-lidded woman, bend
317 lambent flame of blue, all-touching,
317 verily thou shalt not die, but live.
317 masses of flaming hair about them;
317 but the red gleam is in my eyes;
317 change them not in style or value!
317 creeping things sacred unto me.
317 For me unveils the veiled sky,
318 He attain to That which existeth without Form.
318 that young Doric God, him will I serve.
318 they that despise thee shall adore thee.
318 And these twelve rays were One.
318 And these twelve rays were One.
318 The winged globe, the starry blue,
318 these fools of men and their woes
318 they have the half: unite by thine art

318 Ye are against the people, O my chosen!
318 There is none that shall be cast down
318 Lord of the Double Wand of Power;
319 the cool still water of the wizard fount.
319 should do. And Adonai said: Thou
319 the Bennu Bird is set up in Philae
319 I have toyed with kings and captains,
319 I trembled at Thy coming, O my God,
319 thou Serpent Apep, my Lord Adonai,
319 make a subtle decoction of delight,
319 the Lord of Time, bearing a sharp sickle.
319 whoso availeth in this, let him be the chief of all!
319 my sister, my heart & my tongue,
319 understand these runes
319 the eight and ninety rules of art:
319 proud and mighty among men!
319 The Voice of the Lord upon the Waters:
320 a wounded bird flapping in circles.
320 may ye reach unto the Smooth Point.
320 my head against the Head of the Swan,
320 Behold! the Abyss of the Great Deep.
320 yea, the milk of the stars from her paps.
320 All lonely places are sacred unto me;
320 I saw the devouring mothers of Hell,
320 the joys of my love will redeem ye
320 my love will redeem ye from all pain.
320 this is our law and the joy of the world.
320 take wine and strange drugs
320 a feast for the Equinox of the Gods.
320 hereafter. There is the dissolution,
320 Ah! Ah! What do I feel? Is the word exhausted?
320 ultimate sparks of the intimate fire.
320 the queen of all the sorcerers of hell.
321 Thou great hooded sun of glory,
321 the smoke-ring of mine incense.
321 wonderful things by midnight.
321 My head is jewelled with twelve stars;
321 I came unto the Land of No Desire.
321 I have plucked Thee forth as a black pearl
321 one purple flower-flame of holiness.

321 all night will I burn the sacrifice of blood;
321 the Goat of the Spirit, the Lord of Creation.
321 I came and saw, even I, Perdurabo,
321 I swear it by the vault of my body;
321 But she said: the ordeals I write not:
321 and joy of earth: ever To me! To me!
321 the voluptuous night-sky. To me!
321 But I will hide thee in a mask of sorrow:
321 Death! Death! thou shalt long for death.
321 thy stature shall surpass the stars.
321 this is the Law of the Battle of Conquest:
321 I, I adore thee! Appear on the throne of Ra!
321 a clerk-house: all must be done well
321 this Book of the Law, and its comment;
321 right to left and from top to bottom:
322 a steady glitter in the heart of the pearl.
322 great grey birds from the North,
322 they are but foolish folk yonder.
322 be like a splendid naked woman
322 My body is white as milk of the stars;
322 them that adore the Queen of Night.
322 Harpocrates his twin is hidden within him.
322 they shall rule the many & the known.
322 chosen priest & apostle of infinite space
322 a lambent flame of blue, all-touching,
322 the pleasure of uttermost delight!
322 Art thou sorry? Is fear in thine heart?
322 Be not animal; refine thy rapture!
322 convert not; talk not overmuch!
322 Thou shalt learn the wisdom of the Wise.
323 Yea, an angel troubled the waters.
323 I pour out the libation on Thine altars;
323 and the Watchers shall drink thereof.
323 a sweet-smelling perfume of sweat:
323 I give unimaginable joys on earth:
323 not yet been revealed. I, Hadit, am
323 the complement of Nu my bride.
323 Because be accursed for ever!
324 Afloat in the aether, O my God, my God!
324 For Eternity calls; the Overworld calls;

324 the fangs of the hound Eternity
324 a staff that is greater than the axis of the all.
324 the Veil has fallen upon the Holy of Holies.
324 the secret in songs upon the lyre.
324 the trance of this tremulous throat!
324 there is infinite dis-ease in the spirit.
324 Then the priest fell into a deep trance
324 11, as all their numbers who are of us.
324 Harder! Hold up thyself! Lift thine head!
324 the love of Nu in the star-lit heaven;
325 I hunt Thee through the Universe.
325 I am the Master of the Secret of Things.
325 Bacchus grew old, and was Silenus;
325 Lord Adonai, O thou Abyss of Sapphire!
325 like a lonely pillar in the midst of the sea;
325 most secret cult of the Ruby Star.
325 in all shalt thou create the Infinite Bliss,
325 the Chariot of the Sphinxes, black and white.
325 O my chosen! I am the secret Serpent
325 I am a god of War and of Vengeance.
326 a little white rabbit in the burrow Night.
326 Thou art not worth an obol in the agora;
326 the true tincture of infallible gold.
326 I who am beyond Wisdom and Folly,
326 the Father of all issued as a mighty wheel;
326 I adored His adorable splendour.
326 Who calls us Thelemites will do no wrong,
326 that temple is already aright disposed -
326 my name hidden and glorious,
327 How then shall He end His speech with Silence?
327 for there be times of darkness,
327 beware of abstinence from action.
327 like an archangel menacing the sun.
327 unite by thine art so that all disappear.
327 O prophet! thou hast ill will to learn this writing.
327 burn thereon in silver or gold!
327 There is a splendour in my name
328 let us forward to the dimmest hollow!
328 a stealthy tongue of liquid stone.
328 I am the Initiator and the Destroyer.

328 Nothing under its three forms.
328 seated upon the throne of the East.
328 Now is the Pillar established in the Void;
328 He spake and said: This is a secret sign,
328 My prophet is a fool with his one, one, one;
328 Let her work the work of wickedness!
328 I am the mother of the Dog Cerberus.
329 But ill befall the folk of the grey land,
329 These are evil folk, O beautiful boy!
329 Only one fish-hook can draw me out;
329 it is a woman kneeling by the bank
329 He leads us into the Inverted Palace.
329 Thus spake the Magister V.V.V.V.V.
329 the Flaming Star and the Sixfold Star
329 For there are therein Three Grades,
329 arouse the coiled splendour within
329 pure ecstasy for ever. Nuit! Hadit!
329 I am the Snake that giveth Knowledge
329 Ah! Death! Death! thou shalt long for death.
329 Mercy let be off: damn them who pity!
329 circle squared in its failure is a key
329 for I have crushed an Universe;
329 an Universe; & nought remains.
330 Thou sustainest the World-Elephant.
330 Lazily, hungrily, ardently, patiently;
330 I shall gain the Pain of the Goat for my prize;
330 the night shall cover all, the night shall cover all.
330 Let darkness cover up the writing!
330 enmeshed in the web of the Magician.
330 I come bedecked and anointed;
330 nor do I demand aught in sacrifice.
330 Let the rituals be rightly performed
330 A feast for fire and a feast for water;
330 thick with perfumes of your orison:
331 the trumpeting of that World-Elephant.
331 I was pernicious drunk, O my God!
331 the archangels swept over the heaven.
331 a guard of Water in every Abyss.
331 protecting it from the Persecutions.
331 Thou hast no time Past, no time To Come.

331 Thou art my darling and my lord,
331 Praise to thee, O beautiful dark earth,
331 in the river of a foolish city forgotten;
331 the Palace of the Splendour Ineffable.
331 the great snake of Khem the Holy One,
331 the thick black smoke of the evil abode.
331 He rideth upon the chariot of eternity;
331 manyhood bound and loathing.
331 the servants of the Star & the Snake.
331 I will reward you here and hereafter.
331 prophet of the lovely Star! Abrahadabra;
331 of the words is the Word Abrahadabra.
332 Thou and I, O desolate soul my God!
332 a trout in the mountain torrent.
332 I am with thee; I will never leave thy being.
332 thou hast darkened thine eyepits
332 thou hast tinted thy lips with vermilion;
332 the God licks up the flame upon the altar.
332 come in our splendour & rapture!
332 The ending of the words is the Word
333 a partaker of the Mysteries Averse.
333 infernal homage to the shame of Khem.
333 Thou art not-to-be-beheld for glory,
333 I bring you joy to your pleasure,
333 our Lady the Scarlet Woman, Babalon
333 the faded oaks of the wood of years.
333 They are as upon the earth; I am Heaven,
333 these mysteries hidden therein.
333 listen to the numbers & the words:
333 To tremble before Thee:- I, I adore thee!
333 comment upon this the Book of the Law
333 hidden and glorious, as the sun
333 the Truth of the universe is delight.
334 I disperse the insane folk of the earth;
334 Thy mate in the forests of the lowland;
334 the tale of the memory of Al A'in the priest;
334 It shall swallow up that lesser darkness.
334 the petty, the quarrelsome, the selfish
334 yea, beyond the Word and the Fool.
334 But to him is the winged secret flame,

334 pure will, unassuaged of purpose,
334 I am powerful to protect my servant.
334 let her be shameless before all men!
335 Let all things drop into this ocean of love!
335 and the face is the laughing face of Eros.
335 Thou art like a moon upon the ice-world.
335 There is no other day or night than this.
335 I will make me a little boat of my tongue,
335 the certain consciousness of bliss.
335 that is the sacred vessel of our Lady
335 that rideth upon our Lord the Beast.
335 A feast every day in your hearts
335 o warrior, I will give you of their flesh to eat!
335 fear not to undergo the curses.
335 it shall become full of beetles as it were
335 a reproduction of this ink and paper
335 Also for beauty's sake and love's!
335 the Law is Written and Concealed. Aum. Ha.
335 thou shalt be mighty in the things of war.
335 the palace of the Queen my daughter.
336 I went wildly with the girls into Abyssinia;
336 O beatitude of the Great Goddess!
336 there is a life intense with knowledge
336 the Black Brothers raised their heads;
336 compassed about with the Infinite Circle
336 thou shalt come a little to lie in my bosom.
336 Because! Be he damned for a dog!
336 Love all, lest perchance is a King concealed!
336 inspired forth-speaker of Mentu;
336 a child mightier than all the kings of the earth.
336 the six-fold Star that flameth in the Vault
337 let us irritate the vessels of the earth:
337 A great night, and scarce fires therein;
337 In all of these is some seed of sorrow.
337 Now cometh the glory of the Single One,
337 I will dwell therein with my Lord for ever.
337 clothed with victory and splendour;
337 By Bes-na-Maut my breast I beat;
337 I say not, who shall discover the key of it all.
337 even ye, know not this meaning all

338 God! I see Thee dark and desirable,
338 the ten in the twenty-two directions;
338 thou art not greater than thy mother!
338 She hath played the harlot in divers palaces;
338 I shall be waiting for you with my kisses.
338 perform my ceremonies thereon.
338 the Abodes that are beyond Decay.
338 For there is no holiness where I am not.
338 Infinite Space, and the Infinite Stars
338 there is a factor infinite & unknown;
338 If he be a King, thou canst not hurt him.
338 a light undesired, most desirable.
338 The other images group around me
339 so that my right hand loose the lightning.
339 a lover into the bed of his beautiful;
339 mighty children from their maidens.
339 a Word for Myself; nay, for myself.
339 my beautiful, my desirable One!
339 a diadem for the fair queen of Pharaoh,
339 Behold! these be grave mysteries;
339 the order & value of the English Alphabet;
339 remember, o chosen one, to be me;
339 I flap my wings in the face of Mohammed
340 Pan! Pan! Io Pan! Io Pan! My God, how I love Thee!
340 blood of the sunset over Athens;
340 like a garden of Roses of Macedonia.
340 Burn Thou strange herbs, O God!
340 a purple plum upon a sunny tree.
340 and the music of the lutes was stilled.
340 Thou art the negation of all these things.
340 I praised Him for His intelligible essence,
340 all these mysteries hidden therein.
340 the blasphemy against all gods of men.
341 I had a crown of thorns for all my dower.
341 a black pearl of infinite preciousness.
341 revel with the wanton in the market-place,
341 a curse upon Because and his kin!
341 He that is righteous shall be righteous still;
341 your Kiblah for ever. It shall not fade,
341 this mystery of the letters is done,

342 a vast black brooding ocean of death
342 I see that trident walking over the sea.
342 God, how I am happy in Thy love. O marble Pan!
342 Cme, O my God, and let us embrace!
342 Take away form and its following! I am still.
342 I sing this for a thousand times a night
342 wheeling in an abyss of infinite space.
342 a loathsome thing, a thing unnameable.
342 privily cast a crown of violets over thee;
342 So came I to Duant, the starry abode,
342 the evil men have made thee a plaything;
342 into the presence of my Lord Adonai,
342 supreme offering unto the Lord
342 the landmarks are of fair white marble
342 the book of the Heart and the Serpent;
342 five and sixty seal thou the holy book.
342 abandonment unto Our Lady.
342 making glad the concourse of things.
342 her lovely hands upon the black earth,
342 ye have star & star, system & system;
342 not from the East, nor from the West;
342 think not to find them in the forest
342 these vices are my service; ye do well,
342 bring fresh fever from the skies;
342 The light is mine; its rays consume Me:
343 send forth Illusion and Falsehood
343 in the Vision of Aeons. In the boat of Ra
343 Therefore had I faith unto the end of all;
343 the heart that beareth me, that beareth me.
343 I beheld a white swan floating in the blue.
343 discoursing through the blue still air.
343 she hath given her body to the beasts.
343 a butterfly at the Source of Creation;
343 I am like a love-sick courtesan of Corinth.
343 into the golden cup of her fornication.
343 By her spells she invoked the Scarab,
343 we shall uplift our forest in Eternity.
343 Nuit, and my word is six and fifty.
343 my number is nine by the fools;
343 These slay, naming your enemies;

343 an invisible house there standeth,
343 the Lord of the Double Wand of Power;
344 sensualists upon the firmament,
344 cast down by the fury of the storm!
344 the golden girdle of the death-kisses.
344 suck up the wine of the earth which is blood.
344 thy will. Do that, and no other shall say nay.
344 a word to say about the Hierophantic task.
344 Now let there be a veiling of this shrine:
344 He shall fall down into the pit called Because,
344 foursquare, mystic, wonderful,
345 like spilt blood upon the mountains;
345 I inflamed, and dispelled the illusion.
345 Thou shalt slay thyself upon mine altar:
345 Babalon the Mother of Abominations,
345 Only they who know IT may be known.
345 Manifestation of Nuit is at an end.
345 I never knew them. I am not for them.
345 a war-engine. With it ye shall smite the peoples;
345 a book to say how thou didst come hither
345 Curse them! Curse them! Curse them!
345 ye are brothers! As brothers fight ye!
346 O my God! Thou art my little pet tortoise!
346 with the true tincture of infallible gold.
346 tincture for a world of Spice and gold.
346 Ah, slaves! ye will not --- ye know not how to will.
346 her lips red and warm as the sunset,
346 thou art the Water beyond the waters.
346 let Adonai initiate refulgent dalliance!
346 I did thank Him for His manifold mercy;
346 But there are means and means.
346 O Prophet! A feast for the Supreme Ritual,
346 There is no law beyond Do what thou wilt.
346 a splendour in my name hidden
346 thou must hold the balances of Truth.
347 in the word CHAOS let the Book be sealed;
347 Thou dost crackle with splitting the worlds.
347 beyond Death and beyond Life.
347 Let excellent virgins evoke rejoicing,
347 that which is to be trampled shall be trampled;

347 an aeon and an aeon and an aeon.
347 the chosen priest & apostle of infinite space
347 Also, take your fill and will of love as ye will,
347 and her eyes shall burn with desire
347 Oh! thou art overcome: we are upon thee;
347 Dung it about with enginery of war!
347 I will make easy to you the abstruccion
347 Ye shall see that hour, o blessed Beast,
347 mysteries that no Beast shall divine.
348 Yet Pertinax brought me to the bridal.
348 cold with the coldness of a million moons;
348 Then shall all this which is written be accomplished:
348 like a little white goat with lightning in his horns!
348 mix the fire and the water, all shall dissolve.
348 I am become like a luscious devil of Italy;
348 love will redeem ye from all pain. This is so:
348 they that see thee shall fear thou art fallen:
348 Beware! Hold! Raise the spell of Ra-Hoor-Khuit!
349 away into the forest! Thou art a centaur,
349 Thou art harder than tempered steel;
349 the lapis lazuli of the King's Bedchamber.
349 The thoughts of me are very rapture:
349 the hooded and holy ineffable flower.
349 I laid my head against the Head of the Swan,
349 Holy Exalted One, O Self beyond self.
349 the desolate land of Barren Words.
350 stand erect upon the high mountain;
350 the burnt-up flats of the tiger's land.
350 I have sucked out the blood with my lips;
350 old rags upon the Divine Perfection.
350 into the never-ending Expansion
350 I contract ever as she ever expandeth;
351 like a wounded bird flapping in circles.
351 But in that profound who shall answer:
351 To-day I am the slave of the little asp of death;
351 the poison of the fang of the Exalted One.
351 Then the One ran and returned.
351 the mouth of Asi was on the mouth of Asar.
351 I, Adonai, who speak unto my servant
351 Nuit; She bends in ecstasy to kiss

351 For he is ever a sun, and she a moon.
351 Nuit, continuous one of Heaven,
351 Accursed! Accursed be it to the aeons!
351 4 6 3 8 A B K 2 4 A L G M O R 3 Y X 24 89 R P S T O V A L.
351 L. What meaneth this, o prophet? Thou knowest
352 every centre of pain and pleasure.
352 the sudden cackle of a million imps of hell.
352 my stars! Love is the law, love under will.
352 the key to the gate of the evening star.
353 the Great Deep. Therein is a mighty dolphin,
353 my lover supernal, O Self of myself.
353 the kisses of Isis the mother of the Gods!
353 thou art My virgin unto eternity.
353 the laughter of the Masters of the Temple
353 unveiling of the company of heaven.
353 delivered from the lust of result,
353 from no expected house cometh that child.
353 these old letters of my Book are aright;
353 I love you! I yearn to you! Pale or purple,
353 the axle of the wheel, and the cube in the circle.
353 There is a light before thine eyes, o prophet,
353 Abrahadabra; the reward of Ra Hoor Khut.
353 deal hardly with them. Choose ye an island!
353 Abomination of Desolation; count well
353 the sun of midnight is ever the son.
353 He is the Eternal one; He is the Almighty one.
354 kingdoms of the East and of the West.
354 I am the Eye in the Triangle, the Silver Star
355 let us attain to the Union with the Many!
355 my words devour the spirit of man.
355 they shall get them fins, that they may swim.
355 let me listen to the echo of your kisses.
355 therein I partook of the glory of my Lord.
355 the Stable Abode of the Kings of AEgypt.
355 tzaddi is not the Star. This also is secret:
355 the three days of the writing of the Book
355 to the world. This shall be your only proof.
355 proof. I forbid argument. Conquer!
356 Moreover I beheld a vision of a river.
356 this is the bitter water that becometh sweet.

356 Therefore lift up thyself as I am lifted up.
356 I have a secret glory for them that love me.
356 the lords of the earth are our kinsfolk.
356 A feast for Tahuti and the child of the Prophet -
356 A L. What meaneth this, o prophet? Thou knowest
356 the prophet of the lovely Star! Abrahadabra;
356 "I saw Satan like lightning fall from Heaven."
357 the Word that is God is none other than He.
357 All that ye do is right, if so be that ye enjoy it.
357 I am known to ye by my name Nuit,
357 To me! calling forth the flame of the hearts of all
357 rejoice! We are one; we are none. Hold! Hold!
357 Lift thine head! breathe not so deep - die! Ah!
357 by the eight and ninety rules of art:
357 they shall chance to abide in this bliss or no;
357 The ordeals thou shalt oversee thyself,
357 covered with jewels, and rich garments,
358 a woman in the column of this vibration.
358 God! Let me smother them with my roses!
358 The world is all grey before mine eyes;
358 I shall be soft and weak and feminine.
358 by birth, or by wealth, or by intelligence,
358 devour the holy place of the Cow of Heaven!
358 Thus shall equilibrium become perfect.
358 His wisdom, whereby He made the worlds.
358 all rituals, all ordeals, all words and signs.
358 the word secret & not only in the English -
358 twin warriors about the pillars of the world!
359 the dew of the Universe whitens the lips!
359 There rest, under the canopy of night.
359 some secret language of the ancients,
359 I shall not rest until I have dissolved it all.
359 I passed into the mountain of lapis-lazuli,
359 I beheld the Universe like a clear crystal
359 my conqueror, my sword-girt captain,
359 O Holy Exalted One, O Self beyond self.
359 That which is to be denied shall be denied;
359 that which is to be spat upon shall be spat upon.
359 I have hidden myself beneath a mask:
359 I ask you to sacrifice nothing at mine altar;

359 and thy bones shall whiten in the sun.
359 my gifts exceed the olive and the horse.
359 a harlot that plucks a jewel from her nostrils.
359 Change not as much as the style of a letter;
359 The best blood is of the moon, monthly;
360 the symbols of the mighty darkness.
360 a fire cannot be started with iron alone,
360 Around the globe gathered the wide air,
360 men began to light fires upon the earth.
360 return unto the stainless Abode;
360 Ah! but we floated in the infinite Abyss.
360 Thou hast brought me into great delight.
360 secret riddles of the Sphinx of the Gods,
360 and the sevenfold veil is reveiled.
360 thou givest not thy sap; thou fallest not.
360 beyond the Existence of Existences,
360 the No-Thing-Tree in the Land of No-Thing.
360 a circle? Therein is all progress base illusion,
360 And all these things deceived me not,
360 All these old letters of my Book are aright;
360 it may be that yonder beggar is a King.
360 circle squared in its failure is a key also.
361 I am a boy before Thee, O Thou satyr God.
361 Oh madness! madness! madness!
361 all is dissolved into the Abyss of Glory.
361 Thou art Sebek the crocodile against Asar;
361 a white cat upon the roof of the Universe;
361 I give you power earthly and joy earthly;
361 O Nuit, continuous one of Heaven,
361 The inspired forth-speaker of Mentu;
361 The dew that was upon the face of the stone.
362 A worm, a nothing, a nidding knave!
362 leading up to the cool green porch of malachite.
362 Yet they are but foolish folk yonder.
362 I was Thy mate in the forests of the lowland;
362 my lord, my dove, my excellent one,
362 in the Abodes that are beyond Decay.
362 the wandering stars in their courses.
362 for love's sake, for the chance of union.
362 eight, eighty, four hundred & eighteen.

362 I lift up my head, I and my Nuit are one.
362 whence I say not, who shall discover the key
362 Verily is the Pyramid a Temple of Initiation.
363 She that should come, the Virgin of all men.
363 Come, let us sing to thee, Iacchus invisible,
363 atone for the wrong of the Beginning;
363 the purity was divided by Strength,
363 I melted into her beauty and was glad.
363 I pray thee to loosen the coils of the serpent!
363 Thou art Typhon, the Wrath of the Elements,
363 O my lover supernal, O Self of myself.
363 deep taint beneath the ineffable bliss;
363 the serpent that devoureth his own coils.
363 At thy right hand a great lord and a comely;
363 O thou heart, will I the serpent eat thee wholly up;
363 assure thyself of the stability of the altar.
363 ye that are without understanding!
363 a sword in my hand to push thy order.
363 thy comment upon this the Book of the Law
364 Then was the Adept glad, and lifted his arm.
364 the Lord of Glory, and the unclean dog.
364 a white heat like the heat of the midmost sun.
364 beyond all music of speech or of silence?
364 and the name thereof shall be no more.
364 Let thy flesh hang loose upon thy bones,
364 God is one; God is the Everlasting One;
364 absorbed in the Naught of our Lady
364 I am Infinite Space, and the Infinite Stars
364 eat rich foods and drink sweet wines
364 the great mystery of the House of God.
364 my chosen! I am the secret Serpent coiled
364 O winged snake of light, Hadit! Abide with me,
365 the waters of Thine intolerable Essence.
365 Before I saw Thee Thou wast already with me;
365 hangs the Eyeless Hawk. Thou art blasted
365 years. But I was deceived by none
365 they should bear rule over the just.
365 under the night-stars in the desert
365 Drink to me, for I love you! I love you!
365 Behold! the rituals of the old time are black.

365 If Power asks why, then is Power weakness.
365 the dissolution, and eternal ecstasy
365 deem not of change: ye shall be as ye are,
365 the Eighties cower before me, & are abased.
366 a wilderness of the like and the unlike.
366 I am but a speck in the star-dust of ages;
366 Yea! the night shall cover all, the night shall cover all.
366 the Holy One, the royal Uraeus serpent,
366 the Silver Star that ye adore. I am Baphomet,
366 the first night of the Prophet and his Bride!
366 follow the love of Nu in the star-lit heaven;
367 a crust of earth concealed the core of flame.
367 the colours are many, but the light is one.
367 I inscribe the secret riddles of the Sphinx
367 let him rise next swollen and straining;
367 In the place of the cross the indivisible point
367 the earth melted into a liquor clear as water.
367 the secret word which I have given unto him.
367 May Because be accursed for ever!
367 But the work of the comment? That is easy;
367 the key of it all. Then this line drawn is a key:
367 the wine of the cup is the blood of the saints.
368 I have found a vessel of quicksilver.
368 Thou canst not charm the dolphin with silence,
368 I gazed upon the Crystal of the Future,
368 a deep taint beneath the ineffable bliss;
368 blue-lidded daughter of Sunset;
368 In the sphere I am everywhere, the centre,
368 Yet she shall be known & I never. Behold!
368 The Empress & the Hierophant. Thus eleven,
368 Thus eleven, as my bride is eleven.
368 Love one another with burning hearts;
368 Ye, even ye, know not this meaning all.
368 professional soldiers who dare not fight,
369 Farther and farther we float; yet we are still.
369 Thou and I are beloved of the Emperor.
369 every letter of this cipher hath some value;
369 I am a butterfly at the Source of Creation;
369 the Genitor-Genetrix of the Universe,
369 I am Nuit, and my word is six and fifty.

369 speak not of Thee as One but as None;
369 Aye! listen to the numbers & the words:
369 thou the Scarlet Concubine of his desire!
369 I am the Lord of the Double Wand of Power;
370 Yet Thou sustainest the World-Elephant.
370 like a lover into the bed of his beautiful;
370 a Doric boy, skilled in feats of strength,
370 tiers of onyx and opal and sardonyx
370 from the majesty of dread Ammon-Ra.
370 on the yellow sand, all clad in Tyrian purple.
370 with ivory breasts and golden nipples;
370 the mighty crater of the Mountain of Fire.
370 we drink of the informing sacrament.
370 There are deep secrets in these songs.
370 lay down your heads upon mine altar,
370 ye are more beautiful than the flowers:
370 In thy branches is the lightning nested!
370 Truth. Now in this is the magical power known.
370 no points nor parts nor magnitude.
370 They shall gather my children into their fold:
370 The Manifestation of Nuit is at an end.
370 Nu is your refuge as Hadit your light,
371 Thou art behind me: I scream with a mad joy.
371 like a purple plum upon a sunny tree.
371 glorious art Thou, O my lover supernal,
371 be obstinate, and be not obstinate.
371 I am alone: there is no God where I am. Behold!
371 Let Mary inviolate be torn upon wheels:
372 I begin to be afraid. I have no check; I am alone.
372 We attained to be starry grains of gold
372 gold dust in the sands of a slow river.
372 O sweet God, we are ourselves, the same.
372 thou didst wear openly and I concealed.
372 liquor beyond the nectar of the Gods.
372 O end of things visible and invisible!
372 the Fool that heedeth not the Play of the Magician.
372 the heavenly kiss of the Beautiful God.
372 He hath established His rule in His kingdom.
372 Cosmos is the War of the Rose and the Cross.
373 By a Magus is this writing made known

373 Forces in their Concourse and Cohesion,
373 Lord God of the Universe, O Vast One,
373 ΛΟΓΟΣ
373 In the name of the Lord of Initiation, Amen.
373 In the name of the Lord of Initiation. Amen.
373 O ye that are without understanding!
373 Glory to God, and Thanksgiving to God!
373 Worship then the Khabs, and behold my light
373 But whoso availeth in this, let him be the chief of all!
373 follow out the ordeals of my knowledge!
373 Nothing is a secret key of this law. Sixty-one
373 the half: unite by thine art so that all disappear.
373 Let Asar be the adorant, Isa the sufferer;
373 All words are sacred and all prophets true;
373 Nuit is at an end. Nu! the hiding of Hadit.
373 he shall remain in pure ecstasy for ever.
373 Death is forbidden, o man, unto thee.
373 Thou knowest not; nor shalt thou know
373 chance shape of the letters and their position
373 as the sun of midnight is ever the son.
374 Let Him beware of abstinence from action.
374 Against him the Brothers of the Left-hand Path,
374 O cobbler! mend me this shoe, that I may walk.
374 Now I am with thee; I will never leave thy being.
374 These gods came right quickly to mine aid.
374 O my Lord Adonai, O thou Abyss of Sapphire!
374 that ye know not, for ye know not Love.
374 they were but reflections distorted.
374 The key of the rituals is in the secret word
374 the voluptuous night-sky. To me! To me!
374 the circumference, is nowhere found.
374 Because thou wast the knower, and me.
374 O my chosen! I am the secret Serpent coiled
374 If I lift up my head, I and my Nuit are one.
374 for there is a factor infinite & unknown;
374 our delight is all over thee: hail! hail: prophet of Nu!
374 now come in our splendour & rapture!
374 I am the Master: thou art the Holy Chosen One.
374 Deem not too eagerly to catch the promises;
374 mix meal & honey & thick leavings of red wine:

375 like a multitude of swans upon the lake.
375 Fear nothing. Fear nothing. Fear nothing.
375 But I was deceived by none of these.
376 a Magister teacheth the Mystery of Sorrow,
376 thou writest that which is of mother of emerald,
376 I have aimed at the peeled wand of my God,
376 the swan flew and dived and soared,
376 I came even unto the land of Fairy Sleep.
376 In no way shall he come to the Identity of Thee!
376 in his heart I beheld the slow and dark One,
376 the androgyne and the gynander
376 Thou inebriate my life with Thy madness,
376 Lord Adonai, it is a speck of minutest time,
376 for ever and for everlasting. Amen.
376 the Masters of the Temple abashed him not.
376 This shall regenerate the world, the little world
376 it shall not assuage thee nor absolve thee.
376 but with the just I am eight, and one in eight:
376 4 6 3 8 AB K 2 4 A L G M O R 3 Y X 24 89 R P S T O V A L. What
376 soften & smooth down with rich fresh blood.
377 the scribe knew the narcissus in his heart;
377 the root is deep in the darkness of earth.
377 V.V.V.V.V., reflecting the glory of Adonai,
377 do thy will. Do that, and no other shall say nay.
377 exhaust in the voluptuous fullness
377 be strong! Then canst thou bear more
377 but miraculous colour shall come back to it
377 The peal of a thousand mighty thunders.
378 Glory. An end to the letters of the words!
378 O the filthy one! the dog! they cry against thee.
378 the Elephant God, the Lord of Beginnings,
378 my Lord, let us sail upon the sea of blood!
379 a little white fawn to run away into the forest!
379 a white cat upon the trellis-work of the arbour;
379 God! Thou art like a moon upon the ice-world.
379 to return unto the stainless Abode;
379 I have likened thee to a jet Nubian slave,
379 the blue of the abyss of stars invisible.
379 Then shall the master appear as He should appear ---
379 In the end he shall offer up the Vast Sacrifice,

379 the kingdoms of the East and of the West.
379 the Fool in his folly that chanted the word Ararita,
379 I am the axle of the wheel, and the cube in the circle.
380 a pinnacle at the edge of some fortified city.
380 a lover among the lords of the grey land.
380 a maiden bathing in a clear pool of fresh water.
380 Let me fall, fall down, fall away, afar, alone! Let me fall!
380 they cook the shining god, and gulp him whole.
380 the midst of the primal forest of Eternity.
380 He God is one; God is the Everlasting One;
380 I call it eight, eighty, four hundred & eighteen.
380 The Empress and the King are not of me;
380 The Book of the Law is Written and Concealed.
381 Thou Son of a light-transcending mother,
381 this is the Truth, this is the Truth, this is the Truth.
381 Come unto me is a foolish word: for it is I that go.
382 Seven Spirits of Unrighteousness;
382 the clouds of little gods like wood-nymphs
382 O my darling, O my ceaseless Sparrow-God,
382 And the grape fell ripe and rich into his mouth.
382 My disciples are proud and beautiful;
383 Come! let us irritate the vessels of the earth:
383 and the archangels swept over the heaven.
383 Uranus chid Eros; Marsyas chid Olympas;
383 a certain cry in an unknown tongue,
383 thou hast darkened thine eyepits with Kohl;
383 In the midnight I was brighter than the moon;
383 her soft feet not hurting the little flowers:
383 Spelling is defunct; all is not aught. Beware!
383 yet an invisible house there standeth,
383 Ra-Hoor-Khuit! Unity uttermost showed!
384 It shall stand erect upon the high mountain;
384 of pure black marble is the sorry statue,
384 a messenger unto that small dark orb.
384 the words of topaz, and of deep amethyst,
384 she hath been scourged with many rods.
384 a young boy mischievous and lovely,
384 between any one thing & any other thing;
384 Moreover, be they long kept, it is better;
384 I will alienate her heart: I will cast her out from men:

385 abominable lonely Thing of wickedness.
385 the secret riddles of the Sphinx of the Gods,
385 So that thou attain to the Sacrament of the Graal
385 Then shall every gain be a new sacrament,
385 I did worship His magnificence and majesty.
385 the aether, the air, the water, the earth, and the fire.
385 I console not: I hate the consoled & the consoler.
385 Ra-Hoor-Khu is with thee. Worship me with fire & blood;
385 Heru-ra-ha, called Hoor-pa-kraat and Ra-Hoor-Khut.
385 thou shalt be learned in the things of love.
386 Here is Nothing under its three forms.
386 her body was whiter than the milk of the stars,
386 of a white heat like the heat of the midmost sun.
386 Blue am I and gold in the light of my bride:
387 A circuit of pines, and of tall yews beyond.
387 falling away from us. First falls the silly world;
387 the silly world; the world of the old grey land.
387 I turned me about thrice in every way;
387 Thou dost faint, thou dost fail, thou scribe;
387 all night will I pour out the libation on Thine altars;
387 the Land that the far-off travellers call Naught.
387 unveiling before the Children of men!
387 These are dead, these fellows; they feel not.
388 a man's life spilt for thy love upon My Altars.
388 I perceived Thee, O my God, sitting like a white cat
388 And the Black Brothers raised their heads;
388 in the lowest corruption is form manifest.
388 Then, if with no goal, why this eternal journey?
388 swallow up Asi and Asar, and the children of Ptah.
388 poison to destroy the works of the Magician.
388 ye are my chosen ones. Obey my prophet!
388 This is so: I swear it by the vault of my body;
388 the secret Serpent coiled about to spring:
389 I Am She that should come, the Virgin of all men.
389 I walk alone with my little puppets in the garden.
389 This was the tale of the memory of Al A'in the priest;
389 the aphorism *Linea viridis gyrat universa*.
389 Adonai had no fear of the Magician and his play.
389 the permitted end of the endless One.
389 Therefore thou art wholly pure before Me;

389 I dwell within thee coiled and ready to spring.
389 Hoor in his secret name and splendour
389 I, Hadit, am the complement of Nu my bride.
389 I am the Snake that giveth Knowledge & Delight
389 Through the third, stones of precious water.
389 ye twin warriors about the pillars of the world!
390 O my God, the breath of the Garden of Spices.
390 all shall dissolve. I await Thee in sleeping, in waking.
390 I paid the infernal homage to the shame of Khem.
390 Thou shalt rejoice in the pools of adorable water;
390 his seat in the East at the Equinox of the Gods;
390 with the just I am eight, and one in eight: which is vital,
390 Thou shalt thyself convey it with worship, o prophet,
391 one with the Eternal and Omnipotent God.
391 in a little while a serpent struck him that he died.
391 I will kiss you, and bring you to the bridal:
391 to the heavenly kiss of the Beautiful God.
391 yea, therein I partook of the glory of my Lord.
391 the glory of the stars into the hearts of men.
391 in the secret word which I have given unto him.
391 a sweet-smelling perfume of sweat: O Nuit,
391 Ye shall gather goods and store of women
391 three days of the writing of the Book of the Law.
391 the joy of my rapture! A feast every night
391 we are upon thee; our delight is all over thee: hail!
391 Now rejoice! now come in our splendour
391 thou art truly mine - and doubt it not,
391 surpass the stars. They shall worship thy name,
392 (which reflecteth Mercury into the lowest world)
392 like a white cat upon the roof of the Universe;
392 into the desolate land of Barren Words.
392 Also he shall have made roses bloom thereon.
392 the glory in the End and the Beginning;
392 words are skew-wise. Enough of Because!
392 enginery of war! I will give you a war-engine.
393 go back into the world; yea, back into the world.
393 ultimate Things whereof stars are the atoms.
393 O my God! I am but a speck in the star-dust
393 more hideous than the shells of Abaddon.
393 He enveloped me with his demon tentacles;

393 I will give you all that is desirable upon the earth.
393 Every man and every woman is a star.
393 jasmine & rose, and the emblems of death.
393 the direful judgments of Ra Hoor Khuit!
393 the trees of Eternity. My number is 11,
393 the blue-lidded daughter of Sunset;
393 abstruption from the ill-ordered house
393 O Ra-Hoor-Khuit! Unity uttermost showed!
393 Drag down their souls to awful torment:
393 I am the queen of all them that dwell in Heaven,
394 Also the purity was divided by Strength,
394 From the Lord Adonai, from the Lord Adonai!
394 Nay, Lord! but I am come to Thee. It is I that wait at last.
394 Thou art the cool still water of the wizard fount.
394 who shall undo the Wrong of the Beginning?
394 my secret centre, my heart & my tongue!
394 They feel little; what is, is balanced by weak joys;
394 Thus ye have star & star, system & system;
394 For one kiss wilt thou then be willing to give all;
394 I charge you earnestly to come before me
394 Manifestation of Nuit is at an end. Nu!
394 the secret that hath not yet been revealed.
394 Remember all ye that existence is pure joy;
394 I am The Empress & the Hierophant. Thus eleven,
394 Let the woman be girt with a sword before me:
394 fresh blood. The best blood is of the moon,
394 and bring fresh fever from the skies;
394 I invoke, I greet Thy presence, O Ra-Hoor-Khuit!
395 and I beheld a white swan floating in the blue.
395 Ah! but we floated in the infinite Abyss. Joy!
395 the white and the black are harnessed to his car.
395 I love you! I am the blue-lidded daughter
395 Amen. {This is of the 4: there is a fifth who is invisible,
395 drink, drink by the eight and ninety
395 rules of art: if thou love, exceed by delicacy;
395 the keen and the proud, the royal and the
395 lofty; ye are brothers! As brothers fight ye!
396 the light one, the breaker of bread and salt.
396 the wonderful company of the wood-gods,
396 an Anarchy of solitude and Darkness!

396 thus must we veil the brilliance of our Self.
396 the Voice answered Yea! these things shall be.
396 the Pillars of Hercules and the Ocean of the West.
396 There is the dove, and there is the serpent.
396 there are masked ones my servants:
396 Star! Abrahadabra; the reward of Ra Hoor Khut.
396 This burn: of this make cakes & eat unto me.
396 a secret door that I shall make to establish thy way
396 but thou shalt know & destroy the traitors.
396 the Hawk-Headed Lord of Silence & of Strength;
397 I have possessed Her, and Her life is within me.
397 making her beauty into a thunderbolt.
397 God! One is Thy Beginning! One is Thy Spirit,
397 One is Thy Spirit, and Thy Permutation One!
397 the Harmony and Beauty of His Essence.
397 behold! There is a splendour in my name
398 this is the Opening of the Grade of Ipsissimus,
398 Nor in the dark byways was there another:
398 Thy name is Death, it may be, or Shame, or Love.
398 I am the Fool that heedeth not the Play of the Magician.
398 thou art the beloved of the Beloved One;
398 a thousandfold brighter than the lightning.
398 I am thou, and the Pillar is 'stablished in the void.
398 the Kings of AEgypt. He hath established His rule
398 He expandeth it all into twelve rays of the Crown.
399 Over the plain came the atrocious cry of wolves.
399 Come up through the creeks to the fresh water;
399 symbols that cannot be understood.
399 They shall be masters of majesty and might;
399 This that thou writest is the threefold book of Law.
400 But thou art the Water beyond the waters.
400 I have gone down, O my God, into the abyss
400 Thou art like a lonely pillar in the midst of the sea;
400 there shall the Consummation be accomplished.
400 the Magistracy of this Opus is a secret magistracy;
400 Accept the worship of the foolish people, whom thou hatest.
400 fill up the pillar of the Infinite with an infinite kiss!
400 the Magician and the Exorcist. I am the axle of the wheel,
400 Fear not, o prophet, when these words are said,
400 we are upon thee; our delight is all over thee: hail! hail:

400 the strength, force, vigour of your arms.
400 trodden serpent turn and strike!
400 whence I say not, who shall discover the key of it all.
401 the Thought of Adonai was a Word and a Deed;
401 replenish thy veins from the chalice of heaven.
401 lapis lazuli & jasper are there; and all rare scents;
401 the day of your wrath. Ye are against the people,
401 If Will stops and cries Why, invoking Because,
401 Kill and torture; spare not; be upon them!
401 (these are the adorations, as thou hast written),
401 readeth this Book of the Law, and its comment;
402 This chain reaches from Eternity to Eternity,
402 a pure heart, and the Serpent flame therein,
403 For the colours are many, but the light is one.
403 Burn to me perfumes! Wear to me jewels!
403 Who worshipped Heru-pa-kraath have worshipped me;
403 thou availest: they are the slaves of because:
404 Let the Magus then contemplate each in turn,
404 Master of the Temple of A.'A.', whose name is Truth.
404 קדש
404 Then was accomplished all that which was to be accomplished.
405 O Thou beloved One! is there not an end?
405 Seal up the book of the Heart and the Serpent;
405 They are gathered together into a glowing heart,
405 our Lady of the Body of the Milk of the Stars.
406 Now then a giant arose, of terrible strength;
406 as the Next do I reveal Thee to the multitude.
406 the Eight Belts, wherewith he hath girdled the globes.
406 there are also of my friends who be hermits.
407 O my God! use Thou me again, alway. For ever!
407 my love is spilt among them that love not love.
407 the dark home of the stars from the black earth.
407 the infinite sleep and lucid, the sleep of Shi-loh-am.
407 Thou hast appeared unto me as an aged God,
407 the Father also boweth unto the Power of the Star
407 let the good ones be purged by the prophet!
407 obtain the order & value of the English Alphabet;
407 thou shalt find new symbols to attribute
407 thou shalt drive all these before thee in thy car,
408 I will set up my dance in your conventicles,

408 every circle is alike and every triangle alike!
408 I have made a secret door Into the House of Ra
408 in the circumference is the Emerald Snake.
409 I hear not the trumpeting of that World-Elephant.
409 I am goodly with brown and gold and silver.
409 seven sentences are hidden therein.
409 I have found Thee alike in the Me and the Thee;
409 I swing the thurible of my delight before Thee,
409 but tzaddi is not the Star. This also is secret:
409 The exposure of innocence is a lie. Be strong,
409 O be thou proud and mighty among men!
409 blessing & worship to the prophet of the lovely Star!
409 I am the daughter of the house of the invisible.
410 the abominable lonely Thing of wickedness.
410 Universe falls down the abyss of Years.
410 down the abyss of Years. For Eternity calls;
410 like a white cat upon the trellis-work of the arbour;
410 the beautiful God at the back of the blizzard ---
410 Thou wast a strange scarlet bird with a bill of gold.
410 the Word, O my darling, my lord, my master!
410 I have found that which could not be found;
410 It is done even according unto Thy word.
410 he hath ploughed with the seven stars of his Plough,
410 shalt not behold all these mysteries hidden
410 behold all these mysteries hidden therein.
410 Ra Hoor Khut. There is division hither homeward;
410 a proof to the world. This shall be your only proof.
411 like a maiden bathing in a clear pool of fresh water.
411 deeper. I fall, even as the whole Universe falls
411 my beautiful lover with his sunray mane;
411 Close didst thou cling with thy coils unto the heart,
411 in the Land that the far-off travellers call Naught.
411 English Alphabet; thou shalt find new symbols
411 There cometh one to follow thee: he shall expound it.
411 I am the daughter of Nuit, the lady of the stars.
412 the art and craft of the Magus but glamour.
412 But ill befall the folk of the grey land, my God!
412 a weird winged God that told us of his wisdom.
412 a gaunt swift camel striding over the sand.
412 I bear the symbols of the mighty darkness.

412 I sought a Word for Myself; nay, for myself.
412 the Single One, as an imperfection and stain.
412 And men began to light fires upon the earth.
412 a certain taint, even in that wherein I delighted.
412 it was Adonai who had taught all his tricks to the Magician.
412 Then, O thou heart, will I the serpent eat thee wholly up;
412 bringing benediction to the universe.
412 I, Perdurabo, the Philosophus of the Outer College.
412 Deeper and deeper into the mire of things!
412 Infinite Space, and the Infinite Stars thereof,
412 To me! Change not as much as the style of a letter;
412 veil not your vices in virtuous words:
412 thy death shall be lovely: whoso seeth it shall be glad.
412 be strong! Then canst thou bear more joy.
412 the queen of all them that are pure upon earth,
413 the edge of the wilderness. And I behold Pan.
413 so do my words devour the spirit of man.
413 Listen! (From a certain world came an infinite wail.)
413 two dark stars that crash together in the abyss,
413 Thou shalt be ever the heart, and I the serpent
413 My coil shall never relax throughout the aeons.
413 I rested myself, admiring the Stability of Him,
413 thou shalt buy thee an image which I will show thee, especial,
413 it shall be suddenly easy for thee to do this.
414 O my God! Let the work be accomplished in silence.
414 Lazily, hungrily, ardently, patiently; so will I work.
414 a word to say about the Hierophantic task. Behold!
414 I am the secret Serpent coiled about to spring:
414 earth. Nu is your refuge as Hadit your light,
414 So that thy light is in me; & its red flame is as a sword
415 That which came fire from Thee cometh water from me;
415 There must ever be division in the word.
415 the Hermit, and the Lover, and the man of Earth.
415 Open the ways of the Khu! Lighten the ways of the Ka!
416 I am the great red pelican in the sunset waters.
416 Stars! The world is all grey before mine eyes;
416 My sword passes through and through Thee;
416 nothing! Let all things drop into this ocean of love!
416 But now the Imperfection became manifest,
416 a thing beyond all music of speech or of silence?

416 In the One and the Many have I found Thee;
416 She hath been broken in pieces upon the Wheel;
416 Yet in his heart I beheld the slow and dark One,
416 so shalt thou abide apart from the Impressions.
416 I leap with joy within thee; my head is arisen to strike.
416 Invoke me under my stars! Love is the law,
416 Wear to me jewels! Drink to me, for I love you!
416 Because of me in Thee which thou knewest not.
416 the highest are of us. They shall rejoice, our chosen:
416 the three days of the writing of the Book of the Law.
416 the letters? change them not in style or value!
416 Holy Chosen One. Write, & find ecstasy in writing!
417 I am like a black eunuch; and Thou art the scimitar.
417 I am one with the Eternal and Omnipotent God.
417 Now then the Father of all issued as a mighty wheel;
417 the joys of my love will redeem ye from all pain.
417 This also is secret: my prophet shall reveal it to the wise.
417 a further secret. I am The Empress & the Hierophant.
417 my prophet, thy stature shall surpass the stars.
417 This book shall be translated into all tongues:
418 gnarl'd and crook'd and devilish strong.
418 of the light one, the breaker of bread and salt.
418 the hair and the eyebrows and the brilliant face;
418 418!
418 O God! Come, let us no more reason together;
418 the supreme realization, the Life which abideth in Light,
418 whirl away the soul of the scribe into the happy haven.
418 Therein was this virtue, that the One became the all.
418 thou bringest me tidings of the Beloved
418 bringest me tidings of the Beloved One,
418 my beautiful, come Thou forth and follow me.
418 Bid Thy satyrs heap thorns among the flowers,
418 peace to your languor, wisdom to your folly.
418 I pour you lustral wine, that giveth you delight
418 I am come to destroy them. This also is compassion:
418 the Lord Khem arose, He who is holy among the highest,
418 I leap forth in the midst of him. I am the hideous god;
418 The secret ardours of Hadit. The winged globe,
418 Since I am Infinite Space, and the Infinite Stars
418 man of Earth. Do what thou wilt shall be the whole of the Law.

418 all disappear. My prophet is a fool with his one, one, one;
418 Tear down that lying spectre of the centuries:
418 ye do well, & I will reward you here and hereafter.
418 I will reward you here and hereafter. Fear not,
418 the eyes that thou shalt look upon with gladness.
418 prophet of Nu! prophet of Had! prophet of Ra-Hoor-Khu!
418 look forth upon men, to tell them this glad word.
418 the abstruption from the ill-ordered house
418 the fourth, ultimate sparks of the intimate fire.
419 Sat-Chit-Ananda, and Light, Love, Life, three by three
419 And a crust of earth concealed the core of flame.
419 Be ever the trance of this tremulous throat!
419 therefore they that despise thee shall adore thee.
419 Amen! Therefore lift up thyself as I am lifted up.
419 the prophet and slave of the beauteous one:
419 Thelema. Who calls us Thelemites will do no wrong,
419 I am the blue-lidded daughter of Sunset;
419 The Manifestation of Nuit is at an end. Nu!
419 Nuit is at an end. Nu! the hiding of Hadit. Come!
420 she sickened, and corrupted before me.
420 So black was the shadow that he was no more visible.
420 the favour of the king be withdrawn from him.
420 With courage conquering fear shall ye approach me:
420 Hadit the invisible glory. Now riseth Ra-Hoor-Khuit,
420 the slaves that perish. Be they damned & dead!
420 Ah! thy death shall be lovely: whoso seeth it shall be glad.
421 Thou too beautiful alike for sleep and waking!
421 the great city, the city of the violets and the roses.
421 arisen to the Palace of the Splendour Ineffable.
421 the Fear Invisible fled away and was no more.
421 they shall stand upon the firm foundation;
421 sacred vessel of our Lady the Scarlet Woman,
421 a white ash be prepared by Hermes the Invisible.
421 few & secret: they shall rule the many & the known.
421 My incense is of resinous woods & gums;
422 and tiers of onyx and opal and sardonyx
422 in the daytime I exceeded utterly the sun;
422 I was anointed with the right sweet oil of the Magister;
422 in the heart of the Sphinx danced the Lord Adonai,
422 the rustling of the wind on Mount Meru.

422 distant as the stars that lie in the navel of Nuit,
422 the rituals shall be half known and half concealed:
422 I am the Hawk-Headed Lord of Silence & of Strength;
423 Thou art like a goat's horn from Astor, O Thou God
423 Thou art like a little white goat with lightning in his horns!
423 Where is now the Master? cry the little crazy boys.
423 the Speech and the Silence and the Speech therein,
423 one, one, one; are not they the Ox, and none
423 To me! The Manifestation of Nuit is at an end.
423 Thrill with the joy of life & death! Ah! thy death shall be lovely:
424 by the Weak One the Mother was it equilibrated.
424 I glorify His wisdom, whereby He made the worlds.
424 the work of the wand and the work of the sword;
424 Aye! feast! rejoice! there is no dread hereafter.
424 Thy Name is as the Breath of Love across all Worlds.
425 I begin to be afraid. I have no check; I am alone. Alone.
425 I have burnt within thee as a pure flame without oil.
425 Then the humming-bird was afflicted in his spirit,
425 the mantras and spells; the obeah and the wanga;
426 the green pillars of marble that are above the bath.
426 Thou shalt crush me in the wine-press of Thy love.
426 Three words of that book are as life to a new aeon;
426 Let us be ourselves, silent, unique, apart.
426 my Lord, my beautiful, my desirable one.
426 my unveiling before the Children of men!
426 O azure-lidded woman, bend upon them!
426 the chance of union. This is the creation of the world,
426 I am the Magician and the Exorcist. I am the axle of the wheel,
426 the fallen! I never knew them. I am not for them.
426 I am the strength, force, vigour of your arms.
427 flame of the pyre. Ascend in the flame of the pyre,
427 the men and women about me are insane.
427 I was alone before Thee. I trembled at Thy coming,
427 I was pierced as the thief by the Lord of the Garden.
427 so that in all is one Thought of Me thy delight Adonai.
427 the never-ending Expansion of the Abyss.
427 I am Heaven, and there is no other God than me,
427 ecstasy be thine and joy of earth: ever To me!
427 hail: prophet of Nu! prophet of Had! prophet of Ra-Hoor-Khu!
427 lift up thine heart & rejoice! We are one; we are none.

427 o my prophet, thy stature shall surpass the stars.
427 let all be worshipped, for they shall cluster to exalt me.
428 a blood-red rose upon a rood of glowing gold!
428 a shining fish with golden back and silver belly:
428 the curve of hyperbolic life springs into being.
428 They shall slay the demons with their petty prongs.
428 the Master of the Temple balancing all things arose;
428 thou shalt be forgotten, dust lost in dust.
428 Had! The manifestation of Nuit. The unveiling
428 For me unveils the veiled sky, The self-slain
428 reproduction of this ink and paper for ever
428 printed beautifully in red ink and black
428 of the letters and their position to one another:
429 Oh Lord! Thou art revealed by the darkness,
429 a woman kneeling by the bank of the stream.
429 Thou, O my darling, O my ceaseless Sparrow-God,
429 Absolute Truth, Absolute Light, Absolute Bliss.
429 certain secret ones concealed the Light of Purity
429 a drop of the poison of the fang of the Exalted One.
429 the Master of the Temple of A.'.A.'. , whose name is Truth.
429 stir the hearts of men with drunkenness.
429 lust, enjoy all things of sense and rapture:
429 There is none that shall be cast down or lifted up:
429 the voluptuous fullness of the inspiration;
429 fall not in swoon of the excellent kisses! Harder!
430 according to His Original Nature will that law be shapen,
430 I remember the days when I was cacique in Mexico.
430 Only Thy silence and Thy speech that worship me avail.
430 Ah! but we floated in the infinite Abyss. Joy! Joy!
430 Adonai laughed, and played more languidly.
430 I saw the merciless and the unmajestic like harpies
430 I saw the burning ones, giants like volcanoes
431 O Thou too beautiful alike for sleep and waking!
431 be free. Ah, slaves! ye will not --- ye know not how to will.
431 Yet in a little while a serpent struck him that he died.
431 let him stand on the floor of the palace. Will he not sink?
431 Fortify it! Dung it about with enginery of war!
431 Money fear not, nor laughter of the folk folly,
431 All this and a book to say how thou didst come hither
431 go on, in my strength; & ye shall turn not back

431 I flap my wings in the face of Mohammed & blind him.
431 my nemyss shrouds the night-blue sky.
432 the memory of Al A'in the priest; yea, of Al A'in the priest.
432 seven diverse words; each word is divine,
432 the old gray sphere that rolls in the infinite Far-off;
432 There is the dissolution, and eternal ecstasy
432 kisses of the stars rain hard upon thy body.
432 I forbid argument. Conquer! That is enough.
432 Appear on the throne of Ra! Open the ways of the Khu!
432 these are mysteries that no Beast shall divine.
432 the Crowned Child, Horus, the Lord of the New Aeon
433 I drank wine awhile ago in the house of Pertinax.
433 the Magister entered into the play of the Magician.
433 Adonai the beloved one! Thou art my darling
433 the Pyramid of the ceremony of the Death of Asar,
433 the little world my sister, my heart & my tongue,
433 rejoice! now come in our splendour & rapture!
433 Lift up thyself! for there is none like unto thee
433 a reproduction of this ink and paper for ever
433 argue not; convert not; talk not overmuch!
434 the interplay of the parts hath no action upon the whole.
434 from the gold to that which is beyond the gold of Ophir.
434 all the men and women about me are insane.
434 all is done. Come, O my God, and let us embrace!
434 the priest of Ammon-Ra in the temple of Ammon-Ra
434 Then the bird desired exceedingly this bliss,
434 O beloved One, O Lord God of the Universe,
434 Let the palms of brilliance flower upon our island;
434 red for the rose, and green for the rose-leaf;
434 for I am thou, and the Pillar is 'stablished in the void.
434 the name of Her name that inspireth my rapture,
434 another ceremony whereby many shall rejoice.
434 Thou shalt fear with the fear of love: I will overcome thee.
434 thou who hast won the first shalt enjoy the second.
434 Hadit, my secret centre, my heart & my tongue!
434 caressed by magnificent beasts of women
434 the veil of sorrow, & the pall of death: this is none of me.
434 my servant. Success is thy proof: argue not;
434 I will be at your arms in battle & ye shall delight to slay.
435 we will feast upon mandrake and upon moly!

435 thou and I are fashioning a boat of mother-of-pearl.
435 There is a deep taint beneath the ineffable bliss;
435 O my virgin, my prophet within whose bowels I rejoice.
435 dominion is established in the Star of the Flame
435 and the illusion of the towers was destroyed.
435 Who worshippeth me must worship me with many rites.
435 and her soft feet not hurting the little flowers:
435 drink by the eight and ninety rules of art:
435 Thou knowest not; nor shalt thou know ever.
436 for many moons, for many, many moons,
436 a temple of stones in the shape of the Universe,
436 the Holy Graal beneath Thy Druid vestments.
436 the Waters beyond Death and beyond Life.
436 the bonds of Love and of Power and of Worship.
436 gather goods and store of women and spices;
436 The folk that not know me as yet. These are dead,
436 the English Alphabet; thou shalt find new symbols
436 Yet there are masked ones my servants:
436 hail! hail: prophet of Nu! prophet of Had! prophet of Ra-Hoor-Khu!
436 then this circle squared in its failure is a key also.
437 In the beginning doth the Magus speak Truth,
437 Therefore I went wildly with the girls into Abyssinia;
437 I am like a maiden bathing in a clear pool of fresh water.
437 On ancient skin was written in letters of gold:
437 Also Vitriol and the hierophant's name V.V.V.V.V.
437 the Bennu Bird is set up in Philae not in vain.
437 O my child, my conqueror, my sword-girt captain,
437 so that he alone did escape from the ruin thereof.
437 an aged God, a venerable God, the Lord of Time,
437 Thou didst bear the sceptre of the Universe,
437 thy name, foursquare, mystic, wonderful,
438 the lovely One shall spread us His holy banquet.
438 We therefore who are without the chains of ignorance,
438 Then was there silence. Speech had done with us awhile.
438 Thou shalt blacken his throat, wherein his spirit abideth.
438 they shall be clothed with victory and splendour;
438 a little heap of dust in a sheet that hath four corners,
438 the reins of the Chariot of the Sphinxes, black and white.
438 I am Infinite Space, and the Infinite Stars thereof,
438 Divide, add, multiply, and understand.

438 it may be given in three ways. The gross must
438 pass through fire; let the fine be tried in intellect,
438 thou, o prophet, shalt not behold all these mysteries
438 leave the second unattacked. But thou hast all
438 in the clear light, and some, though not all, in the dark.
438 this folly against self. The exposure of innocence
438 all their words are skew-wise. Enough of Because!
439 I chid my beautiful lover with his sunray mane;
439 Thou art the Lord of Glory, and the unclean dog.
439 The night fell, and the music of the lutes was stilled.
439 Behold! I am a butterfly at the Source of Creation;
439 But for me the lustral water, the great ablution,
439 lambent flame of blue, all-touching, all penetrant,
439 upon death; peace unutterable, rest, ecstasy;
439 for why? Because thou wast the knower, and me.
439 That stele they shall call the Abomination of Desolation;
439 with my force shall she see & strike at the worship of Nu:
439 The Book of the Law is Written and Concealed. Aum. Ha.
440 the deep black pool that is in the Holy Place of the Holy House
440 I was smitten through by Thy marvellous spear.
440 expect the direful judgments of Ra Hoor Khuit!
440 for from no expected house cometh that child. Aum!
440 the cube in the circle. "Come unto me" is a foolish word:
440 Think not, o king, upon that lie: That Thou Must Die:
440 o prophet? Thou knowest not; nor shalt thou know
440 Abomination of Desolation; count well its name,
440 but always with the original in the writing of the Beast;
440 my nemyss shrouds the night-blue sky. Hail!
441 only in the lowest corruption is form manifest.
442 the Sphinx, and the dog-headed god, and Typhon,
442 the holy one appeared in the great water of the North;
442 but ye are my chosen ones. Obey my prophet!
442 Let him enter in turn or at once the four gates;
442 for there are also of my friends who be hermits.
443 All day I sing of Thy delight; all night I delight in Thy song.
443 this heart of corruption, where the flowers are aflame.
443 But Adonai had no fear of the Magician and his play.
443 I will overcome thee. Thou shalt be very nigh to death.
443 [Stoop down unto the darkly splendid world,
443 unimaginable joys on earth: certainty, not faith,

443 a single robe, and covered with a rich headdress.
443 an if thou art ever joyous! - death is the crown of all.
443 thus shall my worship be about my secret house.
443 let her be covered with jewels, and rich garments,
443 the sworded Sphinx, Hermanubis and Typhon.
444 How then shall He end His speech with Silence? For He is Speech.
444 this matter toucheth the mystery of Incarnation,
444 I love Thy dark kisses, bloody and stinking!
444 Then only was Heaven established to bear sway;
444 Is there not joy ineffable in this aimless winging?
444 Many things I beheld mediate and immediate;
444 my Lord Adonai, O thou Abyss of Sapphire! I follow Thee,
444 O serpent Apep, Thou art Adonai the beloved one!
444 the Right and the Averse. These are alike unto me.
444 Yea, verily, I the Lord Viceregent of His Kingdom,
444 my word is six and fifty. Divide, add, multiply,
444 a lambent flame of blue, all-touching, all penetrant,
444 Thou knowest! And the sign shall be my ecstasy,
444 Be goodly therefore: dress ye all in fine apparel;
444 Enough of Because! Be he damned for a dog!
444 Dost thou fail? Art thou sorry? Is fear in thine heart?
444 I am unique & conqueror. I am not of the slaves
444 Trample down the Heathen; be upon them, o warrior,
444 upon them, o warrior, I will give you of their flesh to eat!
444 Sacrifice cattle little and big: after a child. But not now.
444 Let him not seek to try: but one cometh after him,
445 by the dark home of the stars from the black earth.
445 a light so strenuous that it is not perceived as light.
445 For I have found Thee alike in the Me and the Thee;
445 thou hast plastered thy cheeks with ivory enamels.
445 all in the clear light, and some, though not all, in the dark.
445 I see thee hate the hand & the pen; but I am stronger.
445 when ye are sad know that I have forsaken you.
445 there is a word not known. Spelling is defunct;
445 from the ill-ordered house in the Victorious City.
445 the fall of the Great Equinox; when Hrumachis shall arise
446 thou art Mati, the Slayer in the Deep. Thou art Typhon,
446 the terrible serpent about the end of all things!
446 I have bathed in Thee, and lost me in Thy stillness.
446 the sacred vessel of our Lady the Scarlet Woman,

446 Hold! Hold! Bear up in thy rapture; fall not in swoon
446 I am the visible object of worship; the others are secret;
446 a young universe rejoicing in its strength.
447 a nymph with her white limbs stretched by the spring.
447 as a green hawk between the pillars of turquoise
447 Thou shalt manifest Thyself in the unmanifest;
447 Also the limitless sphere shall glow with the brilliance thereof.
447 It is easy to tell the live force from the dead matter.
447 stand on the floor of the palace. Will he not sink? Amn. Ho!
447 calling forth the flame of the hearts of all in her love-chant.
447 I am the flame that burns in every heart of man,
447 Is the word exhausted? There is help & hope in other spells.
447 Indian and the Buddhist, Mongol and Din.
447 Bahlasti! Ompehda! I spit on your crapulous creeds.
448 the hour Of the hooded and holy ineffable flower.
448 Not otherwise may ye reach unto the Smooth Point.
448 Therefore went the prophet unto the mountain,
448 worn cheeks, eaten out with hunger for kisses.
448 For it was Adonai who had taught all his tricks to the Magician.
448 Palace 418
448 revealed by Aiwass the minister of Hoor-paar-kraat.
448 in his woman called the Scarlet Woman is all power given.
448 there is no other God than me, and my lord Hadit.
448 secure thy pen. Establish at thy Kaaba a clerk-house:
449 I who was the priestess of Ahathoor rejoice in your love.
449 Thou hast come hither, O my prophet, through grave paths.
449 I guide you to the heart of the groves of Eleusis
449 he cometh forth from the veil. He rideth upon the chariot
449 the ordeals I write not: the rituals shall be half known
449 thou hast ill will to learn this writing. I see thee hate the hand
450 Come as a thief, and let us steal away the Sacraments!
450 Like sisters they fondled me their little brother;
450 a stone from the sling of a boy of the woodlands.
450 the Eye in the Triangle, the Silver Star that ye adore.
450 Nor hath it existence in time, for it is beyond Time.
450 professional soldiers who dare not fight, but play;
451 I love Thee. O my God, spare me! Now! It is done! Death.
451 Also there rose up a soul of filth and of weakness,
451 the deadly embrace of the Snake and of the Goat;
451 Altogether I melted into her beauty and was glad.

451 transmute the earth into a blue abyss of wine.
451 to me perfumes! Wear to me jewels! Drink to me,
451 learn the secret that hath not yet been revealed.
451 The ending of the words is the Word Abrahadabra.
452 One is the Magus: twain His forces: four His weapons.
452 the flame of the pyre. Ascend in the flame of the pyre,
452 Heaven manifest in violent light, And in soft light.
452 But I am the Fool that heedeth not the Play of the Magician.
452 I will have thy blood to drink. For I am a mighty vampire,
452 I will ravish you away into mine unutterable joy.
452 these are for the servants of the Star & the Snake.
452 Love all, lest perchance is a King concealed! Say you so?
452 Thou art exhaust in the voluptuous fullness
452 be me; to follow the love of Nu in the star-lit heaven;
452 all cowards; professional soldiers who dare not fight,
453 I dreamt of sunset and roses and vines;
453 O beautiful boy! let us pass on to the Otherworld.
453 there arose sensualists upon the firmament,
453 Between its wings I sate, and the aeons fled away.
453 the Lords of Time swept over him with the sickle of death.
453 Will he not sink? Amn. Ho! warrior, if thy servant sink?
453 Is a God to live in a dog? No! but the highest are of us.
454 the blood of the heart that beareth me, that beareth me.
454 I have gone down, O my God, into the abyss of the all,
454 therefore thou art My virgin unto eternity.
454 I was caught up into the presence of my Lord Adonai,
454 this be not aright; if ye confound the space-marks,
454 - and doubt it not, an if thou art ever joyous! -
454 I will give you a war-engine. With it ye shall smite the peoples;
454 convey it with worship, o prophet, though thou likest it not.
455 The Fire is not defiled by the altars of the Ghebers,
455 I am the God who giveth all. Light, Life, Love; Force, Fantasy, Fire;
455 consciousness of the continuity of existence,
455 two; nay, are none! Nothing is a secret key of this law.
455 be our bed in working! Thrill with the joy of life & death!
455 my secret house. Get the stele of revealing itself;
455 they shall call the Abomination of Desolation; count well
455 blood of a child, or dropping from the host of heaven:
455 the blasphemy against all gods of men. Curse them!
456 The lightning came and licked up the little flock of sheep.

456 one supreme offering unto the Lord Adonai!
456 I was not deceived by anything of all these things.
456 Help me, o warrior lord of Thebes, in my unveiling
456 a secret name which I will give him when at last he knoweth me.
456 Also the mantras and spells; the obeah and the wanga;
456 This shall be your only proof. I forbid argument.
456 in these are mysteries that no Beast shall divine.
456 There is success. I am the Hawk-Headed Lord of Silence
457 I am a man. Even a little child might not endure Thee.
457 O heart that art girt about with the coils of the old serpent,
457 one kiss is the key to the infinite sleep and lucid,
457 there is none to behold Thee, O Thou who beholdest all!
457 Nuit! Hadit! Ra-Hoor-Khuit! The Sun, Strength & Sight, Light;
457 deem not of change: ye shall be as ye are, & not other.
457 the kisses of the stars rain hard upon thy body.
457 I am war, and I am peace, and I am that which is beyond them.
458 He stood, and the chamber was corrupt; the air stank.
458 the gleams of ruby and gold that sparkle therein;
458 I, the force that have created all, am not to be despised.
458 the Sacrament of the Graal in the Chapel of Abominations.
458 therefore, I am known to ye by my name Nuit,
458 I, Hadit, am the complement of Nu my bride. I am not
458 The lover giveth his life unto the work among men.
459 their stink is like a garden of Roses of Macedonia.
459 O my God! I am but a speck in the star-dust of ages;
459 as for bridal will I come bedecked and anointed;
459 by my sacred heart and tongue; by all I can give,
459 Nothing is a secret key of this law. Sixty-one the Jews call it;
459 they have the half: unite by thine art so that all disappear.
459 The fool readeth this Book of the Law, and its comment;
460 stridency troubled the still waters of my soul,
460 who art absolved from the Division of the Shadows.
460 the incense of them that adore the Queen of Night.
460 precious diamond among cloudy diamonds,
460 white marble untouched by the tool of the graver.
460 Nor indeed hath it position, being beyond space.
460 bring the glory of the stars into the hearts of men.
460 Beware lest any force another, King against King!
460 they are the slaves of because: They are not of me.
461 Then I sought a Word for Myself; nay, for myself.

461 beauty unspeakable in this heart of corruption,
461 I who am thou am he, and the Pillar is 'stablished in the void.
461 Also came forth mother Earth with her lion, even Sekhet,
461 with his one, one, one; are not they the Ox, and none
461 A feast for the first night of the Prophet and his Bride!
461 and blessing & worship to the prophet of the lovely Star!
461 lovely Star! Abrahadabra; the reward of Ra Hoor Khut.
462 I was the priest of Ammon-Ra in the temple of Ammon-Ra
462 verily Thou art the cool still water of the wizard fount.
462 I shall deal hardly with them. Choose ye an island! Fortify it!
463 Travelling through space, I saw the onrush of two galaxies,
463 His lover is the mighty crater of the Mountain of Fire.
463 Thou takest Thy joy in the music, and I in the fighting.
463 I love thee, God! Thou art like a moon upon the ice-world.
463 I was smooth and hard as ivory; the horror gat no hold.
463 mother of a million myriads of myriads of flowers.
463 let us fill up the pillar of the Infinite with an infinite kiss!
463 This immortality is no vain hope beyond the grave:
463 flowers of the roses that are about her neck, Amen!
463 the word of double power in the Voice of the Master,
463 I never knew them. I am not for them. I console not:
464 the Overworld calls; the world of the Word is awaiting us.
464 the fangs of the hound Eternity in this my throat!
464 Thou hast appeared unto me as the white foam of Ocean
464 my secret centre, my heart & my tongue! Behold!
464 all penetrant, her lovely hands upon the black earth,
464 drunkenness of the innermost sense,
464 a rich man from the West who shall pour his gold upon thee.
464 and glory unto the Cross that is the heart of the Rose!
464 I am light, and I am night, and I am that which is beyond them.
465 unhallowed words, even the dreadful curse
465 Also he taught me the holy unutterable word Ararita,
465 a certain ring of lapis-lazuli with the name of my master,
465 a precious diamond among cloudy diamonds,
465 convert the all-sweeping air into the winds of pale water,
465 Let excellent virgins evoke rejoicing, son of Night!
465 the blood shall cover the altar with perfume as of roses.
465 To me! To me! Change not as much as the style of a letter;
465 Change not as much as the style of a letter; for behold!
465 the low men trample in the fierce lust of your pride,

465 I droop down mine head, and shoot forth venom,
465 Therefore strike hard & low, and to hell with them, master!
465 a light before thine eyes, o prophet, a light undesired,
465 blessed Beast, and thou the Scarlet Concubine
465 And it shall be suddenly easy for thee to do this.
466 by prayer, nor by fasting, nor by scourging,
466 by drugs, nor by ritual, nor by meditation;
466 again and again the Veil has fallen upon the Holy of Holies.
466 Thou knowest the white, and thou knowest the black,
466 O rapture! O end of things visible and invisible!
466 ye that are beyond Aormuzdi and Ahrimanes!
466 There shall he kindle a great fire and a devouring.
466 the sheer rapture, of the life of the snake in the spine!
466 lighting the pure stream with her brand of cursing.
466 divided for love's sake, for the chance of union.
466 Then the joys of my love will redeem ye from all pain.
466 all is not aught. Beware! Hold! Raise the spell of Ra-Hoor-Khuit!
466 let blood flow to my name. Trample down the Heathen;
466 the light of the Star and of the Moon and of the Sun,
467 In their play I came even unto the land of Fairy Sleep.
467 Then the Lord Khem arose, He who is holy among the highest,
467 I have crushed an Universe; & nought remains.
467 the rending asunder of the veil of my Mother.
468 We who were dust shall never fall away into the dust.
468 Olalam! Imal! Tutulu! as it is written in the ancient book.
468 Thou shalt swallow up Asi and Asar, and the children of Ptah.
468 miraculous colour shall come back to it day after day.
468 with the original in the writing of the Beast; for in the chance
468 shape of the letters and their position to one another:
468 Thou art an egg of blackness, and a worm of poison.
469 Thou dost consummate Thy rapture. Falutli! Falutli!
469 I am shed out like spilt blood upon the mountains;
469 Thou shalt inspire the proud ones with infinite pride,
469 their head above the heavens, their feet below the hells.
469 slay thyself as I at the end am slain, in the death that is life,
469 It is the veil of the modest woman; it is the veil of sorrow,
469 another woman shall awake the lust & worship of the Snake;
469 Swift as a trodden serpent turn and strike!
469 I peck at the eyes of Jesus as he hangs upon the cross.
470 now and for ever and for everlasting. Amen.

470 the angels shall lay thy dust in the City of the Pyramids,
470 but the highest are of us. They shall rejoice, our chosen:
470 Purple beyond purple: it is the light higher than eyesight.
470 it is the light higher than eyesight. There is a veil: that veil is black.
470 From gold forge steel! Be ready to fly or to smite!
470 the might of Thy breath, Supreme and terrible God,
470 Success is your proof; courage is your armour;
470 eremite of Nuit, apostle of Hadit, warrior of Ra Hoor Khu!
471 First falls the silly world; the world of the old grey land.
471 the lute lively discoursing through the blue still air.
471 Let us sit awhile in the orchard, until the sun go down!
471 a flood of poison to destroy the works of the Magician.
471 I melted the sixfold gold into a single invisible point,
471 the knowledge and Conversation of the Holy One,
471 he abode in his place, and his falsehood was truth in his place.
471 Because of the fall of Because, that he is not there again.
472 the brilliance of mine unutterable splendour,
472 infinite dis-ease in the spirit. As an acid eats into steel,
472 She hath burst in sunder with the weight of the waters;
472 the red lips of nature and the black lips of perfection.
472 it is revealed by Aiwass the minister of Hoor-paar-kraat.
472 continuous one of Heaven, let it be ever thus;
472 To me! The Manifestation of Nuit is at an end. Nu!
472 tell them this glad word. O be thou proud and mighty
472 let her raise herself in pride! Let her follow me in my way!
472 I tear out the flesh of the Indian and the Buddhist,
472 the Indian and the Buddhist, Mongol and Din.
472 Do what thou wilt. There is an end of the word of the God
472 I am life, and I am death, and I am that which is beyond them.
473 the Abyss of the Great Deep. Therein is a mighty dolphin,
473 who shall lead me to the sight of the Rapture of my master?
473 I inscribe the secret riddles of the Sphinx of the Gods,
473 my heart & my tongue, unto whom I send this kiss.
473 Come! lift up thine heart & rejoice! We are one; we are none.
473 the others are secret; for the Beast & his Bride are they:
473 There cometh a rich man from the West who shall pour his gold
474 There shall be an End. O God! O God! I am a fool to love Thee;
474 Thou canst not charm the dolphin with silence, O my prophet!
474 their whole soul was one purple flower-flame of holiness.
474 a young god in his strength, playing upon the lyre.

474 a moon among the faded oaks of the wood of years.
474 it is I that go. Who worshipped Heru-pa-kraath have worshipped me;
474 devour men and eat them up with blindness!
475 the Heart that Thou dost encircle is an Universal Heart.
475 Unto thee shall be granted joy and health and wealth
475 By her spells she invoked the Scarab, the Lord Kheph-Ra,
475 Let the rituals be rightly performed with joy & beauty!
475 Now rejoice! now come in our splendour & rapture!
475 Death! thou shalt long for death. Death is forbidden,
475 o blessed Beast, and thou the Scarlet Concubine
476 But I was anointed with the right sweet oil of the Magister;
476 they shall find thee as a black gnarl'd glittering stone,
476 the blade of the thunderbolt, the blade of the Pylon,
476 O ye that are beyond Aormuzdi and Ahrimanes!
476 I am the Eye in the Triangle, the Silver Star that ye adore.
476 I thundered after them into the utmost abyss;
476 brilliance of the voluptuous night-sky. To me! To me!
476 To me! To me! The Manifestation of Nuit is at an end.
476 there is joy. If I lift up my head, I and my Nuit are one.
476 Double Wand of Power; the wand of the Force of Coph Nia
476 Thou art the asp that has stolen into the cradle of the babe.
477 With the Cup preserveth He. With the Dagger destroyeth He.
477 a maiden that strayed among the corn, and sighed;
477 so also the Fear Invisible fled away and was no more.
477 the naked brilliance of the voluptuous night-sky.
477 be upon them, o warrior, I will give you of their flesh to eat!
477 thy Theban, O Mentu, The prophet Ankh-af-na-khonsu!
478 all ye toads and cats, rejoice! Ye slimy things, come hither!
478 I begin to be afraid. I have no check; I am alone. Alone. Alone.
478 Pan! Thy kisses are like sunlight on the blue AEgean;
478 the White Horse of the Saxon engraven upon the earth;
478 There is also an harper of gold, playing infinite tunes.
478 Lord Adonai, I pray thee to loosen the coils of the serpent!
478 I am not come to rebuke you, or to enslave you.
478 she is like a pearl, and seeketh Seventy to her Four.
478 chosen ones. Obey my prophet! follow out the ordeals
478 This is the Stone that is hidden in the walls of the ramparts.
479 Thus is the art and craft of the Magus but glamour.
479 The body is icy cold with the coldness of a million moons;
479 I am like a hawk of mother-of-emerald; I catch Thee by instinct,

479 even now and for ever and for everlasting.
479 the progress is progress, and progress is rapture,
479 Thou shalt have danger & trouble. Ra-Hoor-Khu is with thee.
479 afterward soften & smooth down with rich fresh blood.
480 Yea, and the writing It is well. This is the voice which shook the earth.
480 let us speak of the Embassy to the King thy Brother.
480 it is bright with the blue of the abyss of stars invisible.
480 exceed the nations of the earth in splendour & pride;
480 the sorrows are but as shadows; they pass & are done;
480 They shall rejoice, our chosen: who sorroweth is not of us.
480 Ye shall see them at rule, at victorious armies, at all the joy;
481 for ever and ever more throughout the aeons.
481 a mighty dolphin, lashing his sides with the force of the waves.
481 thou, O beloved One, O Lord God of the Universe,
481 blessed be Thy name, and the Name of Thy Name,
481 There is a word to say about the Hierophantic task. Behold!
481 let him stand on the floor of the palace. Will he not sink? Amn.
481 This shall regenerate the world, the little world my sister,
481 But ecstasy be thine and joy of earth: ever To me!
481 He, my prophet, hath chosen, knowing the law of the fortress,
481 Nu! the hiding of Hadit. Come! all ye, and learn the secret
481 Because of me in Thee which thou knewest not. for why?
481 war! I will give you a war-engine. With it ye shall smite the peoples;
481 thy light is in me; & its red flame is as a sword in my hand
481 the nemyss of secrecy and the ateph crown of truth.
482 the stable was shaken and the unstable became still.
482 Light, Life, Love; Force, Fantasy, Fire; these do I bring you:
482 the Eightfold Word that shall be equilibrated with the Three.
482 Ra-Hoor-Khuit hath taken his seat in the East at the Equinox
482 Five Pointed Star, with a Circle in the Middle, & the circle is Red.
482 There is an end of the word of the God enthroned
483 I will be lustrous and Greek, a courtesan of Delos,
483 I have aimed at the peeled wand of my God, and I have hit;
483 A little crazy boy that rode with me spake unto the swan,
483 the ancient dragon that sat upon the stagnant water.
483 of mother-of-emerald are my mighty-sweeping wings.
483 between the abyss of height and the abyss of depth.
483 o splendrous serpent! O azure-lidded woman,
483 Let her kill her heart! Let her be loud and adulterous;
484 One absorbs little and is called white and glistening;

484 O my child, my conqueror, my sword-girt captain, O Hoor!
484 the joys of my love will redeem ye from all pain. This is so:
484 the wisdom of Ra-Hoor-Khu-it. Also the mantras and spells;
484 He must teach; but he may make severe the ordeals.
484 there is a further secret. I am The Empress & the Hierophant.
484 house 418.
484 with fire and sword it be burnt down & shattered,
484 Hawk-headed mystical Lord! The half of the word of Heru-ra-ha,
484 To stir me or still me! Aum! let it fill me! So that thy light is in me;
484 a splendour in my name hidden and glorious,
484 strong knights in goodly armour ready for war.
485 Intoxicate the inmost, O my lover, not the outermost!
485 And the Magister entered into the play of the Magician.
485 Self-Luminous Image of the Unimaginable Naught,
485 O land beyond honey and spice and all perfection!
485 Yea! verily this is the Truth, this is the Truth, this is the Truth.
485 All things are sacred to me; no thing is sacred from me.
485 I will reward you here and hereafter. Fear not, o prophet,
485 Love all, lest perchance is a King concealed! Say you so? Fool!
486 we sank the treasurable image in the crater of Citlaltepetl.
486 thy perfume was of musk mingled with ambergris.
486 It is certain that every letter of this cipher hath some value;
486 the Star 418
486 Hold up thyself! Lift thine head! breathe not so deep - die!
486 There is help & hope in other spells. Wisdom says: be strong!
486 they shall chance to abide in this bliss or no; it is no odds.
487 the punishment of pleasure --- Now! Now! Now! Io Pan! Io Pan!
487 the head of the light one, the breaker of bread and salt.
487 God, all is gone! Thou dost consummate Thy rapture.
487 we will distil ye a liquor beyond the nectar of the Gods.
487 Ye shall be free. Ah, slaves! ye will not --- ye know not how to will.
487 I beheld a vision of a river. There was a little boat thereon;
487 that is the sacred vessel of our Lady the Scarlet Woman,
487 the bride of Chaos, that rideth upon our Lord the Beast.
487 there shall be in them a joy a million times greater than this.
487 Thou shalt obtain the order & value of the English Alphabet;
487 Say you so? Fool! If he be a King, thou canst not hurt him.
487 men, to tell them this glad word. O be thou proud and
487 mighty among men! Lift up thyself! for there is none
487 the word of Heru-ra-ha, called Hoor-pa-kraat and Ra-Hoor-Khut.

488 O all ye toads and cats, rejoice! Ye slimy things, come hither!
488 yon galaxy is but the smoke-ring of mine incense.
488 the ointment of moonlight and honey and myrrh?
488 set Thy lips to the wound and suck out a million eggs.
488 Thou wast like a flake of snow falling in the pine-clad woods.
488 I worshipped her, and gave her of the flower of my youth.
488 O Lord Adonai, I pray thee to loosen the coils of the serpent!
488 symbols that cannot be understood. I who reveal
489 the grade of a Magister teacheth the Mystery of Sorrow,
489 O glory of Priapus! O beatitude of the Great Goddess!
489 a sunset on the lapis lazuli of the King's Bedchamber.
489 an earthquake, and plague, and terror on the earth!
489 I beheld myself compassed about with the Infinite Circle
489 I burn the sacrifice of blood; all night will I swing the thurible
489 the inheritance of my father, and of my father's father;
489 a molten sea of Joy; and the snake that is the crown of Ra
489 my children, ye are more beautiful than the flowers:
489 I give unimaginable joys on earth: certainty, not faith,
489 the law of the strong: this is our law and the joy of the world.
489 o man! lust, enjoy all things of sense and rapture:
489 reason is a lie; for there is a factor infinite & unknown;
489 A feast for Tahuti and the child of the Prophet - secret, O Prophet!
489 Let him come through the first ordeal, & it will be to him as silver.
490 I love Thee! O my darling, my darling --- Kiss me! Kiss me!
490 Death, take me! This life is too full; it pains, it slays, it suffices.
490 There the lovely One shall spread us His holy banquet.
490 As the wands are upraised, and the aeons revolve.
490 Those who have bent their backs to the yoke of slavery
491 Hathor; let us offer the five jewels of the cow upon her altar!
491 Arise, O serpent Apep, Thou art Adonai the beloved one!
491 For my Lord hath revealed Himself as a mighty serpent,
491 I saw not any creature upon Seb that was equal to me.
491 fair white marble untouched by the tool of the graver.
491 Then the holy one appeared in the great water of the North;
491 Up! The ruddy clouds hang over thee! It is the storm.
491 the perfection, the bride, the delight of God in His creation.
491 then is rapture of the earth, and I and the earth are one.
491 they that see thee shall fear thou art fallen: but I lift thee up.
491 The ways of the Khabs run through To stir me or still me!
492 There was a weird winged God that told us of his wisdom.

492 The hour passed, and the music of the lutes was stilled.
492 therefore is there a rending asunder of all things.
492 I was stricken as a bird by the bolt of the thunderer;
492 Thou criest like a white cat upon the roof of the Universe;
492 The venom of my fang is the inheritance of my father,
492 I welded together the Flaming Star and the Sixfold Star
492 I saw the twin heads that ever battle against one another,
492 I cry aloud unto the Lord the affirmation of His Unity.
492 Since I am Infinite Space, and the Infinite Stars thereof,
492 I am divided for love's sake, for the chance of union.
492 Ye shall gather goods and store of women and spices;
492 If pity and compassion and tenderness visit her
492 heart; if she leave my work to toy with old sweetnesses;
492 to me come ye through tribulation of ordeal, which is bliss.
493 a voice cries aloud in a tongue that men cannot speak.
493 written in letters of gold: Verbum fit Verbum.
493 Who wast Thou, O Caesar, that Thou knewest God in an horse?
493 a venerable God, the Lord of Time, bearing a sharp sickle.
493 Yea! deem not of change: ye shall be as ye are, & not other.
493 they shall cluster to exalt me. I am the visible object of worship;
493 Through the fourth, ultimate sparks of the intimate fire.
494 O my God! Thou art a little white rabbit in the burrow Night.
494 I adored the God. Bacchus! thou art the lover of my God!
494 white Doric girl that languishes with her lover in the moonlight.
494 the sword and the spear of the Warrior Lord of the Sun.
495 thou hast come from the majesty of dread Ammon-Ra.
495 It grows under my hand: it shall cover the whole heaven.
495 Ah God, all is gone! Thou dost consummate Thy rapture.
495 the priests despised equally the shrine and the god.
495 they have scourged the painted flesh of thee with their whips;
495 a fair altar in the midst, extended upon a black stone.
495 of heaven. Every man and every woman is a star.
495 Let it be that state of manyhood bound and loathing.
495 My number is 11, as all their numbers who are of us.
495 Fear not at all; fear neither men, nor Fates, nor gods,
496 seven abreast through the circus of Nothingness.
496 a beautiful instrument tuned to Thy rapture.
496 This is the book of the most secret cult of the Ruby Star.
496 achieve both weddings! Unite yourselves with both!
496 Transformed, the holy virgin appeared as a fluidic fire,

496 the Law is for all. This that thou writest is the threefold book of Law.
496 Grades, the Hermit, and the Lover, and the man of Earth.
496 presently burnest mine incense before me,
496 I yearn to you! Pale or purple, veiled or voluptuous,
496 open brass work: burn thereon in silver or gold!
496 Into the House of Ra and Tum, Of Khephra and of Ahathoor.
496 I am the fountain in the snows, and I am the eternal sea.
497 O my God, wast Thou then as now my beautiful lover?
497 beyond the permitted end of the endless One.
497 for I who am thou am he, and the Pillar is 'stablished in the void.
497 I who reveal the ritual am IAO and OAI; the Right and the Averse.
497 the Scarlet Woman, Babalon the Mother of Abominations,
497 Babalon the Mother of Abominations, the bride of Chaos,
497 the glory of my Lord. His Splendour shone upon me;
497 the vision of the Fool in his folly that chanted the word Ararita,
497 she stands bare and rejoicing in my secret temple -
497 Let the stars be burnt up in the fire of my nostrils!
497 the Scarlet Woman, Babalon the Mother of Abominations,
498 Ah! but again. Sleep, take me! Death, take me! This life is too full;
498 I catch Thee by instinct, though my eyes fail from Thy glory.
498 a golden woman, an image of Asi wrought in finest gold.
498 The end of sorrow is come; I will ravish you away into mine
498 come; I will ravish you away into mine unutterable joy.
498 I will spread a feast before you in the house of happiness.
498 the word 418.
498 Burn upon their brows, o splendrous serpent!
499 that trident walking over the sea. A phoenix hath it for its head;
499 I shoot up vertically like an arrow, and become that Above.
499 a seductive shape! I will be like a splendid naked woman
499 O Thou goat with gilded horns! Thou beautiful bull of Apis!
499 Come, let us no more reason together; let us enjoy!
499 a white Doric girl that languishes with her lover in the moonlight.
499 in divers palaces; she hath given her body to the beasts.
499 She hath slain her kinsfolk with strong venom of toads;
499 the thirst of Thy joy parches up this throat, so that I cannot sing.
499 the key to the infinite sleep and lucid, the sleep of Shi-loh-am.
499 again I was caught up into the presence of my Lord Adonai,
499 O my children, ye are more beautiful than the flowers:
499 For these fools of men and their woes care not thou at all!
499 Abrahadabra. The Book of the Law is Written and Concealed.

500 Lo! an earthquake, and plague, and terror on the earth!
500 attain to a drop of the poison of the fang of the Exalted One.
500 and there is no other God than me, and my lord Hadit.
500 Now, therefore, I am known to ye by my name Nuit,
500 Then saith the prophet and slave of the beauteous one:
500 To me! calling forth the flame of the hearts of all in her love-chant.
500 Pity not the fallen! I never knew them. I am not for them.
500 The length of thy longing shall be the strength of its glory.
500 Why? Because of the fall of Because, that he is not there again.
501 the strong brown reaper swept his swathe and rejoiced.
501 Thy messenger was more terrible than the Death-star.
501 Thou hast eaten of the dung of the Abominable Ones;
501 the great snake of Khem the Holy One, the royal Uraeus
501 a jocund and ruddy God, full of Majesty, a King,
501 Also did I glorify His wisdom, whereby He made the worlds.
501 the Double Wand of Power; the wand of the Force of Coph Nia -
501 Thou must pass through the great Waters, a Redeemer.
502 there be times of darkness, and this as a lamp therein.
502 I will spear Thee, O Thou little grey god, unless Thou beware!
502 many more; by the ten in the twenty-two directions;
502 the foolish man? In no way shall he come to the Identity of Thee!
502 Horus leaps up thrice armed from the womb of his mother.
502 the Space resolved itself into a Profundity of Mind.
503 my darling, my darling --- Kiss me! Kiss me! Ah! but again.
503 Thou shalt have a lover among the lords of the grey land.
503 I ache for Thee, I wander very lonely among the mad folk,
503 God! O my God! I am but a speck in the star-dust of ages;
503 I have journeyed unto Thee, and it availed me not.
503 the Lord of Silence is hidden in the buds of the lotus.
503 Ye shall journey far into a land of pestilence and evil;
503 They beheld not God; they beheld not the Image of God;
503 the moment when the God licks up the flame upon the altar.
503 There is the dove, and there is the serpent. Choose ye well!
503 I am the naked brilliance of the voluptuous night-sky.
503 I am thy Theban, O Mentu, The prophet Ankh-af-na-khonsu!
503 for I have crushed an Universe; & nought remains.
503 the Chymical Marriage of the Alchemists beginneth with a Weighing.
504 I love Thee! Why hast Thou whispered so ambiguous things?
504 We understand the rapture of that shaken marble,
504 Lonely is he, and abominable; yet hath he gained the crown.

504 I who comprehend in myself all the vast and the minute,
504 Also the river was of blood, and the boat of shining steel.
504 Yea, Thou shalt swallow up Asi and Asar, and the children of Ptah.
504 a fluidic fire, making her beauty into a thunderbolt.
504 Hadit, my secret centre, my heart & my tongue! Behold!
504 Write unto us the ordeals; write unto us the rituals;
504 The Perfect and the Perfect are one Perfect and not two;
504 Work, & be our bed in working! Thrill with the joy of life & death!
505 I remember a certain holy day in the dusk of the year,
505 the fulminant figure of Evil, the Horror of emptiness,
505 First, the ritual of the Flaming Star. Next, the ritual of the Seal.
505 ye shall be with Me in the Abodes that are beyond Decay.
505 Thy winged globe and its serpents set upon a staff.
505 in every heart of man, and in the core of every star.
505 the unfit: let them die in their misery. For they feel not.
505 let all chaste women be utterly despised among you!
506 Verily, I remember those iron days. I remember how
506 we drenched the bitter lakes with our torrent of gold;
506 Yet the music of my spears shall be a song of freedom.
506 the jackals of Day and Night howl in the wilderness of Time!
506 The spade of the husbandman is the sceptre of the king.
507 God! how I ran out in my rage and scattered the chorus!
507 how we sank the treasurable image in the crater of Citlaltepētl.
507 the tale of the memory of Al A'in the priest; yea, of Al A'in the priest.
507 they might see to return unto the stainless Abode;
507 I love her, burning beautiful incense before her.
507 I felt the red lips of nature and the black lips of perfection.
507 The Five Pointed Star, with a Circle in the Middle, & the circle is Red.
507 Therefore the kings of the earth shall be Kings for ever:
507 I am the Bride of them that are vowed unto loneliness.
507 glory unto the Rose that is Nuit the circumference of all,
508 Nor is it fitting for the cobbler to prate of the Royal matter.
508 in the number five and sixty seal thou the holy book.
508 At the foot the Star of Ruby. The altar shall be entirely bare.
508 the Eye and the Tooth, the Goat of the Spirit, the Lord of Creation.
508 the Warrior 418,
508 stamp down the wretched & the weak: this is the law of the strong:
508 a factor infinite & unknown; & all their words are skew-wise.
509 I am a fool to love Thee; Thou art cruel, Thou withholdest Thyself.
509 Thou wast lost in a wilderness of the like and the unlike.

509 I, even I, have fashioned Thee from a pale image of fine gold.
509 I would sprinkle you with the divine dew of immortality.
509 V.V.V.V.V. become mad, and wend about naked.
510 To me only the distant flute, the abiding vision of Pan.
510 empty God, my flame shall utterly expire in Thy great N.O.X.
510 Spirit lay hold on me, so that my right hand loose the lightning.
510 and the changeless pain of the eyes is bitter to the blind.
510 gladness unto the weary ones of the old grey land.
510 the Woman that jetteth out the milk of the stars from her paps;
510 But I was not deceived by anything of all these things.
510 for it is I that go. Who worshipped Heru-pa-kraath have worshipped me;
510 Beware therefore! Love all, lest perchance is a King concealed!
511 Speak not, O my God! Let the work be accomplished in silence.
511 thou and I are stretched at our ease among the vines;
511 like a fiery star that falleth upon the darkness of the earth.
511 thou shalt bedeck thy damsels with pearls of fecundity;
511 This Path is beyond Life and Death; it is also beyond Love;
511 a new star 418
511 Yea, verily, I the Lord Viceregent of His Kingdom, I, Adonai,
511 If Power asks why, then is Power weakness. Also reason is a lie;
511 A feast for the three days of the writing of the Book of the Law.
511 I am not of the slaves that perish. Be they damned & dead!
511 Get the stele of revealing itself; set it in thy secret temple
511 The self-slain Ankh-af-na-khonsu Whose words are truth.
511 Leviathan is worshipped by men under the name of Allah;
511 I am speech, and I am silence, and I am that which is beyond them.
512 There is a light so strenuous that it is not perceived as light.
512 Closed Palace 418
512 eighty, four hundred & eighteen. But they have the half:
512 there is a fifth who is invisible, & therein am I as a babe in an egg.}
512 For perfume mix meal & honey & thick leavings of red wine:
513 A worm, a nothing, a nidding knave! But Oh! I love Thee.
513 For ever! That which came fire from Thee cometh water from me;
513 Colder than all the ice of all the glaciers of the Naked Mountain
513 O my darling, my darling --- Kiss me! Kiss me! Ah! but again.
513 the glory of the Single One, as an imperfection and stain.
513 the winds whirl away the soul of the scribe into the happy haven.
513 O golden one, O my Lord Adonai, O thou Abyss of Sapphire!
513 Hell. Let it be that state of manyhood bound and loathing.
513 Nothing is a secret key of this law. Sixty-one the Jews call it; I call it eight,

513 But they have the half: unite by thine art so that all disappear.
513 drink, drink by the eight and ninety rules of art:
513 I want to go on to the holier place. I am in a secret fourfold word,
513 from the Crown itself spring the three great delusions;
514 by two and by two in the supernal ecstasy of the stars.
514 the waters of Maim; this is the bitter water that becometh sweet.
514 The Virgin of God is enthroned upon an oyster-shell;
514 the Lord of Silence was established upon the Lotus flower.
514 Be thou Hadit, my secret centre, my heart & my tongue!
514 the world, the little world my sister, my heart & my tongue,
514 thy house 418.
514 Abrahadabra; the reward of Ra Hoor Khut. There is division
514 destroy them utterly. Swift as a trodden serpent
515 I will build it of a single ruby; it shall be seen from afar off.
515 I joined myself unto them; I was lost in their vastness.
515 the great God F.I.A.T. is enthroned on the day of Be-with-Us.
515 He hath established the wandering stars in their courses.
515 I am above you and in you. My ecstasy is in yours.
515 to ye by my name Nuit, and to him by a secret name
515 Wear to me jewels! Drink to me, for I love you! I love you!
515 thou hast ill will to learn this writing. I see thee hate the hand & the pen;
515 It is a lie, this folly against self. The exposure of innocence is a lie.
515 I have made a secret door Into the House of Ra and Tum,
515 an end of the word of the God enthroned in Ra's seat,
516 my soul! Think that death is the bed into which you are falling!
516 Within is a crystal shell, shaped like an oyster --- O glory of Priapus!
516 O beatitude of the Great Goddess! Therein is a pearl. O Pearl!
516 I remember Thy first kiss, even as a maiden should.
516 O ye that are without understanding! I saw Thee in these.
516 None, breathed the light, faint & faery, of the stars, and two.
516 this law. Sixty-one the Jews call it; I call it eight, eighty, four hundred
516 & eighteen. But they have the half: unite by thine art so that all
516 the Hierophantic task. Behold! there are three ordeals in one,
516 I who am all pleasure and purple, and drunkenness
516 thou art the Holy Chosen One. Write, & find ecstasy in writing!
516 Thy death shall be the seal of the promise of our agelong love.
516 I am powerful to protect my servant. Success is thy proof:
516 the wand of the Force of Coph Nia - but my left hand is empty,
516 For this is the key-stone of the palace of the King's daughter.
517 but I love thee, God! Thou art like a moon upon the ice-world.

517 Snake of Emerald, Thou hast no time Past, no time To Come.
517 Thou hast no time Past, no time To Come. Verily Thou art not.
517 I delighted in the Harmony and Beauty of His Essence.
517 We are one; we are none. Hold! Hold! Bear up in thy rapture;
517 death is the crown of all. Ah! Ah! Death! Death! thou shalt long for death.
517 Lighten the ways of the Ka! The ways of the Khabs run through
517 chance shape of the letters and their position to one another:
517 Paste the sheets from right to left and from top to bottom:
518 our red powder of projection is beyond all possibilities.
518 Mine is the Sword --- and the Mitre and the Winged Wand!
518 hiding the Purity with a loathsome thing, a thing unnameable.
518 the Infinite Circle of Emerald that encloseth the Universe.
518 the Holy Place of the Holy House beneath the Altar of the Holiest One.
518 this thy lion-roar of rapture; yea, this thy lion-roar of rapture.
518 slay thyself in the fervour of thine abandonment
518 if thou dost not this with thy will, then shall We do this despite thy will.
518 he pitied them all, that they were but reflections distorted.
518 OY MH
518 naked splendour of Nuit; She bends in ecstasy
518 To me! Change not as much as the style of a letter; for behold!
518 I love you! I am the blue-lidded daughter of Sunset;
518 I am eight, and one in eight: which is vital, for I am none indeed.
518 The five and the six are balanced in the word Abrahadabra, and therein is the mystery disclosed.
519 I will eat the ripe and the unripe fruit for the glory of Bacchus.
519 So I adored the God. Bacchus! thou art the lover of my God!
519 the yew-groves of Yama, where we may rejoice exceedingly.
519 Happy are they that praise thee; for they see thee with Mine eyes.
519 Thou hast the Head of the Hawk, and thy Phallus is the Phallus of Asar.
519 the elements; the aether, the air, the water, the earth, and the fire.
519 the rituals shall be half known and half concealed: the Law is for all.
519 The exposure of innocence is a lie. Be strong, o man! lust,
519 I am unique & conqueror. I am not of the slaves that perish.
519 prophet of Nu! prophet of Had! prophet of Ra-Hoor-Khu! Now rejoice!
520 O empty God, my flame shall utterly expire in Thy great N.O.X.
520 I came to the house of the Beloved, and the wine was like fire
520 I was alone before Thee. I trembled at Thy coming, O my God,
520 O my darling, I also wait for the brilliance of the hour ineffable,
520 let them speak not of thee at all, since thou art continuous!
520 for there is a further secret. I am The Empress & the Hierophant.
520 Also reason is a lie; for there is a factor infinite & unknown;

521 Thou hast fastened the fangs of Eternity in my soul,
521 I beheld the Universe like a clear crystal without one speck.
521 a single invisible point, whereof naught may be spoken.
521 I saw the devouring mothers of Hell, that eat up their children ---
521 Every number is infinite; there is no difference.
521 There is a veil: that veil is black. It is the veil of the modest woman;
521 thou shalt find new symbols to attribute them unto.
521 I will bring you to victory & joy: I will be at your arms in battle
521 From me flow down the rivers of water and oil and wine.
522 by the Buddhists it is called the trance Nerodha-Samapatti.
522 By silence and by speech do I worship Thee. But all is in vain.
522 the kingdom shall be theirs; yea, the kingdom shall be theirs.
522 Harder! Hold up thyself! Lift thine head! breathe not so deep
522 If thou drink, drink by the eight and ninety rules
522 I am a god of War and of Vengeance. I shall deal hardly with them.
522 I am Ra-Hoor-Khuit; and I am powerful to protect my servant.
522 courage is your armour; go on, go on, in my strength;
522 Wisdom is the Man, and Understanding the Woman.
523 I prayed unto the Elephant God, the Lord of Beginnings,
523 The lightnings increased and the Lord Tahuti stood forth.
523 Also I welded together the Flaming Star and the Sixfold Star
523 the crown hath twelve rays. And these twelve rays are one.
523 but whoso gives one particle of dust shall lose all in that hour.
523 with the just I am eight, and one in eight: which is vital, for I am none
523 I am The Empress & the Hierophant. Thus eleven, as my bride
523 take wine and strange drugs whereof I will tell my prophet,
523 Then said the prophet unto the God: I adore thee in the song
523 Unity uttermost showed! I adore the might of Thy breath,
524 He is the First and the Last. How shall He cease to number Himself?
524 Then I the priest beheld a steady glitter in the heart of the pearl.
524 Let there be nothing! Let all things drop into this ocean of love!
524 O my master, thou art the beloved of the Beloved One;
524 Let not the failure and the pain turn aside the worshippers.
524 by the Star 418.
524 the Twelve Rays of the Crown, That returned unto One,
524 The word of Sin is Restriction. O man! refuse not thy wife,
524 thou, o prophet, shalt not behold all these mysteries hidden
524 thou hast all in the clear light, and some, though not all, in the dark.
524 in the dark. Invoke me under my stars! Love is the law,
524 I hate the consoled & the consoler. I am unique & conqueror.

524 this is the Law of the Battle of Conquest: thus shall my worship be
524 about my secret house. Get the stele of revealing itself;
524 its red flame is as a sword in my hand to push thy order.
525 There is a solemnity of the silence. There is no more voice at all.
525 the river of a foolish city forgotten; there shall ye meet with Me.
525 they abode in the Land that the far-off travellers call Naught.
525 all my darkness and terror shall turn to light and joy.
525 dust lost in dust. Nor shall the aeon itself avail thee in this;
525 Love is the law, love under will. Nor let the fools mistake love;
525 To me! To me! The Manifestation of Nuit is at an end. Nu!
525 my spangles are purple & green. Purple beyond purple:
525 from the ill-ordered house in the Victorious City. Thou shalt
525 thyself convey it with worship, o prophet, though thou likest it not.
525 the Law shall be printed beautifully in red ink and black
525 Success is your proof; courage is your armour; go on,
525 but one cometh after him, whence I say not, who shall discover
525 I say not, who shall discover the key of it all. Then this line drawn
526 O my soul! Think that death is the bed into which you are falling!
526 I was the priest of Ammon-Ra in the temple of Ammon-Ra at Thebai.
526 the dissolving of the soul in that resounding abyss.
526 O man! refuse not thy wife, if she will! O lover, if thou wilt, depart!
526 I will slay me her child: I will alienate her heart: I will cast her out from men:
526 But let her raise herself in pride! Let her follow me in my way!
527 Thou great hooded sun of glory, cut off these eyelids!
527 melt in my mouth, Thou consecrated sugar of the Stars!
527 these three were about me from of old. For they are one.
527 O Snake of Emerald, Thou hast no time Past, no time To Come.
527 the abyss of the great void was unfolded before me.
527 I have filled thee with a wine whose savour thou knowest not.
527 I concealed the name of Her name that inspireth my rapture,
527 ever To me! To me! Change not as much as the style of a letter;
527 Ye are against the people, O my chosen! I am the secret Serpent
527 Art thou sorry? Is fear in thine heart? Where I am these are not.
527 cowards; professional soldiers who dare not fight, but play;
528 my beautiful, I have likened thee to a jet Nubian slave,
528 I gave her of the flower of my youth. But she stirred not;
528 Yet I worshipped her, and gave her of the flower of my youth.
528 the Infinite Circle of Emerald that encloseth the Universe. O
528 I will give thee another ceremony whereby many shall rejoice.
528 for the Unknown, for Her that is beyond Knowledge

528 The great goddess that bendeth over the Universe
528 I am nothing: they do not see me. They are as upon the earth;
528 For I am divided for love's sake, for the chance of union.
528 he shall comment thereupon by the wisdom of Ra-Hoor-Khu-it.
528 not the Star. This also is secret: my prophet shall reveal it to the wise.
528 we are upon thee; our delight is all over thee: hail! hail: prophet of Nu!
528 hail: prophet of Nu! prophet of Had! prophet of Ra-Hoor-Khu! Now rejoice!
528 Death! Death! thou shalt long for death. Death is forbidden,
528 To the Hawk-headed mystical Lord! The half of the word of Heru-ra-ha,
528 a precious stone be hidden in the sand of the desert.
529 Come, let us sing to thee, Iacchus invisible, Iacchus triumphant,
529 his stature was above the Heaven and below Earth and Hell.
529 the Brothers of the Left-hand Path, confusing the symbols.
529 It is now is the hour Of the hooded and holy ineffable flower.
529 this cipher hath some value; but who shall determine the value?
529 I heard the lute lively discoursing through the blue still air.
529 Yea, also verily Thou art the cool still water of the wizard fount.
529 let the jackals of Day and Night howl in the wilderness of Time!
529 attain to the Sacrament of the Graal in the Chapel of Abominations.
529 the Naught of our Lady of the Body of the Milk of the Stars.
529 the dead and the dying, The folk that not know me as yet.
529 A King may choose his garment as he will: there is no certain test:
529 exhaust in the voluptuous fullness of the inspiration;
529 fear neither men, nor Fates, nor gods, nor anything.
529 for they shall cluster to exalt me. I am the visible object of worship;
530 the Pillar is 'stablished in the void. From the Crown to the Abyss,
530 Now ye shall know that the chosen priest & apostle of infinite space
530 is the prince-priest the Beast; and in his woman called the Scarlet
530 sweet-smelling perfume of sweat: O Nuit, continuous
530 Nuit, continuous one of Heaven, let it be ever thus;
530 Obey my prophet! follow out the ordeals of my knowledge!
530 arouse the coiled splendour within you: come unto me!
530 for I love you! I love you! I am the blue-lidded daughter
530 the naked brilliance of the voluptuous night-sky. To me!
530 I am the worshipper. Remember all ye that existence is pure joy;
530 existence is pure joy; that all the sorrows are but as shadows;
530 O my chosen! I am the secret Serpent coiled about to spring:
530 prophet, when these words are said, thou shalt not be sorry.
530 it shall become full of beetles as it were and creeping things
530 half of the word of Heru-ra-ha, called Hoor-pa-kraat and Ra-Hoor-Khut.

530 As brothers fight ye! There is no law beyond Do what thou wilt.
531 So shall it be. Then, O my God, the breath of the Garden of Spices.
531 the sacred vessel of our Lady the Scarlet Woman, Babalon
531 Hoor-paar-kraat. The Khabs is in the Khu, not the Khu in the Khabs.
531 in every heart of man, and in the core of every star. I am
531 this is the law of the strong: this is our law and the joy of the world.
531 O be thou proud and mighty among men! Lift up thyself!
531 In the centre is that minute point of light which is the true Sun,
532 There was a Doric boy, skilled in feats of strength, an athlete.
532 a strange pale God, a god of pain and deadly wickedness.
532 Joy! White swan, bear thou ever me up between thy wings!
532 The weak, the timid, the imperfect, the cowardly, the poor, the tearful
532 Nor was he ashamed, hearing the laughter of the little dogs of hell.
532 Then the priest answered & said unto the Queen of Space,
532 but thou shalt know & destroy the traitors. I am Ra-Hoor-Khuit;
532 Its enemies who say not so, are mere liars. There is success.
533 Thou hast begotten me upon a marble Statue, O my God!
533 the God that sitteth upon the shoulders of Time shall drowse.
533 So that the stable was shaken and the unstable became still.
533 these are mine enemies, and I am come to destroy them.
533 let him be the chief of all! I am Nuit, and my word is six and fifty.
533 Then the joys of my love will redeem ye from all pain. This is so:
534 That which was first adumbrated to Him in the grade of Practicus
534 a warrior God in flaming armour among Thine horsemen.
534 even so was I not deceived; for the crown hath twelve rays.
534 the gemmed azure is The naked splendour of Nuit;
534 three ordeals in one, and it may be given in three ways.
534 But ecstasy be thine and joy of earth: ever To me! To me!
534 Nor let the fools mistake love; for there are love and love.
534 Burn to me perfumes! Wear to me jewels! Drink to me,
534 the reward of Ra Hoor Khut. There is division hither homeward;
535 Thou camest, O my flaming God, and pierced me with Thy spear.
535 I am His captain, and I bear His cup. Fear me not with my spearmen!
535 few indeed are called, but of these few many are chosen.
535 The masters cannot correct him, for they say: Come and see.
535 At the touch of the Fire Qadosh the air ignited, and became Fire.
535 There is no bond that can unite the divided but love:
535 love: all else is a curse. Accursed! Accursed be it to the aeons!
535 I am not extended, and Khabs is the name of my House.
535 There are rituals of the elements and feasts of the times.

535 I adore the might of Thy breath, Supreme and terrible God,
535 I, I adore thee! Appear on the throne of Ra! Open the ways of the Khu!
535 Then they shall chance to abide in this bliss or no; it is no odds.
535 Drag down their souls to awful torment: laugh at their fear:
536 I sailed over the sky of Nu in the car called Millions-of-Years,
537 O Thou great hooded sun of glory, cut off these eyelids!
537 the Closed Palace 418
537 At the touch of the Fire Qadosh the water smoked into a lucid air.
537 therefore is the knowledge of me the knowledge of death.
537 a babe in an egg.} Blue am I and gold in the light of my bride:
537 hail! hail: prophet of Nu! prophet of Had! prophet of Ra-Hoor-Khu! Now rejoice!
537 the fresh blood of a child, or dropping from the host of heaven:
538 the abiding vision of Pan. On all sides Pan to the eye, to the ear;
538 a new flower in the fields, a new vintage in the vineyards.
538 the seal is set upon the vault. There is one that shall avail to open it.
538 We shall be full of cup-bearers, and the wine is not stinted.
538 in the night watch one shall steal close, and grip thee with the secret grip;
538 He is Asar between Asi and Nephthi; he cometh forth from the veil.
538 the Hermit, and the Lover, and the man of Earth. Do what thou wilt
538 lapis lazuli & jasper are there; and all rare scents; jasmine & rose,
538 He shall fall down into the pit called Because, and there he shall perish
538 my left hand is empty, for I have crushed an Universe;
538 BABALON is thy fortress against the iniquity of the Abyss,
539 Burn Thou strange herbs, O God! Brew me a magic liquor,
539 But in my temple stood Bacchus as the priest of Ammon-Ra.
539 Yea! all the world is split apart, as an old grey tree by the lightning!
539 visible and invisible! This is all mine, who am Not. Radiant God!
539 Isis and Osiris are given over to incest and adultery.
539 Worship then the Khabs, and behold my light shed over you!
539 the priest of the princes, shall not in one letter change this book;
539 and there shall be in them a joy a million times greater than this.
539 Let him not seek after this; for thereby alone can he fall from it.
540 I see that trident walking over the sea. A phoenix hath it for its head;
540 Thy Spirit lay hold on me, so that my right hand loose the lightning.
540 silence. There is no more voice at all. So shall it be unto the end.
540 a terrible disease seized upon the folk of the grey land;
540 I play upon mine harp; Thou fightest the beasts and the flames.
540 in one last rapture let us attain to the Union with the Many!
540 I waited patiently, and Thou wast with me from the beginning.
540 I ask you to sacrifice nothing at mine altar; I am the God who giveth all.

540 farther into the never-ending Expansion of the Abyss.
540 O Nuit, continuous one of Heaven, let it be ever thus;
540 love and love. There is the dove, and there is the serpent.
540 o prophet, when these words are said, thou shalt not be sorry.
541 My own soul bites into itself, like a scorpion ringed with fire.
541 O God! O my devourer! Let me fall, fall down, fall away, afar, alone!
541 we shall drink the blood of the world, and be drunken!
541 the Ravens of Dispersion have borne me utterly away.
541 like the Woman that jetteth out the milk of the stars from her paps;
541 the oak that hardens itself and bears up against the storm.
541 the rituals of the old time are black. Let the evil ones be cast away;
541 Be he damned for a dog! But ye, o my people, rise up & awake!
542 God of mine, gnarl'd and crook'd and devilish strong.
542 Pearl! thou hast come from the majesty of dread Ammon-Ra.
542 that God of subtlety and laughter, that young Doric God,
542 in the Holy Place of the Holy House beneath the Altar of the Holiest One.
542 In the midst a cup of green wine. At the foot the Star of Ruby.
542 the Goat of the Spirit, the Lord of Creation. I am the Eye in the Triangle,
542 Behold! it is revealed by Aiwass the minister of Hoor-paar-kraat.
542 Manifestation of Nuit is at an end. Nu! the hiding of Hadit.
542 remember, o chosen one, to be me; to follow the love of Nu
542 The ways of the Khabs run through To stir me or still me! Aum!
542 the chance shape of the letters and their position to one another:
543 Then shall his blood leap out and write me runes in the sky;
543 I pass unto the Waters beyond Death and beyond Life.
543 Glorious, glorious, glorious art Thou, O my lover supernal,
543 bathing his whole body in a sweet-smelling perfume of sweat:
543 think not to find them in the forest or on the mountain;
543 the double-wanded one assume my throne and place.
543 I am in a secret fourfold word, the blasphemy against all gods
543 force is mine upper eye-lid and matter is my lower eye-lid.
543 From me cometh forth the earth in her unspeakable variety.
544 These men and women rave and howl; they froth out folly.
544 Iao! Come, let us sing to thee, Iacchus invisible, Iacchus triumphant,
544 They flee away, but my joy abideth even unto the end.
544 His intelligible essence, whereby the universe became light.
544 formless fire, QDSh,
544 I charge you earnestly to come before me in a single robe,
544 victory & joy: I will be at your arms in battle & ye shall delight to slay.
544 This is she that is set upon the Throne of Understanding.

544 Every drop is the quintessence of the ecstasy of stars.
545 The bees shall gather a new honey; the poets shall sing a new song.
545 My wine is poured out for them that never tasted wine.
545 the New Life shall illumine thee with the Light that is beyond the Stars.
545 Thou hast appeared unto me as a young and brilliant God,
545 which darteth and flasheth through the depths of the Universe.
545 them attack without pity or quarter; & destroy them utterly.
545 the royal and the lofty; ye are brothers! As brothers fight ye!
546 the certain consciousness of bliss. I offer it at once, on earth;
546 and let Asar be with Isa, who also are one. But they are not of me.
546 let the light devour men and eat them up with blindness!
547 The one uttereth clearly, and the other understandeth;
547 Thou beautiful bull of Apis! Thou beautiful serpent of Apep!
547 I beheld in thee a certain taint, even in that wherein I delighted.
547 excite the wheels with the five wounds and the five wounds.
547 a mighty wheel; the Sphinx, and the dog-headed god, and Typhon,
547 Satan is worshipped by men under the name of Jesus;
548 all is in vain; a man's life spilt for thy love upon My Altars. Amen.
548 Eternity calls; the Overworld calls; the world of the Word is awaiting
548 and the hum of the spinning worlds was but Thy pleasure.
548 the fervour of thine abandonment unto Our Lady.
548 create the Infinite Bliss, and the next link of the Infinite Chain.
548 Three Grades, the Hermit, and the Lover, and the man of Earth.
548 the lords of the earth are our kinsfolk. Is a God to live in a dog?
548 even though ye laugh in my honour ye shall laugh not long:
548 I will fill her with joy: with my force shall she see & strike at the worship of Nu:
549 God! I swim in Thy heart like a trout in the mountain torrent.
549 Arise, O Nile-God, and devour the holy place of the Cow of Heaven!
549 in the river of a foolish city forgotten; there shall ye meet with Me.
549 great stones that are cemented together into the Pyramid
549 The folk that not know me as yet. These are dead, these fellows;
549 Lift up thyself, o my prophet, thy stature shall surpass the stars.
549 Lucifer is worshipped by men under the name of Brahma;
550 the Flaming Star and the Sixfold Star in the forge of my soul,
550 mighty sword 418.
550 In his subtlety He expandeth it all into twelve rays of the Crown.
550 that expanded all these things into the Twelve Rays of the Crown,
550 Bid me within thine House to dwell, O winged snake of light, Hadit!
550 Abrahadabra. The Book of the Law is Written and Concealed. Aum.
550 eat rich foods and drink sweet wines and wines that foam!

550 blessed are the eyes that thou shalt look upon with gladness.
551 Thee? A worm, a nothing, a nidding knave! But Oh! I love Thee.
551 I pluck Thee, O my God, like a purple plum upon a sunny tree.
551 as a ray of my light, as a messenger unto that small dark orb.
551 will we unveil to you the ineffable glory of the Path of the Adepts,
551 I will burn through the great city in the old and desolate land;
551 To tremble before Thee:- I, I adore thee! Appear on the throne of Ra!
551 There is a splendour in my name hidden and glorious,
552 There is value in our tincture for a world of Spice and gold.
552 I am the slave of the little asp of death; and who shall loosen our love?
552 She bends in ecstasy to kiss The secret ardours of Hadit.
552 I am stronger. Because of me in Thee which thou knewest not.
552 I am the Snake that giveth Knowledge & Delight and bright glory,
552 Ah! What do I feel? Is the word exhausted? There is help & hope in other spells.
553 God! I am a fool to love Thee; Thou art cruel, Thou withholdest Thyself.
553 they heard him not, for they were not ready to receive them.
553 Set is his holy covenant, that he shall display in the great day of M.A.A.T.,
553 Father and Creator of all things. He hath established the elements;
553 in the Naught of our Lady of the Body of the Milk of the Stars.
553 love: all else is a curse. Accursed! Accursed be it to the aeons! Hell.
553 thou hast no right but to do thy will. Do that, and no other shall say
553 There is division hither homeward; there is a word not known.
553 o warrior, I will give you of their flesh to eat! Sacrifice cattle little and big:
553 Belial is worshipped by men under the name of Buddha.
554 For our red powder of projection is beyond all possibilities.
554 a pale sad boy that lay upon the marble in the sunlight, and wept.
554 the Destroyer shall devour Thee; Thou shalt blacken his throat,
554 Now is the Pillar established in the Void; now is Asi fulfilled of Asar;
554 For if thou dost not this with thy will, then shall We do this despite thy will.
554 as the white foam of Ocean gathered into limbs whiter than the foam,
554 Where I am these are not. Pity not the fallen! I never knew them.
555 the curse of His grade, and the burden of His attainment,
555 Thou sustainest the World-Elephant. I creep under Thy carapace,
555 of mother of emerald, and of lapis-lazuli, and of turquoise,
555 All these things shalt thou perform strictly, observing the time.
555 two. For I am divided for love's sake, for the chance of union.
555 a further secret. I am The Empress & the Hierophant. Thus eleven,
555 for ever. Nuit! Hadit! Ra-Hoor-Khuit! The Sun, Strength & Sight, Light;
555 The half of the word of Heru-ra-ha, called Hoor-pa-kraat and Ra-Hoor-Khut.
555 mysteries that no Beast shall divine. Let him not seek to try:

555 This is the Mystery of Babylon, the Mother of abominations,
555 nine mighty towers of iron upon the frontier of the Aethyr.
556 to him is the winged secret flame, and to her the stooping starlight.
556 I am the naked brilliance of the voluptuous night-sky. To me!
556 the veil of the modest woman; it is the veil of sorrow, & the pall of death:
556 Come in our passionate peace, & write sweet words for the Kings!
556 to the world. This shall be your only proof. I forbid argument.
556 red ink and black upon beautiful paper made by hand;
556 The hermit goeth solitary, and giveth only of his light unto men.
557 my God, Thou didst habit Thyself as an Athenian courtesan,
557 O God of mine, Thou art like a little white goat with lightning in his horns!
557 a potent spell to exorcise the demons of the Five! Ah God, all is gone!
557 Then the adept was rapt away in bliss, and the beyond of bliss,
557 ordering all things in the Stable Abode of the Kings of AEgypt.
557 At the touch of the Fire Qadosh, O Lord, the Fire dissipated into Space.
557 Lurk! Withdraw! Upon them! this is the Law of the Battle of Conquest:
557 worship me with swords & with spears. Let the woman be girt with a sword
558 O Lord God! The lightning came and licked up the little flock of sheep.
558 but I love Thee! Why hast Thou whispered so ambiguous things?
558 unto the stainless Abode; yea, unto the Stainless Abode.
558 Yea, Than, yea, Theli, yea, Lilith! these three were about me from of old.
558 your mouths shall drink of a delicious wine --- the wine of Iacchus;
558 they shall reach ever to the heavenly kiss of the Beautiful God.
558 they were like men, O Lord, they were even like unto men.
558 the treacherous metal that corrodeth all things and abideth not.
558 rejoice! there is no dread hereafter. There is the dissolution,
558 the red gleam is in my eyes; & my spangles are purple & green.
558 Harder! Hold up thyself! Lift thine head! breathe not so deep - die!
558 4 6 3 8 AB K 2 4 A L G M O R 3 Y X 24 89 R P S T O V A L. What meaneth this, o prophet?
558 there is none like unto thee among men or among Gods!
558 ye shall smite the peoples; and none shall stand before you.
558 Abrahadabra. The Book of the Law is Written and Concealed. Aum. Ha.
558 Beneath his feet is the kingdom, and upon his head the crown.
559 I sing this for a thousand times a night for a thousand nights
559 for the crown hath twelve rays. And these twelve rays are one.
560 We who were dust shall never fall away into the dust. So shall it be.
560 Ours is the elevenfold reading of the Elevenfold word.
560 darling fool! what bitterness thou didst crown thy days withal.
560 Yea, O my master, thou art the beloved of the Beloved One;
560 thou hast prostrated thyself before the Goat and the Crocodile;

560 seek another altar, and perform my ceremonies thereon.
560 tear thy mother from thine heart, and spit in the face of thy father.
560 Then let him sway the force of him to and fro like a satyr in silence,
560 rooted deeper than the No-Thing-Tree in the Land of No-Thing.
560 O Lord, the Space resolved itself into a Profundity of Mind.
560 the dissolution, and eternal ecstasy in the kisses of Nu.
560 Ah! Ah! What do I feel? Is the word exhausted? There is help & hope in other spells.
560 This shall be your only proof. I forbid argument. Conquer!
561 I love Thy dark kisses, bloody and stinking! O marble Pan!
561 let us enjoy! Let us be ourselves, silent, unique, apart.
561 For it varieth ever, according to the subtlety of Him that made it.
561 thy vow is but the rustling of the wind on Mount Meru.
561 Twenty and two are the mansions of the House of my Father,
561 Aleph is madness, and Beth is falsehood, and Gimel is glamour.
562 I creep in, and sit in Thine heart, as cubby and cosy as may be.
562 O marble Pan! Thy kisses are like sunlight on the blue AEgean;
562 Iacchus invisible, Iacchus triumphant, Iacchus indicable! Iacchus, O Iacchus,
562 This was the tale of the memory of Al A'in the priest; yea, of Al A'in the priest.
562 I have burst the bonds of Love and of Power and of Worship.
562 Adonai, divine Adonai, let Adonai initiate refulgent dalliance!
562 my delicious one, all night will I pour out the libation on Thine altars;
562 they understand a little; solve the first half of the equation,
562 Thy death shall be the seal of the promise of our agelong love. Come!
563 O my devourer! Let me fall, fall down, fall away, afar, alone! Let me fall!
563 I behold a small dark orb, wheeling in an abyss of infinite space.
563 thou art the mother of a million myriads of myriads of flowers.
563 it is a speck of minutest time, this travelling through eternity,
563 the yielding of the Yoni is one with the lengthening of the Lingam.
563 my servant V.V.V.V.V. did rule and govern in His place.
563 This is the creation of the world, that the pain of division is as nothing,
563 the pain of division is as nothing, and the joy of dissolution all.
563 a secret door that I shall make to establish thy way in all the quarters,
563 I am the snake that devoureth the spirit of man with the lust of light.
564 Nor in the dark byways was there another: Thy kisses abide.
564 Yea! I gave her of the flower of my youth. But she stirred not;
564 by his subtlety He expandeth it all into twelve rays of the Crown.
564 Also he smote them, lest they should bear rule over the just.
564 A feast every day in your hearts in the joy of my rapture!
565 invoking mighty flights of great grey birds from the North,
565 follow on the wings of the gale even unto the holy house of Hathor;

565 all my thoughts were clad in green; most beautiful were they.
565 I will give you of their flesh to eat! Sacrifice cattle little and big: after a child.
566 the harlot in divers palaces; she hath given her body to the beasts.
566 the infinite mercy of the Genitor-Genetrix of the Universe,
566 even as a young god in his strength, playing upon the lyre.
566 an huntress among Thy dogs, as a goddess virginal chaste,
566 for I expanded them by my subtlety into the Twelve Rays
566 the Twelve Rays of the Crown. And these twelve rays were One.
566 And the Lord of Silence was established upon the Lotus flower.
567 O my God, Thou didst habit Thyself as an Athenian courtesan,
567 Thee; Thou art cruel, Thou withholdest Thyself. Come to me now! I love
567 Thou art cruel, Thou withholdest Thyself. Come to me now! I love Thee!
567 a steady glitter in the heart of the pearl. So bright we could not look!
567 I am like a wounded bird flapping in circles. Who knows where I shall fall?
567 desirable One! In the One and the Many have I found Thee;
567 And Adonai said: Thou art enmeshed in the web of the Magician.
567 Lord, be my helper, and bring me to the bliss of the Beloved!
567 In the name of the Lord of Initiation, Amen. I fly and I alight as an hawk:
567 Scarlet Woman, Babalon the Mother of Abominations, the bride
567 Nothing is a secret key of this law. Sixty-one the Jews call it; I call it eight, eighty,
567 four hundred & eighteen. But they have the half: unite by
567 the floor of that palace is of silver and gold; lapis lazuli & jasper are there;
567 The Manifestation of Nuit is at an end. Nu! the hiding of Hadit.
567 To Me do ye reverence! to me come ye through tribulation
567 on my lap is the open Book of the mysteries of the ineffable light.
568 they shall attain to a drop of the poison of the fang of the Exalted One.
568 Thou shalt comfort the heart of the secret stone with the warm blood.
568 I will take you unto me. I ask you to sacrifice nothing at mine altar;
568 Do what thou wilt shall be the whole of the Law. The word of Sin is Restriction.
569 A phoenix hath it for its head; below are two prongs. They spear the wicked.
569 They shall slay the demons with their petty prongs. Ye shall be free.
569 O end of things visible and invisible! This is all mine, who am Not.
569 the old and desolate land; I will cleanse it from its great impurity.
569 It is done even according unto Thy word. And it was done.
569 slay a young child upon the altar, and the blood shall cover the altar
569 Compassion is the vice of kings: stamp down the wretched & the weak:
570 Above thee hangs the Eyeless Hawk. Thou art blasted and black!
570 take your fill and will of love as ye will, when, where and with whom ye will!
570 he shall behold them. Expect him not from the East, nor from the West;
570 an end. Nu! the hiding of Hadit. Come! all ye, and learn the secret

570 an image which I will show thee, especial, not unlike the one thou knowest.
571 O my God, sitting like a white cat upon the trellis-work of the arbour;
571 Thou and I will kiss, and atone for the wrong of the Beginning;
571 the Snake is entwined About the invisible core of the mind.
571 a pure flame without oil. In the midnight I was brighter than the moon;
571 the stabilities of Being and of Consciousness and of Bliss;
571 To me! To me! Change not as much as the style of a letter; for behold!
571 Invoke me under my stars! Love is the law, love under will.
571 Lord of the Double Wand of Power; the wand of the Force of Coph Nia -
572 their perfume smokes upward into the nostrils of the stars.
572 O my God! The body is icy cold with the coldness of a million moons;
572 How shall I come forth into the light? Thou art He, O God! O my darling! my child!
572 He rises a free man! Cast thou, O prophet, the cloak upon these slaves!
572 we beheld the White Horse of the Saxon engraven upon the earth;
572 Therein is a mighty dolphin, lashing his sides with the force of the waves.
572 Adonai the beloved one! Thou art my darling and my lord,
572 pour forth a flood of poison to destroy the works of the Magician.
572 thou art dropt, O my child, my conqueror, my sword-girt captain,
572 that is the sacred vessel of our Lady the Scarlet Woman, Babalon
572 and let them speak not of thee at all, since thou art continuous!
573 my master! O come to me, mix the fire and the water, all shall dissolve.
573 the ineffable glory of the Path of the Adepts, and its nameless goal.
573 Therefore is the seal unloosed, that guarded the Eighth abyss;
573 I have descended, O my darling, into the black shining waters,
573 I expanded it by my subtlety into Twelve Rays of the Crown.
573 I formulate the word of double power in the Voice of the Master,
573 work by the Star 418.
573 the continuity of existence, the omnipresence of my body.
573 perfect, being Not, and my number is nine by the fools;
573 I am none indeed. The Empress and the King are not of me;
573 a secret fourfold word, the blasphemy against all gods of men.
574 I love Thee! I love Thee! O my darling, my darling --- Kiss me! Kiss me!
574 yea, the seal is set upon the vault. There is one that shall avail to open it.
574 And the Word came: O Thou! it is well. Heed naught! I love Thee! I love Thee!
574 the Cross was formulated in the Universe that as yet was not.
574 I have aimed at the peeled wand of my God, and I have hit; yea, I have hit.
574 the one word. Thou shalt manifest Thyself in the unmanifest;
574 thou art wholly pure before Me; therefore thou art My virgin
574 Ararita, so that I melted the sixfold gold into a single invisible point,
574 Yet even so was I not deceived; for the crown hath twelve rays.

574 I am not of the slaves that perish. Be they damned & dead! Amen.
574 There cometh a rich man from the West who shall pour his gold upon thee.
575 two galaxies, butting each other and goring like bulls upon earth.
575 The cup-boy favoured me, and gave me of the right sweet Chian.
575 Then wilt thou be a shining fish with golden back and silver belly:
575 I have plucked Thee forth as a black pearl of infinite preciousness.
575 Also came forth mother Earth with her lion, even Sekhet, the lady of Asi.
575 The word of the Law is Thelema. Who calls us Thelemites will do no wrong,
575 Oh! thou art overcome: we are upon thee; our delight is all over thee:
575 your holy place shall be untouched throughout the centuries:
576 I had rather have been trampled by the World-Elephant. O my God!
576 Lonely is he, and abominable; yet hath he gained the crown. Oh rejoice!
576 there is no difference, O my beautiful, my desirable One!
576 thou, O prophet, shalt see these things, and thou shalt heed them not.
576 thou attain to the Sacrament of the Graal in the Chapel of Abominations.
576 woman, bend upon them! The key of the rituals is in the secret
576 word which I have given unto him. With the God & the Adorer I am nothing:
576 o man! lust, enjoy all things of sense and rapture: fear not
576 rejoice! We are one; we are none. Hold! Hold! Bear up in thy rapture;
576 Bear up in thy rapture; fall not in swoon of the excellent kisses!
576 and if thou do aught joyous, let there be subtlety therein!
576 There is success. I am the Hawk-Headed Lord of Silence & of Strength;
577 My blood shall stain Thy fiery feet with litanies of Love in Anguish.
577 in the grip of the storm for an aeon and an aeon and an aeon.
577 The word of Sin is Restriction. O man! refuse not thy wife, if she will!
577 Let it be that state of manyhood bound and loathing. So with thy all;
577 yet therefore is the knowledge of me the knowledge of death.
577 Who worshipped Heru-pa-kraath have worshipped me; ill, for I am the worshipper.
577 thou availest: they are the slaves of because: They are not of me.
578 I suffered the deadly embrace of the Snake and of the Goat;
578 A little crazy boy that rode with me spake unto the swan, and said:
578 the ravens of death, that flew with hoarse cries upon the carrion earth.
578 I saw the lying spirits like frogs upon the earth, and upon the water,
578 the Father and Creator of all things. He hath established the elements;
578 my sister, my heart & my tongue, unto whom I send this kiss.
578 But thou hast all in the clear light, and some, though not all, in the dark.
578 Conquer! That is enough. I will make easy to you the abstruccion
578 abstruccion from the ill-ordered house in the Victorious City.
579 Let it be soon, O God, my God! I ache for Thee, I wander very lonely
579 I smite off the head of the light one, the breaker of bread and salt.

579 The least therefore of them, the servant of them all, writeth this book.
579 I loved her; and, loosing my girdle, cast myself into the stream.
579 Then was he the priest of Nuit, and drank of the milk of the stars.
579 The stops as thou wilt; the letters? change them not in style or value!
579 the night-blue sky. Hail! ye twin warriors about the pillars of the world!
579 the Word Abrahadabra. The Book of the Law is Written and Concealed.
580 I am the bird, and Thou art my song, O my glorious galloping God!
580 the Holy Graal, that is the sacred vessel of our Lady the Scarlet Woman,
580 There is no act or passion that shall not be a hymn in mine honour.
580 I am Nuit, and my word is six and fifty. Divide, add, multiply,
580 and blessing & worship to the prophet of the lovely Star! Abrahadabra;
580 Success is your proof; courage is your armour; go on, go on,
581 in our honeycomb of happiness, let us drink, let us drink!
581 But all is in vain. Only Thy silence and Thy speech that worship me avail.
581 This I demand for my fee, that I partake of the echo of your kisses.)
581 also the Pyramid was builded so that the Initiation might be complete.
581 I greet Thy presence, O Ra-Hoor-Khuit! Unity uttermost showed!
582 But sickens not the Universe; but shakes not the stars.
582 I saw a pale sad boy that lay upon the marble in the sunlight, and wept.
582 the Power of the Star 418
582 I, Hadit, am the complement of Nu my bride. I am not extended,
582 one cometh after him, whence I say not, who shall discover the key of it all.
582 There is an end of the word of the God enthroned in Ra's seat,
583 Sorrow is Joy, and Change is Stability, and Selflessness is Self.
583 lo! we beheld the White Horse of the Saxon engraven upon the earth;
583 I love Thee, O Thou goat with gilded horns! Thou beautiful bull of Apis!
583 But I heard the lute lively discoursing through the blue still air.
583 I have found Thee in the midst under the guise of No Thing.
583 I have mastered Her, I have possessed Her, and Her life is within me.
583 the prince-priest the Beast; and in his woman called the Scarlet Woman
583 stars! Love is the law, love under will. Nor let the fools mistake love;
583 before me in a single robe, and covered with a rich headdress.
583 unto me! Burn to me perfumes! Wear to me jewels! Drink
583 to me, for I love you! I love you! I am the blue-lidded daughter
583 the naked brilliance of the voluptuous night-sky. To me! To me!
583 foursquare, mystic, wonderful, the number of the man;
584 Thou art not to be bought at the ransom of the whole Universe.
584 God! I play upon mine harp; Thou fightest the beasts and the flames.
584 an acid eats into steel, as a cancer that utterly corrupts the body;
584 The guests dally upon couches of mother-of-pearl in the garden;

584 Be thou Hadit, my secret centre, my heart & my tongue! Behold!
584 I am the strength, force, vigour of your arms. Mercy let be off:
584 The light is come to the darkness, and the darkness is made light.
585 all the systems of earth are consumed in the One Knowledge.
585 the little red dog that sitteth upon the knees of the Unknown.
585 the name of my master, who am I, and the Eye in the Midst thereof.
585 about the Hierophantic task. Behold! there are three ordeals in one,
585 Now think not to find them in the forest or on the mountain;
585 beasts of women with large limbs, and fire and light in their eyes,
585 the knowledge and conversation of the Holy Guardian Angel:
586 Be not contented with the image. I who am the Image of an Image say this.
586 the chosen priest & apostle of infinite space is the prince-priest the Beast;
586 another soul of God and beast shall mingle in the globed priest:
587 There is none other beside Thee in the whole Universe of Love.
587 Thy poison is sweeter than the kisses of Isis the mother of the Gods!
587 I am the Eye in the Triangle, the Silver Star that ye adore. I am Baphomet,
587 this is none of me. Tear down that lying spectre of the centuries:
587 With it ye shall smite the peoples; and none shall stand before you.
587 I am the harlot that shaketh Death. This shaking giveth the Peace of Satiated Lust.
588 I who was the priestess of A Hathoor rejoice in your love. Arise, O Nile-God,
588 I partook of the glory of my Lord. His Splendour shone upon me;
588 Ra-Hoor-Khuit hath taken his seat in the East at the Equinox of the Gods;
588 Choose ye well! He, my prophet, hath chosen, knowing the law of the fortress,
588 I am everywhere, the centre, as she, the circumference, is nowhere
588 now let the light devour men and eat them up with blindness!
588 come in our splendour & rapture! Come in our passionate peace,
588 thou shalt long for death. Death is forbidden, o man, unto thee.
588 Mercy let be off: damn them who pity! Kill and torture; spare not;
589 the swan was ever silent. Ah! but we floated in the infinite Abyss.
589 Thou art Python, the terrible serpent about the end of all things!
589 Bring wine, ye slaves, that the cheeks of my boy may flush red.
589 the prison that the old Slime of Khem set up in the Gates of Ameniti.
589 Thou shalt slay thyself upon mine altar: I will have thy blood to drink.
589 Put on the wings, and arouse the coiled splendour within you:
590 how joyous Thou art, O Snake that caresses the crown of mine heart!
590 I am the soft sinuous one entwined about thee, heart of gold!
590 like a lonely pillar in the midst of the sea; there is none to behold Thee,
590 Adonai, that dalliest with the Magister in the Treasure-House of Pearls,
590 the Lord Adonai delighteth in me, and I bear the Cup of His gladness
590 At the head of the altar gold, and twin images in green of the Master.

591 in the word CHAOS let the Book be sealed; yea, let the Book be sealed.
591 I who was priest of Ammon-Ra, who saw the Nile flow by for many moons,
591 they must cross trackless wastes and unfathomed oceans;
591 as a pure flame without oil. In the midnight I was brighter than the moon;
591 I did thank Him for His manifold mercy; I did worship His magnificence
592 coiled and ready to spring. I will give thee the kingdoms of the earth,
592 thou Who hast mastered the kingdoms of the East and of the West.
592 my nemyss shrouds the night-blue sky. Hail! ye twin warriors
592 but my left hand is empty, for I have crushed an Universe;
593 contemplate each in turn, raising it to the ultimate power of Infinity.
593 Then, O thou heart, will I the serpent eat thee wholly up; yea, I will eat thee wholly up.
593 the great snake of Khem the Holy One, the royal Uraeus serpent,
593 And having firmly stablished them in order and disposition,
593 into the Twelve Rays of the Crown. And these twelve rays are One.
593 Oh! thou art overcome: we are upon thee; our delight is all over thee: hail! hail:
593 prophet, thy stature shall surpass the stars. They shall worship thy name,
593 o blessed Beast, and thou the Scarlet Concubine of his desire!
593 with my force shall she see & strike at the worship of Nu: she shall achieve Hadit.
593 I say not, who shall discover the key of it all. Then this line drawn is a key:
593 Then this line drawn is a key: then this circle squared in its failure
594 Elevenfold God 418!
594 O Lord God! let the haven be cast down by the fury of the storm!
594 girt about with the tiger's pell, and garlanded with the lotus of the spirit,
594 thou who hast won the first shalt enjoy the second. I leap with joy within thee;
594 There shall be no sound heard but this thy lion-roar of rapture;
594 by the vault of my body; by my sacred heart and tongue;
594 behold! thou, o prophet, shalt not behold all these mysteries hidden
594 There cometh one to follow thee: he shall expound it. But remember,
594 for there is none like unto thee among men or among Gods!
594 The ending of the words is the Word Abrahadabra. The Book of the Law
594 is the Word Abrahadabra. The Book of the Law is Written and Concealed.
595 I creep under Thy carapace, like a lover into the bed of his beautiful;
595 Ah me! but the thirst of Thy joy parches up this throat, so that I cannot sing.
595 Thou art He! Yea, Thou shalt swallow up Asi and Asar, and the children of Ptah.
595 I the serpent eat thee wholly up; yea, I will eat thee wholly up. Ah! my Lord Adonai,
595 thou create the Infinite Bliss, and the next link of the Infinite Chain.
595 The key of the rituals is in the secret word which I have given unto him.
595 Eternity. My number is 11, as all their numbers who are of us.
595 I love you! I yearn to you! Pale or purple, veiled or voluptuous,
595 and none shall stand before you. Lurk! Withdraw! Upon them!

595 and the double-wanded one assume my throne and place.
595 ordeals thou shalt oversee thyself, save only the blind ones.
596 O God! Fasten the fangs of the hound Eternity in this my throat!
596 Be this devotion a potent spell to exorcise the demons of the Five!
596 Thou light and delight, ravish me away into the milky ocean of the stars!
596 a precious diamond among cloudy diamonds, and crystals,
596 A, the heart of IAO, dwelleth in ecstasy in the secret place of the thunders.
596 Now hath Nuit veiled herself, that she may open the gate of her sister.
596 the indivisible point which hath no points nor parts nor magnitude.
596 But remember, o chosen one, to be me; to follow the love of Nu
596 the Lord of the Double Wand of Power; the wand of the Force of Coph Nia
596 I swing the censer of worship, and I sprinkle the waters of purification.
597 I love Thee! O my darling, my darling --- Kiss me! Kiss me! Ah! but again.
597 I am lovelier than the russet autumn woods at the first snowfall.
597 any other power in heaven or upon the earth or under the earth.
597 Let her be loud and adulterous; let her be covered with jewels,
598 I have anointed Thee and Thy Staff with oil and blood and kisses.
598 In the garden of immortal kisses, O thou brilliant One, shine forth!
598 in the byways of thy being I inflamed, and dispelled the illusion.
598 It is weather-beaten and scarred and confident like a sea-captain.
598 The Empress & the Hierophant. Thus eleven, as my bride is eleven.
599 O Thou God of mine, gnarl'd and crook'd and devilish strong.
599 There is a strange pale God, a god of pain and deadly wickedness.
599 I have caught Thee, O my soft thrush; I am like a hawk of mother-of-emerald;
599 Then let the End awake. Long hast thou slept, O great God Terminus!
599 the abyss of the Arcanum that is opened in the secret Place of Silence.
599 These are fools that men adore; both their Gods & their men are fools.
599 I am perfect, being Not, and my number is nine by the fools;
599 Hold up thyself! Lift thine head! breathe not so deep - die! Ah! Ah! What do I feel?
599 Time is not, save in the darkness of Her womb by whom evil came.
600 the Word is falsehood, and the Understanding darkness.
600 I walk alone with my little puppets in the garden. I am Gargantuan great;
600 my ceaseless Sparrow-God, my delight, my desire, my deceiver,
600 Thou, O God! Come, let us no more reason together; let us enjoy!
600 from the dust shall a white ash be prepared by Hermes the Invisible
600 He proclaimed the perfection, the bride, the delight of God in His creation.
600 by his subtlety he expanded it all into the Twelve Rays of the Crown.
600 all into the Twelve Rays of the Crown. And these twelve rays are One.
600 thou, o prophet, shalt not behold all these mysteries hidden therein.
601 But I beheld in thee a certain taint, even in that wherein I delighted.

601 I am Thy beloved. All day I sing of Thy delight; all night I delight in Thy song.
601 This is a secret sign, and thou shalt not disclose it unto the profane,
601 Beware, beware, I say, lest ye seek after the one and lose the other!
601 Our loves have brought to birth the Father and Creator of all things.
601 dress ye all in fine apparel; eat rich foods and drink sweet wines
601 Also, take your fill and will of love as ye will, when, where and with whom ye will!
601 the secret Serpent coiled about to spring: in my coiling there is joy.
601 Another prophet shall arise, and bring fresh fever from the skies;
601 By Bes-na-Maut my breast I beat; By wise Ta-Nech I weave my spell.
601 I am weakness, and I am strength, and I am that which is beyond them.
602 the Mystery of Selflessness, which is called also the Mystery of Pan.
602 I have seen more of Thee in the white cat than I saw in the Vision of Aeons.
602 the faun became Pan in the midst of the primal forest of Eternity.
602 O thou Who hast mastered the kingdoms of the East and of the West.
603 Awake Thou! wait no more! Nay, Lord! but I am come to Thee. It is I that wait at last.
603 I follow Thee, and the waters of Death fight strenuously against me.
603 is the threefold book of Law. My scribe Ankh-af-na-khonsu, the priest
603 of the princes, shall not in one letter change this book; but lest there
603 be folly, he shall comment thereupon by the wisdom of Ra-Hoor-Khu-it.
603 the numbers & the words: 4 6 3 8 AB K 2 4 A L G M O R 3 Y X 24 89 R P S T O V A L.
603 the abstruption from the ill-ordered house in the Victorious City.
604 certain holy nuns concealed the secret in songs upon the lyre.
604 the milk of the stars from her paps; yea, the milk of the stars from her paps.
604 Now shalt thou adore me who am the Eye and the Tooth, the Goat of the Spirit,
604 the company of heaven. Every man and every woman is a star.
604 The Khabs is in the Khu, not the Khu in the Khabs. Worship then the Khabs,
604 Above, the gemmed azure is The naked splendour of Nuit;
604 solve the first half of the equation, leave the second unattacked.
604 the law of the fortress, and the great mystery of the House of God.
604 the kings of the earth shall be Kings for ever: the slaves shall serve.
604 Thou art exhaust in the voluptuous fullness of the inspiration;
605 He is Speech. He is the First and the Last. How shall He cease to number Himself?
605 This life is too full; it pains, it slays, it suffices. Let me go back into the world;
605 Thou didst set Thy lips to the wound and suck out a million eggs.
605 Thou art beautiful and bitter, O golden one, O my Lord Adonai,
605 There shall be a fair altar in the midst, extended upon a black stone.
605 I came and saw, even I, Perdurabo, the Philosophus of the Outer College.
605 Be strong, o man! lust, enjoy all things of sense and rapture:
605 {This is of the 4: there is a fifth who is invisible, & therein am I as a babe in an egg.}
605 Thou shalt thyself convey it with worship, o prophet, though thou likest it not.

605 This burn: of this make cakes & eat unto me. This hath also another use;
606 the purity was divided by Strength, the force of the Demiurge.
606 O Thou light and delight, ravish me away into the milky ocean of the stars!
606 my desirable One! In the One and the Many have I found Thee;
606 the altar shall fume before the master with incense that hath no smoke.
606 I saw the ravens of death, that flew with hoarse cries upon the carrion earth.
606 I am Heaven, and there is no other God than me, and my lord Hadit.
606 Set up my image in the East: thou shalt buy thee an image which I will show thee,
607 But they heard him not, for they were not ready to receive them.
607 thou darling fool! what bitterness thou didst crown thy days withal.
607 the flowers are aflame. Ah me! but the thirst of Thy joy parches up this throat,
607 Thus did V.V.V.V.V. become mad, and wend about naked.
607 The winged globe, the starry blue, Are mine, O Ankh-af-na-khonsu!
607 all; thou hast no right but to do thy will. Do that, and no other shall say nay.
607 ye shall be strong in war. Moreover, be they long kept, it is better;
607 I am the Lord of Thebes, and I
607 Show thy star-splendour, O Nuit! Bid me within thine House to dwell,
607 then this circle squared in its failure is a key also. And Abrahadabra.
608 I love you; I would sprinkle you with the divine dew of immortality.
608 gather goods and store of women and spices; ye shall wear rich jewels;
608 thou canst not hurt him. Therefore strike hard & low, and to hell with them,
608 let blood flow to my name. Trample down the Heathen; be upon them,
608 The prophet Ankh-af-na-khonsu! By Bes-na-Maut my breast I beat;
608 Nuit! Bid me within thine House to dwell, O winged snake of light, Hadit!
608 O thou that art master of the Pentagram, is not the egg of spirit a black egg?
609 These seven letters together make seven diverse words;
609 a deep taint beneath the ineffable bliss; it is the taint of generation.
609 For I expanded it by my subtlety into Twelve Rays of the Crown.
609 into the Twelve Rays of the Crown. And these twelve rays were One.
609 The little dogs cannot correct him, for they can do naught but bark.
609 I am the naked brilliance of the voluptuous night-sky. To me! To me!
610 we greet him with the secret signs. He leads us into the Inverted Palace.
610 Messalina bartered her crown for poison from the dead Locusta;
610 away beyond the Assembly and the Law and the Enlightenment
610 Nothing under its three forms. It is not, yet informeth all things.
610 glorious, glorious art Thou, O my lover supernal, O Self of myself.
610 behold my light shed over you! Let my servants be few & secret:
610 Nuit; She bends in ecstasy to kiss The secret ardours of Hadit.
610 But to him is the winged secret flame, and to her the stooping starlight.
610 Who calls us Thelemites will do no wrong, if he look but close into the word.

610 My prophet is a fool with his one, one, one; are not they the Ox, and none
610 mysteries hidden therein. The child of thy bowels, he shall behold them.
610 Beauty and strength, leaping laughter and delicious languor,
610 a curse upon Because and his kin! May Because be accursed
610 The best blood is of the moon, monthly; then the fresh blood of a child,
611 I have likened thee to a jet Nubian slave, a boy of melancholy eyes.
611 my excellent one, how shall this word seem unto the children of men?
611 Adonai said: The strong brown reaper swept his swathe and rejoiced.
611 The laughter of the mockers shall be a ripple in the hair of the Beloved One.
611 Because I give you that of which Earth and its joys are but as shadows.
611 Only your mouths shall drink of a delicious wine --- the wine of Iacchus;
611 her lovely hands upon the black earth, & her lithe body arched for love,
611 bathing his whole body in a sweet-smelling perfume of sweat: O Nuit,
611 seek me only! Then the joys of my love will redeem ye from all pain.
611 ye have star & star, system & system; let not one know well the other!
611 To me! To me! The Manifestation of Nuit is at an end. Nu! the hiding
611 Behold! the rituals of the old time are black. Let the evil ones be cast away;
611 for there is a factor infinite & unknown; & all their words are skew-wise.
611 418. The end of the hiding
611 a proof to the world. This shall be your only proof. I forbid argument.
611 Moreover, be they long kept, it is better; for they swell with my force.
612 I will be like a violent beautiful man, stronger than two score bulls,
612 the thread wherewith I guide you to the heart of the groves of Eleusis.
612 Choose ye an island! Fortify it! Dung it about with enginery of war!
612 Immortality jetteth from my skull, and music from my vulva.
613 Now cometh the glory of the Single One, as an imperfection and stain.
613 Thy dolorous note Be ever the trance of this tremulous throat!
613 therefore were they arisen to the Palace of the Splendour Ineffable.
613 At the touch of the Fire Qadosh the earth melted into a liquor clear as water.
613 stamp down the wretched & the weak: this is the law of the strong: this is our law
613 I droop down mine head, and shoot forth venom, then is rapture
614 Sleep, take me! Death, take me! This life is too full; it pains, it slays, it suffices.
614 Let all things drop into this ocean of love! Be this devotion a potent spell
614 The Voice came from the Silence. Then the One ran and returned.
614 For these fools of men and their woes care not thou at all! They feel little;
614 my prophet! follow out the ordeals of my knowledge! seek me only!
614 so shall ye come to my joy. I charge you earnestly to come before me
615 Let us make ourselves into a pleasant bait, into a seductive shape!
615 I have hidden myself beneath a mask: I am a black and terrible God.
615 a figure that draweth with her hands small images of men down into hell.

615 And All and One and Naught were slain in the slaying of the Warrior
615 the ordeals I write not: the rituals shall be half known and half concealed:
615 Are left to the dead and the dying, The folk that not know me as yet.
615 I will hide thee in a mask of sorrow: they that see thee shall fear thou art fallen:
615 Also these shall breed lust & power of lust in you at the eating thereof.
615 Success is thy proof: argue not; convert not; talk not overmuch!
616 We shall bring you to Absolute Truth, Absolute Light, Absolute Bliss.
616 One is Thy Beginning! One is Thy Spirit, and Thy Permutation One!
616 for the Beast & his Bride are they: and for the winners of the Ordeal x.
617 O thou darling fool! what bitterness thou didst crown thy days withal.
617 Verily Thou art not. Thou art delicious beyond all taste and touch,
617 To-day I am the slave of the little asp of death; and who shall loosen our love?
617 All this while did Adonai pierce my being with his sword that hath four blades;
617 I love you! I love you! I am the blue-lidded daughter of Sunset;
617 she, the circumference, is nowhere found. Yet she shall be known
617 who doth not understand these runes shall make a great miss.
617 be they long kept, it is better; for they swell with my force. All before me.
617 For me unveils the veiled sky, The self-slain Ankh-af-na-khonsu
618 let us sing to thee, Iacchus invisible, Iacchus triumphant, Iacchus indincible!
618 a soul of filth and of weakness, and it corrupted all the rule of the Tao.
618 raisest up the altar from the black earth. In the words that Thou knowest.
618 an aged God, a venerable God, the Lord of Time, bearing a sharp sickle.
618 there are three ordeals in one, and it may be given in three ways.
618 the Magician and the Exorcist. I am the axle of the wheel, and the cube in the circle.
618 O Nuit! Bid me within thine House to dwell, O winged snake of light, Hadit!
619 thou art dropt, O my child, my conqueror, my sword-girt captain, O Hoor!
619 an oyster-shell; she is like a pearl, and seeketh Seventy to her Four.
619 eight, eighty, four hundred & eighteen. But they have the half: unite
619 a fool with his one, one, one; are not they the Ox, and none by the Book?
619 with the just I am eight, and one in eight: which is vital, for I am none indeed.
619 Sacrifice cattle little and big: after a child. But not now. Ye shall see that hour,
619 That stele they shall call the Abomination of Desolation; count well its name,
619 there cometh an ox that shall set his forehead against the House, and it shall fall.
620 Long ages hast thou waited at the end of the city and the roads thereof.
620 extending beyond the permitted end of the endless One.
620 the diamond shall glow red for the rose, and green for the rose-leaf;
620 I answered and said: It is done even according unto Thy word.
620 The temple shall be darkened, save for the fire and the lamp of the altar.
620 the merciless and the unmajestic like harpies tearing their foul food.
620 To me! The Manifestation of Nuit is at an end. Nu! the hiding of Hadit.

620 The sorrows of pain and regret Are left to the dead and the dying,
620 into the pit called Because, and there he shall perish with the dogs of Reason.
620 vices are my service; ye do well, & I will reward you here and hereafter.
620 The ordeals thou shalt oversee thyself, save only the blind ones.
620 With my Hawk's head I peck at the eyes of Jesus as he hangs upon the cross.
621 Into my loneliness comes --- The sound of a flute in dim groves
621 Io Pan! Io Pan! I love Thee. I love Thee. O my God, spare me! Now! It is done! Death.
621 Thou shelterest me, that I hear not the trumpeting of that World-Elephant.
621 I say Come up upon the mountains! the celestial waters flow at my word.
621 I am a butterfly at the Source of Creation; let me die before the hour,
621 let me die before the hour, falling dead into thine infinite stream!
621 As fine gold that is beaten into a diadem for the fair queen of Pharaoh,
621 upon the treacherous metal that corrodeth all things and abideth not.
621 into the utmost abyss; yea, therein I partook of the glory of my Lord.
621 unassuaged of purpose, delivered from the lust of result,
621 for her sake let all chaste women be utterly despised among you!
621 Through the second, gold. Through the third, stones of precious water.
621 behold! There is a splendour in my name hidden and glorious,
622 O glory of Priapus! O beatitude of the Great Goddess! Therein is a pearl.
622 Against him the Brothers of the Left-hand Path, confusing the symbols.
622 Thou art the negation of all these things. For there is no Symbol of Thee.
622 my stars! Love is the law, love under will. Nor let the fools mistake love;
622 her eyes shall burn with desire as she stands bare and rejoicing
622 there is a further secret. I am The Empress & the Hierophant. Thus eleven,
622 The ways of the Khabs run through To stir me or still me! Aum! let it fill me!
622 I am the Lord of the Double Wand of Power; the wand of the Force of Coph Nia
623 Thou art my little pet tortoise! Yet Thou sustainest the World-Elephant.
623 He shall await the sword of the Beloved and bare his throat for the stroke.
623 the guardians of the abyss shall bid the angels of the winds pass by.
623 I am the winged globe at her heart. I contract ever as she ever expandeth;
623 the fools mistake love; for there are love and love. There is the dove,
623 there is the serpent. Choose ye well! He, my prophet, hath chosen, knowing the law
623 these old letters of my Book are aright; but tzaddi is not the Star.
623 Now let there be a veiling of this shrine: now let the light devour men
623 they are the slaves of because: They are not of me. The stops as thou wilt;
623 the order & value of the English Alphabet; thou shalt find new symbols
623 Who makest the gods and death To tremble before Thee:- I, I adore thee!
623 let her be shameless before all men! Then will I lift her to pinnacles of power:
623 the warrior Lord of the Forties: the Eighties cower before me, & are abased.
623 this mystery of the letters is done, and I want to go on to the holier place.

623 I am in a secret fourfold word, the blasphemy against all gods of men.
624 the Magus hath power upon the Mother both directly and through Love.
624 The sound of a flute in dim groves that haunt the uttermost hills.
624 For Eternity calls; the Overworld calls; the world of the Word is awaiting us.
624 lo! stars and stars and ultimate Things whereof stars are the atoms.
624 I raced Thee through eternity against the Lord of the Gods. So still we race!
624 Then the swan flew and dived and soared, yet no whither we went.
624 I heard the voice of Adonai: Seal up the book of the Heart and the Serpent;
624 Scarlet Woman, Babalon the Mother of Abominations, the bride of Chaos,
624 Therefore he reflecteth the Fool, and the sevenfold veil is revealed.
624 V.V.V.V.V., reflecting the glory of Adonai, lifted up his voice and said:
624 I am known to ye by my name Nuit, and to him by a secret name
624 bending down, a lambent flame of blue, all-touching, all penetrant,
624 therein Three Grades, the Hermit, and the Lover, and the man of Earth.
624 Ho! warrior, if thy servant sink? But there are means and means.
624 there are love and love. There is the dove, and there is the serpent.
624 love and love. There is the dove, and there is the serpent. Choose ye
624 I that go. Who worshipped Heru-pa-kraath have worshipped me; ill, for I am the worshipper.
624 I am The Empress & the Hierophant. Thus eleven, as my bride is eleven.
624 a light before thine eyes, o prophet, a light undesired, most desirable.
624 the seal of the promise of our agelong love. Come! lift up thine heart & rejoice!
624 the name of thy house 418.
624 Money fear not, nor laughter of the folk folly, nor any other power
624 the Abomination of Desolation; count well its name, & it shall be to you as
624 the quarters, (these are the adorations, as thou hast written), as it is said,
624 a secret door Into the House of Ra and Tum, Of Khephra and of Ahathoor.
625 I shall not rest until I have dissolved it all. So also the light that is absorbed.
625 They did laugh and rejoice exceedingly, being clad in purple robes
625 they that sealed up the book into their blood were the chosen of Adonai,
625 secret, a fear to the world. Thou shalt be exalted, and none shall see thee;
625 Hawk-headed mystical Lord! The half of the word of Heru-ra-ha, called Hoor-pa-kraat
625 the Majesty and the Beauty derive from the Supernal Wisdom.
626 And the Cross was formulated in the Universe that as yet was not.
626 For I am the soft sinuous one entwined about thee, heart of gold!
626 Then at the end appointed her body was whiter than the milk of the stars,
626 the shadow of thy glory is a thing beyond all music of speech or of silence?
626 Thou wast with me from the beginning. This now I know, O my beloved,
626 A bed of flowers immortal, that we may take our pleasure thereupon.
626 of Sunset; I am the naked brilliance of the voluptuous night-sky.
626 the voluptuous night-sky. To me! To me! The Manifestation of Nuit

626 Manifestation of Nuit is at an end. Nu! the hiding of Hadit. Come! all ye,
626 thou must have the strength of the lion, and the secrecy of the hermit.
627 And Oh! the chirp of the cicada! I remember the days when I was cacique in Mexico.
627 God, I love Thee, O Thou goat with gilded horns! Thou beautiful bull of Apis!
627 Wind Thy coils closer about me, so that no light nor bliss may penetrate.
627 How shall I answer the foolish man? In no way shall he come to the Identity of Thee!
627 and I have plucked Thee forth as a black pearl of infinite preciousness.
627 the wine was like fire that flieth with green wings through the world of waters.
627 thou shalt excite the wheels with the five wounds and the five wounds.
627 Hadit. Come! all ye, and learn the secret that hath not yet been revealed.
627 Come! all ye, and learn the secret that hath not yet been revealed. I, Hadit,
627 the axle of the wheel, and the cube in the circle. "Come unto me" is a foolish word:
627 I am the secret Serpent coiled about to spring: in my coiling there is joy.
627 There is the dissolution, and eternal ecstasy in the kisses of Nu.
627 Fear not, o prophet, when these words are said, thou shalt not be sorry.
627 the slaves shall serve. There is none that shall be cast down or lifted up:
627 Be ready to fly or to smite! But your holy place shall be untouched
627 I am powerful to protect my servant. Success is thy proof: argue not;
628 Yea, and by many more; by the ten in the twenty-two directions;
628 Then I loved her; and, loosing my girdle, cast myself into the stream.
628 Yea, cried the Holy One, and from Thy spark will I the Lord kindle a great light;
628 And thou, O prophet, shalt see these things, and thou shalt heed them not.
628 I was deceived by none of these. All these I cast aside, crying: Begone!
628 Do what thou wilt shall be the whole of the Law. The word of Sin is Restriction. O man!
628 But ye, o my people, rise up & awake! Let the rituals be rightly performed
628 Begone! ye mockers; even though ye laugh in my honour ye shall
628 laugh not long: then when ye are sad know that I have forsaken you.
628 he that is filthy shall be filthy still. Yea! deem not of change: ye shall be as ye are,
628 I The inspired forth-speaker of Mentu; For me unveils the veiled
628 brothers! As brothers fight ye! There is no law beyond Do what thou wilt.
628 no law beyond Do what thou wilt. There is an end of the word of the God
628 But thou hast formulated thy father, and made fertile thy mother.
628 And the Beast whereon she rideth is the Lord of the City of the Pyramids.
629 I am the Master of the Secret of Things. I am the Revealer and the Preparer.
629 the slaying of the Warrior 418,
629 come before me in a single robe, and covered with a rich headdress.
629 it may be that yonder beggar is a King. A King may choose his garment
629 Thrill with the joy of life & death! Ah! thy death shall be lovely: whoso seeth it shall be glad.
629 The other images group around me to support me: let all be worshipped,
629 But your holy place shall be untouched throughout the centuries:

629 this and a book to say how thou didst come hither and a reproduction
629 the Book of the Law shall be printed beautifully in red ink and black
629 but one cometh after him, whence I say not, who shall discover the key of it
629 I am the veiled one that sitteth between the pillars veiled with a shining veil,
630 O Vast One, O Minute One! I am Thy beloved. All day I sing of Thy delight;
630 In my sleep I beheld the Universe like a clear crystal without one speck.
630 Then also the Pyramid was builded so that the Initiation might be complete.
630 The manifestation of Nuit. The unveiling of the company of heaven.
630 the obeah and the wanga; the work of the wand and the work of the sword;
630 All these old letters of my Book are aright; but tzaddi is not the Star.
630 There is a secret door that I shall make to establish thy way in all the quarters,
631 the grade of a Magus, and the burden of the Attainment thereof.
631 Therefore went the prophet unto the mountain, and spake unto it.
631 Let the milk of the stars be drunk up by Sebek the dweller of Nile!
631 For Thou art He! Yea, Thou shalt swallow up Asi and Asar, and the children of Ptah.
631 Thou hast health; slay thyself in the fervour of thine abandonment
631 thy passion for the Unknown, for Her that is beyond Knowledge
631 Think not, o king, upon that lie: That Thou Must Die: verily thou shalt not
631 It is a lie, this folly against self. The exposure of innocence is a lie. Be strong,
632 Light cleaveth unto Light, and filth to filth; with pride one contemneth another.
632 beyond the Word and the Fool; yea, beyond the Word and the Fool.
632 Who am I, and what shall be the sign? So she answered him, bending down,
632 let it be ever thus; that men speak not of Thee as One but as None;
632 I am the blue-lidded daughter of Sunset; I am the naked brilliance
632 ecstasy for ever. Nuit! Hadit! Ra-Hoor-Khuit! The Sun, Strength & Sight, Light;
632 my prophet, thy stature shall surpass the stars. They shall worship thy name,
632 let it be first understood that I am a god of War and of Vengeance.
632 the stele of revealing itself; set it in thy secret temple - and that temple is
632 already aright disposed - & it shall be your Kiblah for ever. It shall not fade,
632 break down the fortress that guardeth the Palace of the King my son.
633 Thou didst habit Thyself as an Athenian courtesan, and I loved Thee.
633 The world is all grey before mine eyes; it is like an old worn wine-skin.
633 these thy prophets; they must cry aloud and scourge themselves;
633 If I say Come up upon the mountains! the celestial waters flow at my word.
633 The Virgin of God is enthroned upon an oyster-shell; she is like a pearl,
633 Let my servants be few & secret: they shall rule the many & the known.
633 ever To me! To me! Change not as much as the style of a letter; for behold!
633 tzaddi is not the Star. This also is secret: my prophet shall reveal it to the wise.
633 Close it in locked glass for a proof to the world. This shall be your only proof.
633 Let the woman be girt with a sword before me: let blood flow to my name.

633 Ra-Hoor-Khuit! Unity uttermost showed! I adore the might of Thy breath,
633 Appear on the throne of Ra! Open the ways of the Khu! Lighten the ways of the Ka!
634 I beheld them; I joined myself unto them; I was lost in their vastness.
634 that one kiss is the key to the infinite sleep and lucid, the sleep of Shi-loh-am.
634 a mighty angel appeared as a woman, pouring vials of woe upon the flames,
634 I am Baphomet, that is the Eightfold Word that shall be equilibrated with the Three.
634 I am nothing: they do not see me. They are as upon the earth; I am Heaven,
634 but ye are my chosen ones. Obey my prophet! follow out the ordeals
634 Because! Be he damned for a dog! But ye, o my people, rise up & awake!
635 for vintage; let us eat of her grapes, and be drunken thereon.
635 in the secret places men shall meet with thee, and Thou shalt overcome them.
635 O my darling, my serpent that twinest Thee about this heart. I am the heart,
635 and I have found Thee in the midst under the guise of No Thing.
635 the Towers of the Universe totter, and the guardians hasten away!
635 a white cat upon the roof of the Universe; there is none to answer Thee.
635 the lonely one, the eater of dung, the afflicted in the Day of Be-with-Us.
635 Thou art blasted and black! Supremely solitary in that heath of scrub.
635 His Splendour shone upon me; I adored His adorable splendour.
635 I expanded them by my subtlety into the Twelve Rays of the Crown.
635 words are skew-wise. Enough of Because! Be he damned for a dog!
635 let it be laid before me, and kept thick with perfumes of your orison:
635 the dreadful light of judgment that is the birth of the Holy Spirit within thee.
636 the holy house of Hathor; let us offer the five jewels of the cow upon her altar!
636 In a moment Thou wast lost in a wilderness of the like and the unlike.
636 the face is the laughing face of Eros. Smiling we greet him with the secret signs.
636 disguise Thy glory! Come as a thief, and let us steal away the Sacraments!
636 the word of Adonai came unto me by the mouth of the Magister mine
636 I have found Thee alike in the Me and the Thee; there is no difference,
636 for every step is a death and a birth. The priest of Isis lifted the veil of Isis,
636 My disciples are proud and beautiful; they are strong and swift;
636 all thy life shall go from thee; and thou shalt be cast out upon the midden,
636 Also it straineth like a hound in the leash. It hath pride and great subtlety.
636 for by his subtlety he expanded it all into the Twelve Rays of the Crown.
636 though thou be of the princes, it shall not assuage thee nor absolve thee.
636 but one cometh after him, whence I say not, who shall discover the key of it all.
636 Paste the sheets from right to left and from top to bottom: then behold!
637 Also the purity was divided by Strength, the force of the Demiurge.
637 Pan was ever Pan for ever and ever more throughout the aeons.
637 the Holy One came upon me, and I beheld a white swan floating in the blue.
637 Also the altar shall fume before the master with incense that hath no smoke.

637 the merchants bend their knees and bring thee gold and spices.
637 even unto the vision of the Fool in his folly that chanted the word Ararita,
637 thy all; thou hast no right but to do thy will. Do that, and no other shall say nay.
637 thou art overcome: we are upon thee; our delight is all over thee: hail! hail: prophet
637 Fear not at all; fear neither men, nor Fates, nor gods, nor anything.
637 as a trodden serpent turn and strike! Be thou yet deadlier
637 in all things thou seest just so much of God as thy capacity affordeth thee.
638 the tongue of a white Doric girl that languishes with her lover in the moonlight.
638 I the Serpent clasp Thee; I drive home mine head into the central core of Thee,
638 Lord Adonai, that dalliest with the Magister in the Treasure-House of Pearls,
638 the obscene ones, bull-men linked in the abyss of putrefaction,
638 presently burnest mine incense before me, invoking me
638 letters? change them not in style or value! Thou shalt obtain the order
638 the Word Abrahadabra. The Book of the Law is Written and Concealed. Aum. Ha.
639 O my beloved, O Lord Adonai, I pray thee to loosen the coils of the serpent!
639 let the Oath be taken firmly as thou raisest up the altar from the black earth.
639 the darkeners of wisdom, like black apes chattering vile nonsense.
639 Since I am Infinite Space, and the Infinite Stars thereof, do ye also thus.
639 Blackness, blackness intolerable, before the beginning of the light.
640 yet the Word is falsehood, and the Understanding darkness.
640 Heed naught! I love Thee! I love Thee! Therefore had I faith unto the end of all;
640 the Woman arose, and veiled the Upper Heaven with her body of stars.
640 the tempest of years Goes down to the dusk, and the Beetle appears.
640 verily Thou art the cool still water of the wizard fount. I have bathed in Thee,
640 as the diamond shall glow red for the rose, and green for the rose-leaf;
640 thereby In his subtlety He expandeth it all into twelve rays of the Crown.
640 I yearn to you! Pale or purple, veiled or voluptuous, I who am all pleasure
640 no dread hereafter. There is the dissolution, and eternal ecstasy
640 Purple beyond purple: it is the light higher than eyesight. There is a veil: that veil
640 is black. It is the veil of the modest woman; it is the veil of sorrow, & the pall of death:
640 o warrior, I will give you of their flesh to eat! Sacrifice cattle little and big: after a child.
640 these are mysteries that no Beast shall divine. Let him not seek to try:
641 My God! but I love Thee! Why hast Thou whispered so ambiguous things?
641 Pan! O false leering face! I love Thy dark kisses, bloody and stinking!
641 Thou Elevenfold God 418!
641 Thou didst bear away the Holy Graal beneath Thy Druid vestments.
641 the wine that tinges everything with the true tincture of infallible gold.
641 Is there not weariness and impatience for who would attain to some goal?
641 And the swan was ever silent. Ah! but we floated in the infinite Abyss.
641 let Thy shadow be over me! Thy name is Death, it may be, or Shame, or Love.

641 Thou art also the Next, and as the Next do I reveal Thee to the multitude.
641 their Gods & their men are fools. Come forth, o children, under the stars,
641 Death! thou shalt long for death. Death is forbidden, o man, unto thee.
642 Three words of that book are as life to a new aeon; no god has read the whole.
642 I sought a Word for Myself; nay, for myself. And the Word came: O Thou!
642 I am like the little red dog that sitteth upon the knees of the Unknown.
642 make a subtle decoction of delight, and the Watchers shall drink thereof.
642 by my sacred heart and tongue; by all I can give, by all I desire of ye all.
642 I console not: I hate the consoled & the consoler. I am unique & conqueror.
642 What meaneth this, o prophet? Thou knowest not; nor shalt thou know ever.
642 o my prophet, thy stature shall surpass the stars. They shall worship thy name,
643 And in the word CHAOS let the Book be sealed; yea, let the Book be sealed.
643 My head is jewelled with twelve stars; My body is white as milk of the stars;
643 it is as the abyss of the Arcanum that is opened in the secret Place of Silence.
643 as a virginal chaste, as a moon among the faded oaks of the wood of years.
643 Help me, o warrior lord of Thebes, in my unveiling before the Children
643 There are four gates to one palace; the floor of that palace is of silver and gold;
643 O Ra-Hoor-Khuit! Unity uttermost showed! I adore the might of Thy breath,
643 this line drawn is a key: then this circle squared in its failure is a key also.
644 Yet certain holy nuns concealed the secret in songs upon the lyre.
644 Thou shalt instruct thy servant in his ways, thou shalt speak often with him.
644 I pour out the libation on Thine altars; all night will I burn the sacrifice of blood;
644 Bid Thy maidens who follow Thee bestrew us a bed of flowers immortal,
644 drain out thy blood that is thy life into the golden cup of her fornication.
644 the waters were cloven and the illusion of the towers was destroyed.
644 let the fine be tried in intellect, and the lofty chosen ones in the highest.
644 I am the Magician and the Exorcist. I am the axle of the wheel, and the cube in the circle.
644 The Empress and the King are not of me; for there is a further secret.
644 I am the Master: thou art the Holy Chosen One. Write, & find ecstasy in writing!
644 ye shall delight to slay. Success is your proof; courage is your armour;
645 My Lover: I see Thee as a nymph with her white limbs stretched by the spring.
645 a great sack of precious jewels upon a staff that is greater than the axis of the all.
645 I love Thee! Therefore had I faith unto the end of all; yea, unto the end of all.
645 the slow and dark One, the ancient one, the devourer of His children.
645 That which established me is invisible and unknowable in its essence.
646 let the first strengthen the lower link, the last attach more firmly to the higher.
646 We are not for the poor and sad: the lords of the earth are our kinsfolk.
647 as a cancer that utterly corrupts the body; so am I unto the spirit of man.
647 A casting down of them that sate in high places; a famine upon the multitude!
647 So came I to Duant, the starry abode, and I heard voices crying aloud.

647 in that formless abyss was I made a partaker of the Mysteries Averse.
647 I passed through the deep sea, and by the rivers of running water
647 she was closed fast upon me, so that my Force was stayed in its inception.
647 o scribe and prophet, though thou be of the princes, it shall not assuage thee
647 love and love. There is the dove, and there is the serpent. Choose ye well!
647 mystery of the House of God. All these old letters of my Book are aright;
648 the countenance of Him was a thousandfold brighter than the lightning.
648 There was also an humming-bird that spake unto the horned cerastes,
648 One shall instruct another, with no care for the matters of men's thought.
648 it is I that go. Who worshipped Heru-pa-kraath have worshipped me; ill, for I am the worshipper.
648 Aye! feast! rejoice! there is no dread hereafter. There is the dissolution,
648 English Alphabet; thou shalt find new symbols to attribute them unto.
648 Bear up in thy rapture; fall not in swoon of the excellent kisses! Harder!
648 A L. What meaneth this, o prophet? Thou knowest not; nor shalt thou know ever.
648 I tear out the flesh of the Indian and the Buddhist, Mongol and Din.
648 Despise also all cowards; professional soldiers who dare not fight, but play;
649 Pertinax brought me to the bridal. I had a crown of thorns for all my dower.
649 Oh joy! to lay that corner-stone! It shall stand erect upon the high mountain;
649 They pretended to conceal that Light, that they might betray it, and profane it.
649 the Scarlet Woman, Babalon the Mother of Abominations, the bride of Chaos,
649 the Star of the Flame exalted, bringing benediction to the universe.
649 Dost thou fail? Art thou sorry? Is fear in thine heart? Where I am these are not.
649 I am the warrior Lord of the Forties: the Eighties cower before me, & are abased.
649 And Abrahadabra. It shall be his child & that strangely. Let him not seek after this;
650 I am a fool to love Thee; Thou art cruel, Thou withholdest Thyself. Come to me now!
650 O princely lover of this harlot maiden, within the Secretest Chamber of the Palace!
650 We came even unto the new Chapel and Thou didst bear away the Holy Graal
650 we attain even here and now. The adepts, the servants of V.V.V.V.V.,
650 there seems nothing to choose between Buddha and Mohammed,
650 how shall this word seem unto the children of men? And He answered him:
650 purse-proud penniless ones that stand at the door of the tavern
650 on all sides like a Thunderbolt, and a Pylon, and a Snake, and a Phallus,
650 I will overcome thee. Thou shalt be very nigh to death. But I will overcome thee;
650 also did I formulate the word of double power in the Voice of the Master,
650 a feast for the Equinox of the Gods. A feast for fire and a feast for water;
650 Hold! Hold! Bear up in thy rapture; fall not in swoon of the excellent kisses!
650 Yet to all it shall seem beautiful. Its enemies who say not so, are mere liars.
651 Seven Spirits of Unrighteousness; seven vultures of evil.
651 I drive home mine head into the central core of Thee, O God my beloved.
651 with thy passion for the Unknown, for Her that is beyond Knowledge

651 attain to the Sacrament of the Graal in the Chapel of Abominations. And behold!
651 the symbol of the beloved, though it be but a Pisacha or a Yantra or a Deva.
651 thy light is in me; & its red flame is as a sword in my hand to push thy order.
651 the secrets of truth that are like unto a star and a snake and a sword.
651 I am the lover, and I am the beloved, and I am the first-fruits of their love.
652 O my snake! It is now is the hour Of the hooded and holy ineffable flower.
652 Thou shalt pour forth a flood of poison to destroy the works of the Magician.
652 This heart of mine is girt about with the serpent that devoureth his own coils.
652 burnest mine incense before me, invoking me with a pure heart,
652 wear rich jewels; ye shall exceed the nations of the earth in splendour & pride;
652 Now a curse upon Because and his kin! May Because be accursed
652 It shall not fade, but miraculous colour shall come back to it day after day.
652 they have given their blood, even to the last drop, to fill the cup of BABALON.
653 the method which shall have been given unto Him in His initiation to the Grade.
653 First, there are many and diverse conditions of life upon this earth.
653 from the head to the navel a woman, from the navel to the feet of her a man.
653 for I love you! I love you! I am the blue-lidded daughter of Sunset;
653 Let the evil ones be cast away; let the good ones be purged by the prophet!
653 I am the axle of the wheel, and the cube in the circle. "Come unto me" is a foolish word:
653 the highest are of us. They shall rejoice, our chosen: who sorroweth is not of us.
653 for who doth not understand these runes shall make a great miss.
653 He that lives long & desires death much is ever the King among the Kings.
653 Thou knowest not; nor shalt thou know ever. There cometh one to follow
653 Abrahadabra; the reward of Ra Hoor Khut. There is division hither homeward;
653 I will be at your arms in battle & ye shall delight to slay. Success is your proof;
654 one may declare gentleness and quietness, being an Hindu;
654 OhThou Elevenfold God 418!
654 who shall devour the Infinite? who shall undo the Wrong of the Beginning?
654 thou art not greater than thy mother! Thou speck of dust infinitesimal!
654 that holy and formless fire, QDSh,
654 The Perfect and the Perfect are one Perfect and not two; nay, are none!
654 ye shall wear rich jewels; ye shall exceed the nations of the earth in splendour
655 the punishment of pleasure --- Now! Now! Now! Io Pan! Io Pan! I love Thee. I love Thee.
655 the countenance of all time darkened, and the true light shone forth.
655 a fair strong woman with worn cheeks, eaten out with hunger for kisses.
655 unite by thine art so that all disappear. My prophet is a fool with his one, one, one;
655 miraculous colour shall come back to it day after day. Close it in locked glass
655 To Me do ye reverence! to me come ye through tribulation of ordeal,
656 How then shall He end His speech with Silence? For He is Speech. He is the First and the Last.
656 a nymph with her white limbs stretched by the spring. She lies upon the moss;

656 I leap from pool to pool in my joy; I am goodly with brown and gold and silver.
656 I remember how we drenched the bitter lakes with our torrent of gold;
656 no god has read the whole. But thou and I, O God, have written it page by page.
656 O my darling, my lord, my master! O come to me, mix the fire and the water,
656 That falling petal seemed to the little ones a wave to engulph their continent.
656 my beautiful, my desirable one. There is no wine like unto this wine.
656 they are strong and swift; they rule their way like mighty conquerors.
656 a jocund and ruddy God, full of Majesty, a King, a Father in his prime.
656 In His Victory I pursued His enemies; yea I drave them down the steep;
656 thou art continuous! None, breathed the light, faint & faery, of the stars,
656 I see thee hate the hand & the pen; but I am stronger. Because of me in Thee
656 If Will stops and cries Why, invoking Because, then Will stops & does nought.
656 and blessing no longer be poured To the Hawk-headed mystical Lord!
656 whence I say not, who shall discover the key of it all. Then this line drawn is a key:
657 return unto the stainless Abode; yea, unto the Stainless Abode.
657 Thou wast already with me; I was smitten through by Thy marvellous spear.
657 And I came and saw, even I, Perdurabo, the Philosophus of the Outer College.
657 Sing the rapturous love-song unto me! Burn to me perfumes!
657 the outcast and the unfit: let them die in their misery. For they feel not.
658 Wherein Sorrow is Joy, and Change is Stability, and Selflessness is Self.
658 I am a white bird, and perch upon Thee. Thou art My Lover: I see Thee as a nymph
658 Yet he delights in the Odyssey, while they read vain and vulgar things.
658 one absorbs all and is called black. Therefore, O my darling, art thou black.
658 let the Towers of the Universe totter, and the guardians hasten away!
658 I bear the Cup of His gladness unto the weary ones of the old grey land.
658 Also thou shalt excite the wheels with the five wounds and the five wounds.
658 I swear it by the vault of my body; by my sacred heart and tongue;
658 Khabs is the name of my House. In the sphere I am everywhere, the centre,
658 for there is a further secret. I am The Empress & the Hierophant. Thus eleven,
658 Spelling is defunct; all is not aught. Beware! Hold! Raise the spell of Ra-Hoor-Khuit!
658 reproduction of this ink and paper for ever - for in it is the word secret
658 the writing of the Beast; for in the chance shape of the letters and their position
659 like a splendid naked woman with ivory breasts and golden nipples;
659 the swan was ever silent. Ah! but we floated in the infinite Abyss. Joy! Joy!
659 This is the world of the waters of Maim; this is the bitter water that becometh sweet.
659 Ra that gathereth his clouds about Him at eventide into a molten sea of Joy;
659 the abyss of height and the abyss of depth. In either awaits you a Companion;
659 the white and the black are harnessed to his car. Therefore he reflecteth the Fool,
659 I give more than Bacchus and Apollo; my gifts exceed the olive and the horse.
659 in all shalt thou create the Infinite Bliss, and the next link of the Infinite Chain.

659 the work of the wand and the work of the sword; these he shall learn and teach.
659 Beware therefore! Love all, lest perchance is a King concealed! Say you so? Fool!
659 Set up my image in the East: thou shalt buy thee an image which I will show thee, especial,
659 I am the child of all who am the father of all, for from me come forth all things, that I might be.
660 I came at the last unto Thee. Many things I beheld mediate and immediate;
660 nor unto the zelator, nor unto the practicus, nor unto the philosophus,
660 I offer you the certain consciousness of bliss. I offer it at once, on earth;
660 hermits. Now think not to find them in the forest or on the mountain;
660 nor shalt thou know ever. There cometh one to follow thee: he shall expound it.
660 creeping things sacred unto me. These slay, naming your enemies;
660 But the keen and the proud, the royal and the lofty; ye are brothers!
661 V.V.V.V.V. as a ray of my light, as a messenger unto that small dark orb.
661 All these I cast aside, crying: Begone! So that all these faded from my vision.
661 Had! The manifestation of Nuit. The unveiling of the company of heaven.
661 Drink to me, for I love you! I love you! I am the blue-lidded daughter
661 Then this line drawn is a key: then this circle squared in its failure is a key
662 I am like a love-sick courtesan of Corinth. I have toyed with kings and captains,
662 in the End and the Beginning; yea, in the End and the Beginning.
662 these twelve rays are One. Deeper and deeper into the mire of things!
662 Farther and farther into the never-ending Expansion of the Abyss.
662 Be thou yet deadlier than he! Drag down their souls to awful torment:
663 Thou art altogether golden, the hair and the eyebrows and the brilliant face;
663 Thou shalt be like a little red worm on a hook. But thou and I will catch our fish alike.
663 These loosen the swathings of the corpse; these unbind the feet of Osiris,
663 And Adonai said: The strong brown reaper swept his swathe and rejoiced.
663 The prophet cried against the mountain; come thou hither, that I may speak with thee!
663 Thou art enmeshed in the web of the Magician. This He said subtly, to try him.
663 I am the God who giveth all. Light, Life, Love; Force, Fantasy, Fire; these do I bring you:
663 Thus ye have star & star, system & system; let not one know well the other!
663 these mysteries hidden therein. The child of thy bowels, he shall behold them.
663 Ra Hoor Khut. There is division hither homeward; there is a word not known.
663 a reproduction of this ink and paper for ever - for in it is the word secret
663 I AM HORUS, THE CROWNED AND CONQUERING CHILD, WHOM THOU KNEWEST NOT!
664 Yet the Magus hath power upon the Mother both directly and through Love.
664 By His Wisdom made He the Worlds; the Word that is God is none other than He.
664 let therefore Thy Spirit lay hold on me, so that my right hand loose the lightning.
664 I am walking in an asylum; all the men and women about me are insane.
664 Come, let us sing to thee, Iacchus invisible, Iacchus triumphant, Iacchus indincible!
664 I was cacique in Mexico. O my God, wast Thou then as now my beautiful lover?
664 Even instantly rode Hades heavily upon her, and ravished her away.

664 The harper also laid aside his harp, and played infinite tunes upon the Pan-pipe.
664 Thou art Sebek the crocodile against Asar; thou art Mati, the Slayer in the Deep.
664 they shall stand upon the firm foundation; the kingdom shall be theirs;
664 therein I partook of the glory of my Lord. His Splendour shone upon me;
664 Ye shall gather goods and store of women and spices; ye shall wear rich jewels;
664 our delight is all over thee: hail! hail: prophet of Nu! prophet of Had! prophet of Ra-Hoor-Khu!
664 Ra-Hoor-Khu is with thee. Worship me with fire & blood; worship me with swords & with spears.
664 in these are mysteries that no Beast shall divine. Let him not seek to try:
664 I am the sightless storm in the night that wrappeth the world about with desolation.
665 It is the wine that tinges everything with the true tincture of infallible gold.
665 (The scribe looketh upwards and crieth) Amen! Thou hast spoken it, Lord God!
665 Thou art like a lonely pillar in the midst of the sea; there is none to behold Thee,
665 thou raisest up the altar from the black earth. In the words that Thou knowest.
665 the Holy Graal, that is the sacred vessel of our Lady the Scarlet Woman, Babalon
665 Now this mystery of the letters is done, and I want to go on to the holier place.
666 the Magus is Love, and bindeth together That and This in His Conjunction.
666 as your eyes grow stronger, will we unveil to you the ineffable glory
666 O king! if I be thy son, let us speak of the Embassy to the King thy Brother.
666 a boat of mother-of-pearl from them, that we may ride upon the river of Amrit!
666 Adonai spake yet again with V.V.V.V.V. and said: The earth is ripe for vintage;
666 thou art Mati, the Slayer in the Deep. Thou art Typhon, the Wrath of the Elements,
666 O ye that drink of the brine of your desire, ye are nigh to madness!
666 the Mighty Ones may bestow upon thy children a drop of the poison of eld.
666 the end thereof is known not even unto Our Lady or to the Beast
666 He is about us, and there is no strength save in Him the exalted, the great.
666 I the man beheld this wonder. And I could not deliver it unto myself.
666 it is revealed by Aiwass the minister of Hoor-paar-kraat. The Khabs is in the Khu,
666 he shall learn and teach. He must teach; but he may make severe the ordeals.
666 To me! The Manifestation of Nuit is at an end. Nu! the hiding of Hadit. Come!
666 Hail! ye twin warriors about the pillars of the world! for your time is nigh at hand.
667 God! Thou art my little pet tortoise! Yet Thou sustainest the World-Elephant.
667 Lazily, hungrily, ardently, patiently; so will I work. There shall be an End. O God!
667 It is impossible to tell you of the splendours of that to which they have attained.
667 This is the secret of the Holy Graal, that is the sacred vessel of our Lady the Scarlet
667 that is the sacred vessel of our Lady the Scarlet Woman, Babalon the Mother
667 thy will. So that thou attain to the Sacrament of the Graal in the Chapel of Abominations.
667 I saw the darkeners of wisdom, like black apes chattering vile nonsense.
667 Think not, o king, upon that lie: That Thou Must Die: verily thou shalt not die,
667 veil not your vices in virtuous words: these vices are my service;
667 shrinking and despised harlot shall she crawl through dusk wet streets,

668 the ice of all the glaciers of the Naked Mountain was the wine it poured for me.
668 To you who yet wander in the Court of the Profane we cannot yet reveal all;
668 Here is Nothing under its three forms. It is not, yet informeth all things.
668 Therefore was the end of it sorrow; yet in that sorrow a sixfold star of glory
668 The summons on high From the Lord Adonai, from the Lord Adonai! Adonai
668 I breathe, and there is infinite dis-ease in the spirit. As an acid eats into steel,
668 But the Magister gave the sign of the Magistry, and laughed back on Him:
668 I am the slave of the little asp of death; and who shall loosen our love? Weary, weary!
668 O when shall the Universe and the Lord thereof be utterly swallowed up?
668 I leap with joy within thee; my head is arisen to strike. O the lust, the sheer rapture,
668 speak not of Thee as One but as None; and let them speak not of thee at all,
668 drink sweet wines and wines that foam! Also, take your fill and will of love
668 Amen. {This is of the 4: there is a fifth who is invisible, & therein am I as a babe in an egg.}
668 mix meal & honey & thick leavings of red wine: then oil of Abramelin and olive oil,
668 in every word of this vision is concealed the key of many mysteries,
668 my Whoredom is a sweet scent like a seven-stringed instrument
669 O glory of Priapus! O beatitude of the Great Goddess! Therein is a pearl. O Pearl!
669 bear me away upon the Bosom of Nuit! This is the world of the waters of Maim;
669 I am Existence, the Existence that existeth not save through its own Existence,
669 a secret glory for them that love me. But to love me is better than all things:
669 Burn to me perfumes! Wear to me jewels! Drink to me, for I love you!
669 But I will hide thee in a mask of sorrow: they that see thee shall fear thou art fallen:
669 be our bed in working! Thrill with the joy of life & death! Ah! thy death shall be lovely:
669 Lift thine head! breathe not so deep - die! Ah! Ah! What do I feel? Is the word exhausted?
670 O white cat, the sparks fly from Thy fur! Thou dost crackle with splitting the worlds.
670 There is none other beside Thee in the whole Universe of Love. My God,
670 the little secret bone that I have kept against the Day of Vengeance of Hoor-Ra.
670 The men of the city have lusted after thee to abuse thee and to beat thee.
670 At the end, be the end far distant as the stars that lie in the navel of Nuit,
670 behold! thou, o prophet, shalt not behold all these mysteries hidden therein.
670 all these mysteries hidden therein. The child of thy bowels, he shall behold them.
671 O my God, the breath of the Garden of Spices. All these have a savour averse.
671 he pretends to read this book. But it is unintelligible --- it is nonsense.)
671 Thou hast burst me utterly in sunder. I am shed out like spilt blood
671 for I expanded them by my subtlety into the Twelve Rays of the Crown.
671 know that the chosen priest & apostle of infinite space is the prince-priest the Beast;
671 my word is six and fifty. Divide, add, multiply, and understand.
671 Ankh-af-na-khonsu, the priest of the princes, shall not in one letter change this
671 Three Grades, the Hermit, and the Lover, and the man of Earth. Do what thou wilt
671 buy thee an image which I will show thee, especial, not unlike the one thou knowest.

672 a giant arose, of terrible strength; and asserted the Spirit in a secret rite.
672 I will dwell therein with my Lord for ever. And the Lord Adonai delighteth in me,
672 He hath established the elements; the aether, the air, the water, the earth, and the fire.
672 she answered him, bending down, a lambent flame of blue, all-touching,
672 the circumference, is nowhere found. Yet she shall be known & I never.
672 Drag down their souls to awful torment: laugh at their fear: spit upon them!
673 Even to the abyss, annihilation. An end to loneliness, as to all. Pan! Pan! Io Pan!
673 it pains, it slays, it suffices. Let me go back into the world; yea, back into the world.
673 I worship Thee. But all is in vain. Only Thy silence and Thy speech that worship me avail.
673 Oh rejoice! rejoice! My God! O my God! I am but a speck in the star-dust of ages;
673 He was an old and gnarled fish more hideous than the shells of Abaddon.
673 There is no bond that can unite the divided but love: all else is a curse.
673 To me! To me! The Manifestation of Nuit is at an end. Nu! the hiding of Hadit.
673 but with the just I am eight, and one in eight: which is vital, for I am none indeed.
673 these vices are my service; ye do well, & I will reward you here and hereafter.
673 the English Alphabet; thou shalt find new symbols to attribute them unto.
673 418. The end of the hiding of Hadit;
673 there is a word not known. Spelling is defunct; all is not aught. Beware! Hold!
674 She lies upon the moss; there is none other but she: Art Thou not Pan? I am He.
674 my God! I who was priest of Ammon-Ra, who saw the Nile flow by for many moons,
674 dead Messalina bartered her crown for poison from the dead Locusta;
674 and Thou art the negation of all these things. For there is no Symbol of Thee.
674 there is none to answer Thee. Thou art like a lonely pillar in the midst of the sea;
674 a certain glamour of holiness even in the hollow sphere of outward brilliance.
674 The folk that not know me as yet. These are dead, these fellows; they feel not.
674 their words are skew-wise. Enough of Because! Be he damned for a dog!
674 write sweet words for the Kings! I am the Master: thou art the Holy Chosen One.
674 Then they shall chance to abide in this bliss or no; it is no odds. Do this quickly!
675 of the gale, and I smite and prevail, and swing me out over the sea. There is a
675 the Goat of the Spirit, the Lord of Creation. I am the Eye in the Triangle, the Silver Star
675 Obey my prophet! follow out the ordeals of my knowledge! seek me only!
675 it may be that yonder beggar is a King. A King may choose his garment as he will:
676 the Seven Spirits of Unrighteousness; seven vultures of evil.
676 a yellow priest invoking mighty flights of great grey birds from the North,
676 O God! O my darling! my child! my plaything! Thou art like a cluster of maidens,
676 I, and Me, and Mine were sitting with lutes in the market-place of the great city,
676 There is a deep taint beneath the ineffable bliss; it is the taint of generation.
676 I am a black and terrible God. With courage conquering fear shall ye approach me:
676 My colour is black to the blind, but the blue & gold are seen of the seeing.
676 thy name, foursquare, mystic, wonderful, the number of the man;

676 and the name of thy house 418.
677 the ultimate end of all things, the supreme realization, the Life which abideth in Light,
677 their whole soul was one purple flower-flame of holiness. They beheld not God;
677 And they that sealed up the book into their blood were the chosen of Adonai,
677 I fly and I alight as an hawk: of mother-of-emerald are my mighty-sweeping wings.
677 the lady Maat with her feather and her sword abode to judge the righteous.
677 These are dead, these fellows; they feel not. We are not for the poor and sad:
677 A feast every night unto Nu, and the pleasure of uttermost delight!
677 thus shall my worship be about my secret house. Get the stele of revealing
678 Thou art harder than tempered steel; there is no diamond beside Thee.
678 Then said Adonai: Thou hast the Head of the Hawk, and thy Phallus is the Phallus of Asar.
678 Lord Adonai, it is a speck of minutest time, this travelling through eternity,
678 I praised Him for His intelligible essence, whereby the universe became light.
678 my secret centre, my heart & my tongue! Behold! it is revealed by Aiwass
678 seek me only! Then the joys of my love will redeem ye from all pain. This is so:
678 my people, rise up & awake! Let the rituals be rightly performed with joy & beauty!
678 Hrumachis shall arise and the double-wanded one assume my throne
678 I The inspired forth-speaker of Mentu; For me unveils the veiled sky,
679 Myself flung down the precipice of being Even to the abyss, annihilation.
679 I was pernicious drunk, O my God! Yet Pertinax brought me to the bridal.
679 all the men and women about me are insane. Oh madness! madness!
679 Come, O my God, in one last rapture let us attain to the Union with the Many!
679 even in thy yielding thou strivest to yield --- and lo! thou yieldest not.
679 beyond the stabilities of Being and of Consciousness and of Bliss;
679 If the body of the King dissolve, he shall remain in pure ecstasy for ever.
680 my whole body shall be like the milk of the stars. I will be lustrous and Greek,
680 certainty, not faith, while in life, upon death; peace unutterable, rest, ecstasy;
680 the Beast that cometh forth like a lion, the servant of the Star and of the Snake.
680 Therefore art thou called Understanding, O Babylon, Lady of the Night!
681 my mind and my body were healed of their disease, self-knowledge.
681 a gaunt swift camel striding over the sand. Lonely is he, and abominable;
681 She hath played the harlot in divers palaces; she hath given her body to the beasts.
681 the Everlasting One; nor hath He any Equal, or any Son, or any Companion.
681 all their words are skew-wise. Enough of Because! Be he damned for a dog!
681 fall not in swoon of the excellent kisses! Harder! Hold up thyself! Lift thine head!
681 For the ancient tower is shattered by the Lord of the Flame and the Lightning.
682 I love Thee, O God! These men and women rave and howl; they froth out folly.
682 Smiling we greet him with the secret signs. He leads us into the Inverted Palace.
682 The night falls like a spangled cloak from the shoulders of a prince upon a slave.
682 I said: O my beloved, O Lord Adonai, I pray thee to loosen the coils of the serpent!

682 the secret riddles of the Sphinx of the Gods, that none shall understand, ---
682 I give you power earthly and joy earthly; wealth, and health, and length of days.
682 slay thyself in the fervour of thine abandonment unto Our Lady.
682 In thy branches is the lightning nested! Above thee hangs the Eyeless Hawk.
682 a new star 418 that is above all these.
682 let them die in their misery. For they feel not. Compassion is the vice of kings:
682 my secret house. Get the stele of revealing itself; set it in thy secret temple -
682 let her be covered with jewels, and rich garments, and let her be shameless
682 The whirlings of the universe are but the course of the blood in my heart.
683 Thou art a beautiful thing whiter than a woman in the column of this vibration.
683 And my deeds are the myriads of Thy children, the stars and the atoms.
683 I will make me a little boat of my tongue, and explore the unknown rivers.
683 Thanksgiving to God! There is One God alone, and God is exceeding great.
683 both their Gods & their men are fools. Come forth, o children, under the stars,
683 come to my joy. I charge you earnestly to come before me in a single robe,
684 Fall not into death, O my soul! Think that death is the bed into which you are falling!
684 Thou wilt inflict the punishment of pleasure --- Now! Now! Now! Io Pan! Io Pan! I love Thee.
684 I came unto the Land of No Desire. Wherein was a white unicorn with a silver collar,
684 the keyword to the Closed Palace 418
684 The great goddess that bendeth over the Universe is my mistress;
684 There is death for the dogs. Dost thou fail? Art thou sorry? Is fear in thine heart?
684 listen to the numbers & the words: 4 6 3 8 AB K 2 4 A L G M O R 3 Y X 24 89 R P S T O V A L.
685 Thou shall know me, O empty God, my flame shall utterly expire in Thy great N.O.X.
685 Then the word of Adonai came unto me by the mouth of the Magister mine,
685 who art all, and beyond it; who art absolved from the Division of the Shadows.
685 the Most Holy Ancient One is stripped and driven through the marketplace
685 I beheld the image thereof, even as a lovely shape that concealeth a black monkey,
685 the subtlety that expanded all these things into the Twelve Rays of the Crown,
686 I am clothed with the body of flesh; I am one with the Eternal and Omnipotent God.
686 So was it --- ever the same! I have aimed at the peeled wand of my God, and I have hit;
686 The priest of Isis lifted the veil of Isis, and was slain by the kisses of her mouth.
687 We know why all is hidden in the stone, within the coffin, within the mighty sepulchre,
687 O the filthy one! the dog! they cry against thee. Because thou art my beloved.
687 Behold, these many aeons have passed; whence camest thou? Whither wilt thou go?
687 But these thy prophets; they must cry aloud and scourge themselves;
687 the celestial waters flow at my word. But thou art the Water beyond the waters.
687 the Seven might move indeed, yet ever point to the unchanging One.
687 Every man and every woman is a star. Every number is infinite;
687 This shall be your only proof. I forbid argument. Conquer! That is enough.
687 Behold, I stand ever before the Eternal One in the sign of the Enterer.

688 Intoxicate the inmost, O my lover, not the outermost! So was it --- ever the same!
688 they shall find thee as a black gnarl'd glittering stone, and they shall worship thee.
688 whoso availeth in this, let him be the chief of all! I am Nuit, and my word is six and fifty.
688 the dew of her light bathing his whole body in a sweet-smelling perfume of sweat:
688 Behold! there are three ordeals in one, and it may be given in three ways.
688 o my people, rise up & awake! Let the rituals be rightly performed with joy & beauty!
688 a secret fourfold word, the blasphemy against all gods of men. Curse them!
688 I have opened mine eye, and the universe is dissolved before me,
689 I sought a Word for Myself; nay, for myself. And the Word came: O Thou! it is well.
689 Even as a man ascending a steep mountain is lost to sight of his friends
689 the evil men have made thee a plaything; thou hast wandered as a painted harlot,
689 Lord of Silence & of Strength; my nemyss shrouds the night-blue sky.
690 let us pass on to the Otherworld. Let us make ourselves into a pleasant bait,
690 children of men? And He answered him: Not as thou canst see. It is certain that
690 every letter of this cipher hath some value; but who shall determine the value?
690 O Lord God of the Universe, O Vast One, O Minute One! I am Thy beloved.
690 Gods! For Thou art He! Yea, Thou shalt swallow up Asi and Asar, and the children of Ptah.
690 the bars of the prison that the old Slime of Khem set up in the Gates of Amennti.
690 Thou shalt have danger & trouble. Ra-Hoor-Khu is with thee. Worship me with fire & blood;
691 I am but a speck in the star-dust of ages; I am the Master of the Secret of Things.
691 The end of sorrow is come; I will ravish you away into mine unutterable joy.
691 It is a lie, this folly against self. The exposure of innocence is a lie. Be strong, o man!
691 There is a light before thine eyes, o prophet, a light undesired, most desirable.
691 ye are brothers! As brothers fight ye! There is no law beyond Do what thou wilt.
691 nought remains. Paste the sheets from right to left and from top to bottom:
692 Thou art drunken, O my God, upon my kisses. The Universe reels;
692 my adorable, my delicious one, all night will I pour out the libation on Thine altars;
692 not as thou canst see. It is certain that every letter of this cipher hath some value;
692 the little world my sister, my heart & my tongue, unto whom I send this kiss.
692 Lighten the ways of the Ka! The ways of the Khabs run through To stir me or still me!
692 as a shrinking and despised harlot shall she crawl through dusk wet streets,
692 Then this line drawn is a key: then this circle squared in its failure is a key also.
693 transcend the Known and the Unknown with somewhat that hath no name.
693 the secret of the Holy Graal, that is the sacred vessel of our Lady the Scarlet Woman,
693 Now riseth Ra-Hoor-Khuit, and dominion is established in the Star of the Flame.
693 five hundred and eleven times nightly for one and forty days
693 lest there be folly, he shall comment thereupon by the wisdom of Ra-Hoor-Khu-it.
693 always unto me. If this be not aright; if ye confound the space-marks, saying:
693 They are one; or saying, They are many; if the ritual be not ever unto me:
693 I lift thee up. Nor shall they who cry aloud their folly that thou meanest nought avail;

693 Is the word exhausted? There is help & hope in other spells. Wisdom says: be strong!
694 Rise, O my snake! It is now is the hour Of the hooded and holy ineffable flower.
694 a silver collar, whereon was graven the aphorism *Linea viridis gyrat universa*.
694 Death! Death! thou shalt long for death. Death is forbidden, o man, unto thee.
694 one to follow thee: he shall expound it. But remember, o chosen one, to be me;
694 as a trodden serpent turn and strike! Be thou yet deadlier than he!
695 I have a little son like a wanton goat; my daughter is like an unfledged eaglet;
695 O Self beyond self. O Self-Luminous Image of the Unimaginable Naught,
695 the landmarks are of fair white marble untouched by the tool of the graver.
695 the crown of Ra bindeth them about with the golden girdle of the death-kisses.
695 the priest fell into a deep trance or swoon, & said unto the Queen of Heaven;
695 Write unto us the ordeals; write unto us the rituals; write unto us the law!
695 This shall regenerate the world, the little world my sister, my heart & my tongue,
695 Refuse none, but thou shalt know & destroy the traitors. I am Ra-Hoor-Khuit;
695 I will bring you to victory & joy: I will be at your arms in battle & ye shall delight to slay.
696 I wander very lonely among the mad folk, in the grey land of desolation.
696 the shadow of thy glory is a thing beyond all music of speech or of silence? Behold!
696 Glorious, glorious, glorious art Thou, O my lover supernal, O Self of myself.
696 Thou shalt assure thyself of the stability of the altar. In this rite thou shalt be alone.
696 the golden cup of her fornication. Thou shalt mingle thy life with the universal life.
696 save only that they understand a little; solve the first half of the equation,
696 Is a God to live in a dog? No! but the highest are of us. They shall rejoice, our chosen:
697 In the brown cakes of corn we shall taste the food of the world, and be strong.
697 But the feet of the prophet were weary, and the mountain heard not his voice.
697 the great ablution, the dissolving of the soul in that resounding abyss.
697 I love thee with surpassing love; therefore they that despise thee shall adore thee.
697 uncover the nakedness of Nuit, for every step is a death and a birth.
697 So she answered him, bending down, a lambent flame of blue, all-touching,
697 Let her follow me in my way! Let her work the work of wickedness! Let her kill her heart!
698 my beautiful God! I swim in Thy heart like a trout in the mountain torrent.
698 Bury me unto Thy Glory, O beloved, O princely lover of this harlot maiden,
698 I will overcome thee; the New Life shall illumine thee with the Light that is beyond the Stars.
698 my chosen ones. Obey my prophet! follow out the ordeals of my knowledge!
698 There is a word to say about the Hierophantic task. Behold! there are three ordeals
698 knowing the law of the fortress, and the great mystery of the House of God.
698 the pall of death: this is none of me. Tear down that lying spectre of the centuries:
698 delight to slay. Success is your proof; courage is your armour; go on, go on,
698 Lord of Silence & of Strength; my nemyss shrouds the night-blue sky. Hail!
698 the never-ending journey, each step of which is an unutterable reward.
699 I am Gargantuan great; yon galaxy is but the smoke-ring of mine incense.

699 It is minute among a myriad vast ones, dark amid a myriad bright ones.
699 There in that formless abyss was I made a partaker of the Mysteries Averse.
699 beauty unspeakable in this heart of corruption, where the flowers are aflame.
699 my beautiful, my boy, let us fill up the pillar of the Infinite with an infinite kiss!
699 the voice of Adonai the Lord the desirable one concerning that which is beyond.
699 Every number is infinite; there is no difference. Help me, o warrior lord
699 There is a veil: that veil is black. It is the veil of the modest woman; it is the veil of sorrow,
700 But he shall rejoice in the sunlight above them, and come to the eternal snows.
700 I slipped from the embrace as a stone from the sling of a boy of the woodlands.
700 dazzling, showers of light, waves of dew, flames of the hair of the Great Goddess,
700 He expandeth it all into twelve rays of the Crown. And these twelve rays are One.
700 Purple beyond purple: it is the light higher than eyesight. There is a veil: that veil is black.
700 and if thou do aught joyous, let there be subtlety therein! But exceed!
700 let there be subtlety therein! But exceed! exceed! Strive ever to more!
701 But she was closed fast upon me, so that my Force was stayed in its inception.
701 Nay! who shall devour the Infinite? who shall undo the Wrong of the Beginning?
701 I the serpent will coil close about thee. My coil shall never relax throughout the aeons.
701 The foundations of the pyramid were hewn in the living rock ere sunset;
701 The Sun, Strength & Sight, Light; these are for the servants of the Star & the Snake.
702 I will be like a splendid naked woman with ivory breasts and golden nipples;
702 O Thou who hast made me a beautiful instrument tuned to Thy rapture.
702 this cipher hath some value; but who shall determine the value? For it varieth ever,
702 the Great Deep. Therein is a mighty dolphin, lashing his sides with the force of the waves.
702 Close didst thou cling with thy coils unto the heart, and it was as the joy of all the spring.
702 Thou shalt blacken his throat, wherein his spirit abideth. Ah, serpent Apep, but I love Thee!
702 the blade of the thunderbolt, the blade of the Pylon, the blade of the serpent,
702 O my adorable, my delicious one, all night will I pour out the libation on Thine altars;
702 a word to say about the Hierophantic task. Behold! there are three ordeals in one,
702 There is the dove, and there is the serpent. Choose ye well! He, my prophet, hath chosen,
702 that veil is black. It is the veil of the modest woman; it is the veil of sorrow, & the pall of death:
702 Ah! Death! Death! thou shalt long for death. Death is forbidden, o man, unto thee.
702 So that thy light is in me; & its red flame is as a sword in my hand to push thy order.
703 ye shall lay down your heads upon mine altar, expecting the sweep of the sword.
703 a jocund and ruddy God, full of Majesty, a King, a Father in his prime. Thou
703 Thou didst bear the sceptre of the Universe, crowned with the Wheel of the Spirit.
703 she, the circumference, is nowhere found. Yet she shall be known & I never.
703 I am a god of War and of Vengeance. I shall deal hardly with them. Choose ye an island!
703 fear not to undergo the curses. Ye, even ye, know not this meaning all.
704 Art Thou not Pan? I am He. Speak not, O my God! Let the work be accomplished in silence.
704 Thou art a little white rabbit in the burrow Night. I am greater than the fox and the hole.

704 a fair altar in the midst, extended upon a black stone. At the head of the altar gold,
704 I swoop down upon the black earth; and it gladdens into green at my coming.
704 her lithe body arched for love, and her soft feet not hurting the little flowers:
704 a war-engine. With it ye shall smite the peoples; and none shall stand before you.
704 Trample down the Heathen; be upon them, o warrior, I will give you of their flesh to eat!
704 I will give you of their flesh to eat! Sacrifice cattle little and big: after a child. But not now.
704 it shall become full of beetles as it were and creeping things sacred unto me.
704 I am Ra-Hoor-Khuit; and I am powerful to protect my servant. Success is thy proof:
705 thy Phallus is the Phallus of Asar. Thou knowest the white, and thou knowest the black,
705 I gazed upon the Crystal of the Future, and I saw the horror of the End of thee.
705 thou hast ill will to learn this writing. I see thee hate the hand & the pen; but I am stronger.
705 Where I am these are not. Pity not the fallen! I never knew them. I am not for them.
705 Do what thou wilt. There is an end of the word of the God enthroned in Ra's seat,
705 as the sun of midnight is ever the son. The ending of the words is the Word
706 Thou art standing as it were upon a pinnacle at the edge of some fortified city.
706 the dawn of the utmost snows upon the burnt-up flats of the tiger's land.
706 the Imperfection became manifest, presiding over the fading of perfection.
706 That which is to be denied shall be denied; that which is to be trampled shall be trampled;
706 for behold! thou, o prophet, shalt not behold all these mysteries hidden therein.
706 the trees of Eternity. My number is 11, as all their numbers who are of us.
706 to me, for I love you! I love you! I am the blue-lidded daughter of Sunset;
706 the flame that burns in every heart of man, and in the core of every star.
707 Why? Why? comes the sudden cackle of a million imps of hell. And the laughter runs.
707 like a yellow priest invoking mighty flights of great grey birds from the North,
707 thou waited at the end of the city and the roads thereof. Awake Thou! wait no more!
707 I turned me about thrice in every way; and always I came at the last unto Thee.
708 Thus is the art and craft of the Magus but glamour. How shall He destroy Himself?
708 the root is deep in the darkness of earth. Praise to thee, O beautiful dark earth,
708 thou shalt light flame like licking tongues of liquor of the Gods between the pools.
708 all night will I pour out the libation on Thine altars; all night will I burn the sacrifice of blood;
708 the Priestess shall seek another altar, and perform my ceremonies thereon.
708 Thou shalt mingle thy life with the universal life. Thou shalt keep not back one drop.
708 Also the lady Maat with her feather and her sword abode to judge the righteous.
708 take your fill of love! I am above you and in you. My ecstasy is in yours.
708 my love will redeem ye from all pain. This is so: I swear it by the vault of my body;
708 there are therein Three Grades, the Hermit, and the Lover, and the man of Earth.
708 ye shall wear rich jewels; ye shall exceed the nations of the earth in splendour & pride;
708 a curse upon Because and his kin! May Because be accursed for ever!
709 So am I, O Adonai, my lord, and such are the waters of Thine intolerable Essence.
709 O my God! One is Thy Beginning! One is Thy Spirit, and Thy Permutation One!

709 I saw these things averse and evil; and they were not, even as Thou art Not.
709 a factor infinite & unknown; & all their words are skew-wise. Enough of Because!
709 Deem not too eagerly to catch the promises; fear not to undergo the curses.
710 the religions of the world are but symbols and veils of the Absolute Truth.
710 there is no thing at all, that is not altogether and perfectly fashioned for Thy delight.
710 I, the force that have created all, am not to be despised. And I will slay thee in my lust.
710 the genius of the mighty sword 418.
710 and Khabs is the name of my House. In the sphere I am everywhere, the centre,
710 Ah! Ah! Death! Death! thou shalt long for death. Death is forbidden, o man, unto thee.
711 as evil kisses corrupt the blood, so do my words devour the spirit of man.
711 And the swan was ever silent. Ah! but we floated in the infinite Abyss. Joy! Joy!
711 They that ever desired Thee shall obtain Thee, even at the End of their Desire.
711 unto Hadit and unto Nuit be the glory in the End and the Beginning;
711 I saw her from the head to the navel a woman, from the navel to the feet of her a man.
711 these be grave mysteries; for there are also of my friends who be hermits.
711 Holy Chosen One. Write, & find ecstasy in writing! Work, & be our bed in working!
711 the name of CHAOS, that is the four-fold word that is equal to her sevenfold word.
712 Stooping down, dipping my wings, I came unto the darkly-splendid abodes.
712 Even as the diamond shall glow red for the rose, and green for the rose-leaf;
712 They shaped Doubt as a sickle, and reaped the flowers of Faith for their garlands.
712 the ordeals I write not: the rituals shall be half known and half concealed: the Law is for all.
712 I have a secret glory for them that love me. But to love me is better than all things:
712 my left hand is empty, for I have crushed an Universe; & nought remains.
713 O my God, my God! O Thou great hooded sun of glory, cut off these eyelids!
713 I perceived Thee, O my God, sitting like a white cat upon the trellis-work of the arbour;
713 So shall it be unto the end. We who were dust shall never fall away into the dust.
713 The master flamed forth as a star and set a guard of Water in every Abyss.
713 And the Black Brothers raised their heads; yea, they unveiled themselves
713 O Snake of Emerald, Thou hast no time Past, no time To Come. Verily Thou art not.
713 There is no other day or night than this. Thou art beyond the day and the night;
713 Therefore thou art mine, even now and for ever and for everlasting.
713 Also I give you power earthly and joy earthly; wealth, and health, and length of days.
713 that the Seven might move indeed, yet ever point to the unchanging One.
713 divided for love's sake, for the chance of union. This is the creation of the world,
713 the word of the God enthroned in Ra's seat, lightening the girders of the soul.
714 the Infinite Circle of Emerald that encloseth the Universe. O Snake of Emerald,
714 their words shall illumine the worlds. They shall be masters of majesty and might;
714 Yea, I praised Him for His intelligible essence, whereby the universe became light.
714 My incense is of resinous woods & gums; and there is no blood therein:
714 existence is pure joy; that all the sorrows are but as shadows; they pass & are done;

714 it is the veil of sorrow, & the pall of death: this is none of me. Tear down that lying spectre
714 The voice of the Crowned Child, the Speech of the Babe that is hidden in the egg of blue.
715 By the waning moon did we work. Over the plain came the atrocious cry of wolves.
715 Come to me now! I love Thee! I love Thee! O my darling, my darling --- Kiss me! Kiss me!
715 I melted into her beauty and was glad. The river also became the river of Amrit,
715 thou hast darkened thine eyepits with Kohl; thou hast tinted thy lips with vermillion;
715 a proof to the world. This shall be your only proof. I forbid argument. Conquer!
715 and a reproduction of this ink and paper for ever - for in it is the word secret
715 ye shall turn not back for any. This book shall be translated into all tongues:
715 translated into all tongues: but always with the original in the writing of the Beast;
716 O my God! Thou art my little pet tortoise! Yet Thou sustainest the World-Elephant.
716 my God, Thou didst habit Thyself as an Athenian courtesan, and I loved Thee.
716 Then V.V.V.V.V. taketh up the word, and sayeth: Men and women of the Earth,
716 I come from the Ages beyond the Ages, from the Space beyond your vision;
716 I defiled her so that she turned to blackness before me. Yet I worshipped her,
716 Yea, Than, yea, Theli, yea, Lilith! these three were about me from of old. For they are one.
716 had I not the Power of the Sand-glass? But in the very hour I beheld corruption.
716 they decked me out as a bride; they mounted me for Thy bridal chamber.
716 a painted harlot, ravishing with sweet scent and Chinese colouring, in the streets;
716 There is joy in the setting-out; there is joy in the journey; there is joy in the goal.
716 Lift up thyself! for there is none like unto thee among men or among Gods!
716 The end of the hiding of Hadit; and blessing & worship to the prophet of the lovely Star!
716 O Babylon, Babylon, thou mighty Mother, that ridest upon the crown'd beast
717 Fear me not with my spearmen! They shall slay the demons with their petty prongs.
717 the Hermit, and the Lover, and the man of Earth. Do what thou wilt shall be the whole of the Law.
717 Because of the fall of Because, that he is not there again. Set up my image in the East:
717 Of Khephra and of Ahathoor. I am thy Theban, O Mentu, The prophet Ankh-af-na-khonsu!
718 And the Magus is Love, and bindeth together That and This in His Conjunction.
718 combine Sat-Chit-Ananda, and Light, Love, Life, three by three into nine that are one
718 I love Thee! With the vehement appetite of a beast I hunt Thee through the Universe.
718 Brew me a magic liquor, boys, with your glances! The very soul is drunken.
718 we are still. It is the chain of systems that is falling away from us. First falls the silly world;
718 Lonely is he, and abominable; yet hath he gained the crown. Oh rejoice! rejoice! My God!
718 I am the Heart; and the Snake is entwined About the invisible core of the mind.
718 that the spell may dissolve As the wands are upraised, and the aeons revolve.
718 I beheld the slow and dark One, the ancient one, the devourer of His children.
718 I who am thou am he, and the Pillar is 'stablished in the void. From the Crown to the Abyss,
718 And the end thereof is known not even unto Our Lady or to the Beast
718 Hadit, my secret centre, my heart & my tongue! Behold! it is revealed by Aiwass
718 Because thou wast the knower, and me. Now let there be a veiling of this shrine:

718 O Prophet! A feast for the Supreme Ritual, and a feast for the Equinox of the Gods.
718 Work, & be our bed in working! Thrill with the joy of life & death! Ah! thy death shall be lovely:
718 if thou do aught joyous, let there be subtlety therein! But exceed! exceed!
718 and if thou art truly mine - and doubt it not, an if thou art ever joyous! -
718 There cometh one to follow thee: he shall expound it. But remember, o chosen one,
718 your Kiblah for ever. It shall not fade, but miraculous colour shall come back to it
719 madness! madness! madness! desirable art thou! But I love Thee, O God!
719 my God, disguise Thy glory! Come as a thief, and let us steal away the Sacraments!
719 My adepts stand upright; their head above the heavens, their feet below the hells.
719 pleasure and purple, and drunkenness of the innermost sense,
719 To me! To me! The Manifestation of Nuit is at an end. Nu! the hiding of Hadit. Come!
719 my number is nine by the fools; but with the just I am eight, and one in eight:
719 ye, o my people, rise up & awake! Let the rituals be rightly performed with joy & beauty!
720 Thou art My Lover: I see Thee as a nymph with her white limbs stretched by the spring.
720 I the priest beheld a steady glitter in the heart of the pearl. So bright we could not look!
720 Then, O my God, the breath of the Garden of Spices. All these have a savour averse.
720 mother of emerald, and of lapis-lazuli, and of turquoise, and of alexandrite.
720 There will I make Mine habitation; as for bridal will I come bedecked and anointed;
720 I who reveal the ritual am IAO and OAI; the Right and the Averse. These are alike unto me.
720 I dwell within thee coiled and ready to spring. I will give thee the kingdoms of the earth,
720 making glad the concourse of things; yea, making glad the concourse of things.
720 Who worshippeth me must worship me with many rites. I am concealed with all concealments;
720 he that is filthy shall be filthy still. Yea! deem not of change: ye shall be as ye are, & not other.
720 lift up thine heart & rejoice! We are one; we are none. Hold! Hold! Bear up in thy rapture;
720 Aye! listen to the numbers & the words:4 6 3 8 AB K 2 4 A L G M O R 3 Y X 24 89 R P S T O V A L
720 To stir me or still me! Aum! let it fill me! So that thy light is in me; & its red flame is as a sword
721 Lazily, hungrily, ardently, patiently; so will I work. There shall be an End. O God! O God!
721 the ravens of death, that flew with hoarse cries upon the carrion earth. I saw Thee in these.
721 They shall not harm ye at all. It is a lie, this folly against self. The exposure of innocence is a lie.
721 Let him come through the first ordeal, & it will be to him as silver. Through the second, gold.
722 Thou great hooded sun of glory, cut off these eyelids! Nature shall die out;
722 a certain holy day in the dusk of the year, in the dusk of the Equinox of Osiris,
722 they understand not that thou and I are fashioning a boat of mother-of-pearl.
722 On the threshold stood the fulminant figure of Evil, the Horror of emptiness,
722 garlanded with the lotus of the spirit, do Thou inebriate my life with Thy madness,
722 Thou shalt make a subtle decoction of delight, and the Watchers shall drink thereof.
722 the snake in the spine! Mightier than God or man, I am in them, and pervade them.
722 Mother of Abominations, the bride of Chaos, that rideth upon our Lord the Beast.
722 on the low men trample in the fierce lust of your pride, in the day of your wrath.
722 Hold! Hold! Bear up in thy rapture; fall not in swoon of the excellent kisses! Harder!

722 the Law of the Battle of Conquest: thus shall my worship be about my secret house.
723 These men and women rave and howl; they froth out folly. I begin to be afraid.
723 ever deeper. I fall, even as the whole Universe falls down the abyss of Years.
723 I await the awaking! The summons on high From the Lord Adonai, from the Lord Adonai!
723 I saw Thee Thou wast already with me; I was smitten through by Thy marvellous spear.
723 Help me, o warrior lord of Thebes, in my unveiling before the Children of men!
723 hereafter. There is the dissolution, and eternal ecstasy in the kisses of Nu.
723 How can that which is buried in the pyramids behold that which descendeth unto its apex?
724 I am like a wounded bird flapping in circles. Who knows where I shall fall? O blessed One!
724 The beat of my heart is the pendulum of love. The songs of me are the soft sighs:
724 Thou shalt drain out thy blood that is thy life into the golden cup of her fornication.
724 the prince-priest the Beast; and in his woman called the Scarlet Woman is all power given.
724 the great mystery of the House of God. All these old letters of my Book are aright;
724 remember, o chosen one, to be me; to follow the love of Nu in the star-lit heaven;
724 Them that seek to entrap thee, to overthrow thee, them attack without pity or quarter;
725 He must speak Truth, that the Falsehood thereof may enslave the souls of men.
725 O marble Pan! O false leering face! I love Thy dark kisses, bloody and stinking!
725 the veil of the modest woman; it is the veil of sorrow, & the pall of death: this is none of me.
725 destroy the traitors. I am Ra-Hoor-Khuit; and I am powerful to protect my servant.
725 your armour; go on, go on, in my strength; & ye shall turn not back for any.
725 From me pour down the fires of life and increase continually upon the earth.
726 Let my cry of pain be crystallized into a little white fawn to run away into the forest!
726 the blood makes as it were a sunset on the lapis lazuli of the King's Bedchamber.
726 But ill befall the folk of the grey land, my God! Let me smother them with my roses!
726 Over the plain came the atrocious cry of wolves. We answered; we hunted with the pack.
726 There dead Messalina bartered her crown for poison from the dead Locusta;
726 let us sail upon the sea of blood! There is a deep taint beneath the ineffable bliss;
726 He rideth upon the chariot of eternity; the white and the black are harnessed to his car.
726 M.A.A.T., that is being interpreted the Master of the Temple of A.'.A.'. , whose name is Truth
726 Thou hast appeared unto me as a jocund and ruddy God, full of Majesty,
726 all pleasure and purple, and drunkenness of the innermost sense,
726 reason is a lie; for there is a factor infinite & unknown; & all their words are skew-wise.
726 thou shall reveal it: thou availest: they are the slaves of because: They are not of me.
727 Only the inn-keeper feareth lest the favour of the king be withdrawn from him.
727 ye shall know that the chosen priest & apostle of infinite space is the prince-priest the Beast;
727 Curse them! Curse them! Curse them! With my Hawk's head I peck at the eyes of Jesus
727 The fool readeth this Book of the Law, and its comment; & he understandeth it not.
728 be nothing! Let all things drop into this ocean of love! Be this devotion a potent spell
728 Be this devotion a potent spell to exorcise the demons of the Five! Ah God, all is gone!
728 And men began to light fires upon the earth. Therefore was the end of it sorrow;

728 that which floodeth him is the infinite mercy of the Genitor-Genetrix of the Universe,
728 he tried ever his work by the Star 418.
728 Ankh-af-na-khonsu, the priest of the princes, shall not in one letter change this book;
728 come before me in a single robe, and covered with a rich headdress. I love you!
728 Establish at thy Kaaba a clerk-house: all must be done well and with business way.
728 The rim of the wheel is a vivid emerald snake; in the centre of the wheel is a scarlet heart;
728 So sitteth she from age to age, and the righteous are never weary of her kisses
729 The lightning came and licked up the little flock of sheep. There is a tongue and a flame;
729 I see that trident walking over the sea. A phoenix hath it for its head; below are two prongs.
729 one fish-hook can draw me out; it is a woman kneeling by the bank of the stream.
729 O my God, disguise Thy glory! Come as a thief, and let us steal away the Sacraments!
729 I love Thee! I love Thee! Therefore had I faith unto the end of all; yea, unto the end of all.
729 All they understand not that thou and I are fashioning a boat of mother-of-pearl.
729 Stained is the purple of thy mouth, O brilliant one, with the white glory of the lips of Adonai.
729 my darkness and terror shall turn to light and joy. Only those who fear shall fail.
729 the sun did appear unclouded, and the mouth of Asi was on the mouth of Asar.
729 the Eye and the Tooth, the Goat of the Spirit, the Lord of Creation. I am the Eye in the Triangle
729 the darkness that holds light in his hand as a harlot that plucks a jewel from her nostrils.
729 the Fool in his folly that chanted the word Ararita, and beyond the Word and the Fool;
729 the sign shall be my ecstasy, the consciousness of the continuity of existence,
729 the letters? change them not in style or value! Thou shalt obtain the order & value
729 I have made a secret door Into the House of Ra and Tum, Of Khephra and of Ahathoor.

730 I am the One beyond these all; and I bear the symbols of the mighty darkness.

The Master List of All Hexagram Values

Below is a chart of the basic relationships for any number in Base 3.

The number itself, in the guise of a Hexagram, is found in the leftmost column A.

Next to that is column B, containing the Antigram of the number in column A.

Next to that is column C, containing the Reversed Hexagram of the number in column A.

Next to that is the Nuclear Hexagram of the number in column A.

Next to that is the sum of the Hexagram and its Antigram, i.e., the sum of the numbers in columns A & B, (only certain sums are possible in this group).

Finally, the last column gives the difference between the Antigrams in columns A & B, (this last column contains every number from 1 to 364).

Master List of All Hexagram Values					
A-Hexagram	B-Antigram	C-Reversal	Nuclear Hex.	A-B Sum	A-B Difference
1	2	243	0	3	1
2	1	486	0	3	1
3	6	81	1	9	3
4	8	324	1	12	4
5	7	567	1	12	2
6	3	162	2	9	3
7	5	405	2	12	2
8	4	648	2	12	4
9	18	27	30	27	9
10	20	270	30	30	10
11	19	513	30	30	8
12	24	108	31	36	12
13	26	351	31	39	13
14	25	594	31	39	11
15	21	189	32	36	6
16	23	432	32	39	7
17	22	675	32	39	5
18	9	54	60	27	9
19	11	297	60	30	8
20	10	540	60	30	10
21	15	135	61	36	6
22	17	378	61	39	5
23	16	621	61	39	7
24	12	216	62	36	12
25	14	459	62	39	11
26	13	702	62	39	13

27	54	9	90	81	27
28	56	252	90	84	28
29	55	495	90	84	26
30	60	90	91	90	30
31	62	333	91	93	31
32	61	576	91	93	29
33	57	171	92	90	24
34	59	414	92	93	25
35	58	657	92	93	23
36	72	36	120	108	36
37	74	279	120	111	37
38	73	522	120	111	35
39	78	117	121	117	39
40	80	360	121	120	40
41	79	603	121	120	38
42	75	198	122	117	33
43	77	441	122	120	34
44	76	684	122	120	32
45	63	63	150	108	18
46	65	306	150	111	19
47	64	549	150	111	17
48	69	144	151	117	21
49	71	387	151	120	22
50	70	630	151	120	20
51	66	225	152	117	15
52	68	468	152	120	16
53	67	711	152	120	<u>14</u>
54	27	18	180	81	27
55	29	261	180	84	26
56	28	504	180	84	28
57	33	99	181	90	24
58	35	342	181	93	23
59	34	585	181	93	25
60	30	180	182	90	30
61	32	423	182	93	29
62	31	666	182	93	31
63	45	45	210	108	18
64	47	288	210	111	17
65	46	531	210	111	19
66	51	126	211	117	15

67	53	369	211	120	14
68	52	612	211	120	16
69	48	207	212	117	21
70	50	450	212	120	20
71	49	693	212	120	22
72	36	72	240	108	36
73	38	315	240	111	35
74	37	558	240	111	37
75	42	153	241	117	33
76	44	396	241	120	32
77	43	639	241	120	34
78	39	234	242	117	39
79	41	477	242	120	38
80	40	720	242	120	<u>40</u>
81	162	3	243	243	81
82	164	246	243	246	82
83	163	489	243	246	80
84	168	84	244	252	84
85	170	327	244	255	85
86	169	570	244	255	83
87	165	165	245	252	78
88	167	408	245	255	79
89	166	651	245	255	77
90	180	30	273	270	90
91	182	273	273	273	91
92	181	516	273	273	89
93	186	111	274	279	93
94	188	354	274	282	94
95	187	597	274	282	92
96	183	192	275	279	87
97	185	435	275	282	88
98	184	678	275	282	86
99	171	57	303	270	72
100	173	300	303	273	73
101	172	543	303	273	71
102	177	138	304	279	75
103	179	381	304	282	76
104	178	624	304	282	74
105	174	219	305	279	69
106	176	462	305	282	70

107	175	705	305	282	68
108	216	12	333	324	108
109	218	255	333	327	109
110	217	498	333	327	107
111	222	93	334	333	111
112	224	336	334	336	112
113	223	579	334	336	110
114	219	174	335	333	105
115	221	417	335	336	106
116	220	660	335	336	104
117	234	39	363	351	117
118	236	282	363	354	118
119	235	525	363	354	116
120	240	120	364	360	120
121	242	363	364	363	121
122	241	606	364	363	119
123	237	201	365	360	114
124	239	444	365	363	115
125	238	687	365	363	113
126	225	66	393	351	99
127	227	309	393	354	100
128	226	552	393	354	98
129	231	147	394	360	102
130	233	390	394	363	103
131	232	633	394	363	101
132	228	228	395	360	96
133	230	471	395	363	97
134	229	714	395	363	95
135	189	21	423	324	54
136	191	264	423	327	55
137	190	507	423	327	53
138	195	102	424	333	57
139	197	345	424	336	58
140	196	588	424	336	56
141	192	183	425	333	51
142	194	426	425	336	52
143	193	669	425	336	50
144	207	48	453	351	63
145	209	291	453	354	64
146	208	534	453	354	62

147	213	129	454	360	66
148	215	372	454	363	67
149	214	615	454	363	65
150	210	210	455	360	60
151	212	453	455	363	61
152	211	696	455	363	59
153	198	75	483	351	45
154	200	318	483	354	46
155	199	561	483	354	44
156	204	156	484	360	48
157	206	399	484	363	49
158	205	642	484	363	47
159	201	237	485	360	42
160	203	480	485	363	43
161	202	723	485	363	<u>41</u>
162	81	6	486	243	81
163	83	249	486	246	82
164	82	492	486	246	80
165	87	87	487	252	78
166	89	330	487	255	77
167	88	573	487	255	79
168	84	168	488	252	84
169	86	411	488	255	83
170	85	654	488	255	85
171	99	33	516	270	72
172	101	276	516	273	71
173	100	519	516	273	73
174	105	114	517	279	69
175	107	357	517	282	68
176	106	600	517	282	70
177	102	195	518	279	75
178	104	438	518	282	74
179	103	681	518	282	76
180	90	60	546	270	90
181	92	303	546	273	89
182	91	546	546	273	91
183	96	141	547	279	87
184	98	384	547	282	86
185	97	627	547	282	88
186	93	222	548	279	93

187	95	465	548	282	92
188	94	708	548	282	94
189	135	15	576	324	54
190	137	258	576	327	53
191	136	501	576	327	55
192	141	96	577	333	51
193	143	339	577	336	50
194	142	582	577	336	52
195	138	177	578	333	57
196	140	420	578	336	56
197	139	663	578	336	58
198	153	42	606	351	45
199	155	285	606	354	44
200	154	528	606	354	46
201	159	123	607	360	42
202	161	366	607	363	41
203	160	609	607	363	43
204	156	204	608	360	48
205	158	447	608	363	47
206	157	690	608	363	49
207	144	69	636	351	63
208	146	312	636	354	62
209	145	555	636	354	64
210	150	150	637	360	60
211	152	393	637	363	59
212	151	636	637	363	61
213	147	231	638	360	66
214	149	474	638	363	65
215	148	717	638	363	67
216	108	24	666	324	108
217	110	267	666	327	107
218	109	510	666	327	109
219	114	105	667	333	105
220	116	348	667	336	104
221	115	591	667	336	106
222	111	186	668	333	111
223	113	429	668	336	110
224	112	672	668	336	112
225	126	51	696	351	99
226	128	294	696	354	98

227	127	537	696	354	100
228	132	132	697	360	96
229	134	375	697	363	95
230	133	618	697	363	97
231	129	213	698	360	102
232	131	456	698	363	101
233	130	699	698	363	103
234	117	78	726	351	117
235	119	321	726	354	116
236	118	564	726	354	118
237	123	159	727	360	114
238	125	402	727	363	113
239	124	645	727	363	115
240	120	240	728	360	120
241	122	483	728	363	119
242	121	726	728	363	<u>121</u>
243	486	1	0	729	243
244	488	244	0	732	244
245	487	487	0	732	242
246	492	82	1	738	246
247	494	325	1	741	247
248	493	568	1	741	245
249	489	163	2	738	240
250	491	406	2	741	241
251	490	649	2	741	239
252	504	28	30	756	252
253	506	271	30	759	253
254	505	514	30	759	251
255	510	109	31	765	255
256	512	352	31	768	256
257	511	595	31	768	254
258	507	190	32	765	249
259	509	433	32	768	250
260	508	676	32	768	248
261	495	55	60	756	234
262	497	298	60	759	235
263	496	541	60	759	233
264	501	136	61	765	237
265	503	379	61	768	238
266	502	622	61	768	236

267	498	217	62	765	231
268	500	460	62	768	232
269	499	703	62	768	230
270	540	10	90	810	270
271	542	253	90	813	271
272	541	496	90	813	269
273	546	91	91	819	273
274	548	334	91	822	274
275	547	577	91	822	272
276	543	172	92	819	267
277	545	415	92	822	268
278	544	658	92	822	266
279	558	37	120	837	279
280	560	280	120	840	280
281	559	523	120	840	278
282	564	118	121	846	282
283	566	361	121	849	283
284	565	604	121	849	281
285	561	199	122	846	276
286	563	442	122	849	277
287	562	685	122	849	275
288	549	64	150	837	261
289	551	307	150	840	262
290	550	550	150	840	260
291	555	145	151	846	264
292	557	388	151	849	265
293	556	631	151	849	263
294	552	226	152	846	258
295	554	469	152	849	259
296	553	712	152	849	257
297	513	19	180	810	216
298	515	262	180	813	217
299	514	505	180	813	215
300	519	100	181	819	219
301	521	343	181	822	220
302	520	586	181	822	218
303	516	181	182	819	213
304	518	424	182	822	214
305	517	667	182	822	212
306	531	46	210	837	225

307	533	289	210	840	226
308	532	532	210	840	224
309	537	127	211	846	228
310	539	370	211	849	229
311	538	613	211	849	227
312	534	208	212	846	222
313	536	451	212	849	223
314	535	694	212	849	221
315	522	73	240	837	207
316	524	316	240	840	208
317	523	559	240	840	206
318	528	154	241	846	210
319	530	397	241	849	211
320	529	640	241	849	209
321	525	235	242	846	204
322	527	478	242	849	205
323	526	721	242	849	203
324	648	4	243	972	324
325	650	247	243	975	325
326	649	490	243	975	323
327	654	85	244	981	327
328	656	328	244	984	328
329	655	571	244	984	326
330	651	166	245	981	321
331	653	409	245	984	322
332	652	652	245	984	320
333	666	31	273	999	333
334	668	274	273	1002	334
335	667	517	273	1002	332
336	672	112	274	1008	336
337	674	355	274	1011	337
338	673	598	274	1011	335
339	669	193	275	1008	330
340	671	436	275	1011	331
341	670	679	275	1011	329
342	657	58	303	999	315
343	659	301	303	1002	316
344	658	544	303	1002	314
345	663	139	304	1008	318
346	665	382	304	1011	319

347	664	625	304	1011	317
348	660	220	305	1008	312
349	662	463	305	1011	313
350	661	706	305	1011	311
351	702	13	333	1053	351
352	704	256	333	1056	352
353	703	499	333	1056	350
354	708	94	334	1062	354
355	710	337	334	1065	355
356	709	580	334	1065	353
357	705	175	335	1062	348
358	707	418	335	1065	349
359	706	661	335	1065	347
360	720	40	363	1080	360
361	722	283	363	1083	361
362	721	526	363	1083	359
363	726	121	364	1089	363
364	728	364	364	1092	364
365	727	607	364	1092	362
366	723	202	365	1089	357
367	725	445	365	1092	358
368	724	688	365	1092	356
369	711	67	393	1080	342
370	713	310	393	1083	343
371	712	553	393	1083	341
372	717	148	394	1089	345
373	719	391	394	1092	346
374	718	634	394	1092	344
375	714	229	395	1089	339
376	716	472	395	1092	340
377	715	715	395	1092	338
378	675	22	423	1053	297
379	677	265	423	1056	298
380	676	508	423	1056	296
381	681	103	424	1062	300
382	683	346	424	1065	301
383	682	589	424	1065	299
384	678	184	425	1062	294
385	680	427	425	1065	295
386	679	670	425	1065	293

387	693	49	453	1080	306
388	695	292	453	1083	307
389	694	535	453	1083	305
390	699	130	454	1089	309
391	701	373	454	1092	310
392	700	616	454	1092	308
393	696	211	455	1089	303
394	698	454	455	1092	304
395	697	697	455	1092	302
396	684	76	483	1080	288
397	686	319	483	1083	289
398	685	562	483	1083	287
399	690	157	484	1089	291
400	692	400	484	1092	292
401	691	643	484	1092	290
402	687	238	485	1089	285
403	689	481	485	1092	286
404	688	724	485	1092	284
405	567	7	486	972	162
406	569	250	486	975	163
407	568	493	486	975	161
408	573	88	487	981	165
409	575	331	487	984	166
410	574	574	487	984	164
411	570	169	488	981	159
412	572	412	488	984	160
413	571	655	488	984	158
414	585	34	516	999	171
415	587	277	516	1002	172
416	586	520	516	1002	170
417	591	115	517	1008	174
418	593	358	517	1011	175
419	592	601	517	1011	173
420	588	196	518	1008	168
421	590	439	518	1011	169
422	589	682	518	1011	167
423	576	61	546	999	153
424	578	304	546	1002	154
425	577	547	546	1002	152
426	582	142	547	1008	156

427	584	385	547	1011	157
428	583	628	547	1011	155
429	579	223	548	1008	150
430	581	466	548	1011	151
431	580	709	548	1011	149
432	621	16	576	1053	189
433	623	259	576	1056	190
434	622	502	576	1056	188
435	627	97	577	1062	192
436	629	340	577	1065	193
437	628	583	577	1065	191
438	624	178	578	1062	186
439	626	421	578	1065	187
440	625	664	578	1065	185
441	639	43	606	1080	198
442	641	286	606	1083	199
443	640	529	606	1083	197
444	645	124	607	1089	201
445	647	367	607	1092	202
446	646	610	607	1092	200
447	642	205	608	1089	195
448	644	448	608	1092	196
449	643	691	608	1092	194
450	630	70	636	1080	180
451	632	313	636	1083	181
452	631	556	636	1083	179
453	636	151	637	1089	183
454	638	394	637	1092	184
455	637	637	637	1092	182
456	633	232	638	1089	177
457	635	475	638	1092	178
458	634	718	638	1092	176
459	594	25	666	1053	135
460	596	268	666	1056	136
461	595	511	666	1056	134
462	600	106	667	1062	138
463	602	349	667	1065	139
464	601	592	667	1065	137
465	597	187	668	1062	132
466	599	430	668	1065	133

467	598	673	668	1065	131
468	612	52	696	1080	144
469	614	295	696	1083	145
470	613	538	696	1083	143
471	618	133	697	1089	147
472	620	376	697	1092	148
473	619	619	697	1092	146
474	615	214	698	1089	141
475	617	457	698	1092	142
476	616	700	698	1092	140
477	603	79	726	1080	126
478	605	322	726	1083	127
479	604	565	726	1083	125
480	609	160	727	1089	129
481	611	403	727	1092	130
482	610	646	727	1092	128
483	606	241	728	1089	123
484	608	484	728	1092	124
485	607	727	728	1092	<u>122</u>
486	243	2	0	729	243
487	245	245	0	732	242
488	244	488	0	732	244
489	249	83	1	738	240
490	251	326	1	741	239
491	250	569	1	741	241
492	246	164	2	738	246
493	248	407	2	741	245
494	247	650	2	741	247
495	261	29	30	756	234
496	263	272	30	759	233
497	262	515	30	759	235
498	267	110	31	765	231
499	269	353	31	768	230
500	268	596	31	768	232
501	264	191	32	765	237
502	266	434	32	768	236
503	265	677	32	768	238
504	252	56	60	756	252
505	254	299	60	759	251
506	253	542	60	759	253

507	258	137	61	765	249
508	260	380	61	768	248
509	259	623	61	768	250
510	255	218	62	765	255
511	257	461	62	768	254
512	256	704	62	768	256
513	297	11	90	810	216
514	299	254	90	813	215
515	298	497	90	813	217
516	303	92	91	819	213
517	305	335	91	822	212
518	304	578	91	822	214
519	300	173	92	819	219
520	302	416	92	822	218
521	301	659	92	822	220
522	315	38	120	837	207
523	317	281	120	840	206
524	316	524	120	840	208
525	321	119	121	846	204
526	323	362	121	849	203
527	322	605	121	849	205
528	318	200	122	846	210
529	320	443	122	849	209
530	319	686	122	849	211
531	306	65	150	837	225
532	308	308	150	840	224
533	307	551	150	840	226
534	312	146	151	846	222
535	314	389	151	849	221
536	313	632	151	849	223
537	309	227	152	846	228
538	311	470	152	849	227
539	310	713	152	849	229
540	270	20	180	810	270
541	272	263	180	813	269
542	271	506	180	813	271
543	276	101	181	819	267
544	278	344	181	822	266
545	277	587	181	822	268
546	273	182	182	819	273

547	275	425	182	822	272
548	274	668	182	822	274
549	288	47	210	837	261
550	290	290	210	840	260
551	289	533	210	840	262
552	294	128	211	846	258
553	296	371	211	849	257
554	295	614	211	849	259
555	291	209	212	846	264
556	293	452	212	849	263
557	292	695	212	849	265
558	279	74	240	837	279
559	281	317	240	840	278
560	280	560	240	840	280
561	285	155	241	846	276
562	287	398	241	849	275
563	286	641	241	849	277
564	282	236	242	846	282
565	284	479	242	849	281
566	283	722	242	849	283
567	405	5	243	972	162
568	407	248	243	975	161
569	406	491	243	975	163
570	411	86	244	981	159
571	413	329	244	984	158
572	412	572	244	984	160
573	408	167	245	981	165
574	410	410	245	984	164
575	409	653	245	984	166
576	423	32	273	999	153
577	425	275	273	1002	152
578	424	518	273	1002	154
579	429	113	274	1008	150
580	431	356	274	1011	149
581	430	599	274	1011	151
582	426	194	275	1008	156
583	428	437	275	1011	155
584	427	680	275	1011	157
585	414	59	303	999	171
586	416	302	303	1002	170

587	415	545	303	1002	172
588	420	140	304	1008	168
589	422	383	304	1011	167
590	421	626	304	1011	169
591	417	221	305	1008	174
592	419	464	305	1011	173
593	418	707	305	1011	175
594	459	14	333	1053	135
595	461	257	333	1056	134
596	460	500	333	1056	136
597	465	95	334	1062	132
598	467	338	334	1065	131
599	466	581	334	1065	133
600	462	176	335	1062	138
601	464	419	335	1065	137
602	463	662	335	1065	139
603	477	41	363	1080	126
604	479	284	363	1083	125
605	478	527	363	1083	127
606	483	122	364	1089	123
607	485	365	364	1092	122
608	484	608	364	1092	124
609	480	203	365	1089	129
610	482	446	365	1092	128
611	481	689	365	1092	130
612	468	68	393	1080	144
613	470	311	393	1083	143
614	469	554	393	1083	145
615	474	149	394	1089	141
616	476	392	394	1092	140
617	475	635	394	1092	142
618	471	230	395	1089	147
619	473	473	395	1092	146
620	472	716	395	1092	148
621	432	23	423	1053	189
622	434	266	423	1056	188
623	433	509	423	1056	190
624	438	104	424	1062	186
625	440	347	424	1065	185
626	439	590	424	1065	187

627	435	185	425	1062	192
628	437	428	425	1065	191
629	436	671	425	1065	193
630	450	50	453	1080	180
631	452	293	453	1083	179
632	451	536	453	1083	181
633	456	131	454	1089	177
634	458	374	454	1092	176
635	457	617	454	1092	178
636	453	212	455	1089	183
637	455	455	455	1092	182
638	454	698	455	1092	184
639	441	77	483	1080	198
640	443	320	483	1083	197
641	442	563	483	1083	199
642	447	158	484	1089	195
643	449	401	484	1092	194
644	448	644	484	1092	196
645	444	239	485	1089	201
646	446	482	485	1092	200
647	445	725	485	1092	202
648	324	8	486	972	324
649	326	251	486	975	323
650	325	494	486	975	325
651	330	89	487	981	321
652	332	332	487	984	320
653	331	575	487	984	322
654	327	170	488	981	327
655	329	413	488	984	326
656	328	656	488	984	328
657	342	35	516	999	315
658	344	278	516	1002	314
659	343	521	516	1002	316
660	348	116	517	1008	312
661	350	359	517	1011	311
662	349	602	517	1011	313
663	345	197	518	1008	318
664	347	440	518	1011	317
665	346	683	518	1011	319
666	333	62	546	999	333

667	335	305	546	1002	332
668	334	548	546	1002	334
669	339	143	547	1008	330
670	341	386	547	1011	329
671	340	629	547	1011	331
672	336	224	548	1008	336
673	338	467	548	1011	335
674	337	710	548	1011	337
675	378	17	576	1053	297
676	380	260	576	1056	296
677	379	503	576	1056	298
678	384	98	577	1062	294
679	386	341	577	1065	293
680	385	584	577	1065	295
681	381	179	578	1062	300
682	383	422	578	1065	299
683	382	665	578	1065	301
684	396	44	606	1080	288
685	398	287	606	1083	287
686	397	530	606	1083	289
687	402	125	607	1089	285
688	404	368	607	1092	284
689	403	611	607	1092	286
690	399	206	608	1089	291
691	401	449	608	1092	290
692	400	692	608	1092	292
693	387	71	636	1080	306
694	389	314	636	1083	305
695	388	557	636	1083	307
696	393	152	637	1089	303
697	395	395	637	1092	302
698	394	638	637	1092	304
699	390	233	638	1089	309
700	392	476	638	1092	308
701	391	719	638	1092	310
702	351	26	666	1053	351
703	353	269	666	1056	350
704	352	512	666	1056	352
705	357	107	667	1062	348
706	359	350	667	1065	347

707	358	593	667	1065	349
708	354	188	668	1062	354
709	356	431	668	1065	353
710	355	674	668	1065	355
711	369	53	696	1080	342
712	371	296	696	1083	341
713	370	539	696	1083	343
714	375	134	697	1089	339
715	377	377	697	1092	338
716	376	620	697	1092	340
717	372	215	698	1089	345
718	374	458	698	1092	344
719	373	701	698	1092	346
720	360	80	726	1080	360
721	362	323	726	1083	359
722	361	566	726	1083	361
723	366	161	727	1089	357
724	368	404	727	1092	356
725	367	647	727	1092	358
726	363	242	728	1089	363
727	365	485	728	1092	362
728	364	728	728	1092	364

Live and Die Daily

The Thelemic Calendar of Antigrams contains a sequence of opposite hexagrams for every day of the calendar year. Of the 729 possible hexagrams of Trigrammaton, there is a Zero, (which is neutral), and 364 pairs of complementary opposites. These opposites, or *antigrams*, each differ by a unique number; i.e., 53 and 67 differ by 14, and no other pair of opposites differs by this number.

This unique quality allows us to sequence the antigrams in an order where the difference-value between them increases by 1 each day. Of the pair of antigrams, the lower number is the Yang, or Daylight number, while the higher number is the Yin, or Nightside number.

This calendar begins on March 20, which is the Feast of the Equinox of the Gods, commemorating the day in 1904 when Aleister Crowley inaugurated a New Aeon in Cairo, Egypt by invoking the Egyptian god Horus. This day also currently coincides with the Vernal Equinox, the beginning of spring in the Northern hemisphere and autumn in the Southern hemisphere. Since the Vernal point is considered the beginning of the zodiac, it is a fitting moment to begin a yearly calendar.

March 20 is assigned the Zero hexagram. It is a neutral, New Year's Day. Each subsequent day is assigned a unique pair of antigrams. In order to better understand the nature of these hexagrams, certain pairs of words and phrases have been culled from the Holy Books of Thelema. By using the letter-values from the Trigrammaton English Gematria, the numerical values of each daily pair of antigrams are expressed in the words that appear underneath them. These can be used for various purposes, including meditation. The reader is also encouraged to find their own representatives of the two numbers that make up any given pair, whether it is from Hebrew, Greek, Arabic, or some other English gematria.

There are no words given for the first fortnight of the year. This period represents the Zero, followed by the thirteen basic pairs of Trigrams. It is their oppositions that form the basis for all the pairings of antigrams that follow throughout the year. For this reason, and also because there are so few words with such a small value, there are no gematria equivalents given for this initial phase. It is suggested that simply the trigrams themselves be meditated upon during this period.

In the calendar chart below, each page contains two sets of 27-day cycles. Each cycle uses the same pair of trigrams in the upper position of all the antigram pairs in that cycle. For instance, the numbers 53 and 67 have the 1 and 2 trigrams in upper position. This pair is used for 27 days, and then the next cycle begins on Day 41, with the numbers 161 and 202. These hexagrams have the 5 and 7 trigrams in upper position. These also remain in upper position for 27 days, and are then followed by 3 and 6 in upper position, etc. This pattern is easy to see when looking at the hexagram images for each date.

Date	Day #	Yang #	Yin #	Date	Day #	Yang #	Yin #
				Apr. 3	14	53	67
				Apr. 4	15	51	66
				Apr. 5	16	52	68
				Apr. 6	17	47	64
				Apr. 7	18	45	63
				Apr. 8	19	46	65
				Apr. 9	20	50	70
				Apr. 10	21	48	69
				Apr. 11	22	49	71
				Apr. 12	23	35	58
				Apr. 13	24	33	57
				Apr. 14	25	34	59
				Apr. 15	26	29	55
Equinox	0	0	0	Apr. 16	27	27	54
Mar. 21	1	1	2	Apr. 17	28	28	56
Mar. 22	2	5	7	Apr. 18	29	32	61
Mar. 23	3	3	6	Apr. 19	30	30	60
Mar. 24	4	4	8	Apr. 20	31	31	62
Mar. 25	5	17	22	Apr. 21	32	44	76
Mar. 26	6	15	21	Apr. 22	33	42	75
Mar. 27	7	16	23	Apr. 23	34	43	77
Mar. 28	8	11	19	Apr. 24	35	38	73
Mar. 29	9	9	18	Apr. 25	36	36	72
Mar. 30	10	10	20	Apr. 26	37	37	74
Mar. 31	11	14	25	Apr. 27	38	41	79
Apr. 1	12	12	24	Apr. 28	39	39	78
Apr. 2	13	13	26	Apr. 29	40	40	80

Date	Day #	Yang #	Yin #		Date	Day #	Yang #	Yin #
Apr. 30	41	161	202		May. 27	68	107	175
May. 1	42	159	201		May. 28	69	105	174
May. 2	43	160	203		May. 29	70	106	176
May. 3	44	155	199		May. 30	71	101	172
May. 4	45	153	198		May. 31	72	99	171
May. 5	46	154	200		Jun. 1	73	100	173
May. 6	47	158	205		Jun. 2	74	104	178
May. 7	48	156	204		Jun. 3	75	102	177
May. 8	49	157	206		Jun. 4	76	103	179
May. 9	50	143	193		Jun. 5	77	89	166
May. 10	51	141	192		Jun. 6	78	87	165
May. 11	52	142	194		Jun. 7	79	88	167
May. 12	53	137	190		Jun. 8	80	83	163
May. 13	54	135	189		Jun. 9	81	81	162
May. 14	55	136	191		Jun. 10	82	82	164
May. 15	56	140	196		Jun. 11	83	86	169
May. 16	57	138	195		Jun. 12	84	84	168
May. 17	58	139	197		Jun. 13	85	85	170
May. 18	59	152	211		Jun. 14	86	98	184
May. 19	60	150	210		Jun. 15	87	96	183
May. 20	61	151	212		Jun. 16	88	97	185
May. 21	62	146	208		Jun. 17	89	92	181
May. 22	63	144	207		Jun. 18	90	90	180
May. 23	64	145	209		Jun. 19	91	91	182
May. 24	65	149	214		Jun. 20	92	95	187
May. 25	66	147	213		Jun. 21	93	93	186
May. 26	67	148	215		Jun. 22	94	94	188

<u>Date</u>	<u>Day #</u>	<u>Yang #</u>	<u>Yin #</u>		<u>Date</u>	<u>Day #</u>	<u>Yang #</u>	<u>Yin #</u>
Jun. 23	95	134	229		Jul. 20	122	485	607
Jun. 24	96	132	228		Jul. 21	123	483	606
Jun. 25	97	133	230		Jul. 22	124	484	608
Jun. 26	98	128	226		Jul. 23	125	479	604
Jun. 27	99	126	225		Jul. 24	126	477	603
Jun. 28	100	127	227		Jul. 25	127	478	605
Jun. 29	101	131	232		Jul. 26	128	482	610
Jun. 30	102	129	231		Jul. 27	129	480	609
Jul. 1	103	130	233		Jul. 28	130	481	611
Jul. 2	104	116	220		Jul. 29	131	467	598
Jul. 3	105	114	219		Jul. 30	132	465	597
Jul. 4	106	115	221		Jul. 31	133	466	599
Jul. 5	107	110	217		Aug. 1	134	461	595
Jul. 6	108	108	216		Aug. 2	135	459	594
Jul. 7	109	109	218		Aug. 3	136	460	596
Jul. 8	110	113	223		Aug. 4	137	464	601
Jul. 9	111	111	222		Aug. 5	138	462	600
Jul. 10	112	112	224		Aug. 6	139	463	602
Jul. 11	113	125	238		Aug. 7	140	476	616
Jul. 12	114	123	237		Aug. 8	141	474	615
Jul. 13	115	124	239		Aug. 9	142	475	617
Jul. 14	116	119	235		Aug. 10	143	470	613
Jul. 15	117	117	234		Aug. 11	144	468	612
Jul. 16	118	118	236		Aug. 12	145	469	614
Jul. 17	119	122	241		Aug. 13	146	473	619
Jul. 18	120	120	240		Aug. 14	147	471	618
Jul. 19	121	121	242		Aug. 15	148	472	620

Date	Day #	Yang #	Yin #	Date	Day #	Yang #	Yin #
Aug. 16	149	431	580	Sep. 12	176	458	634
Aug. 17	150	429	579	Sep. 13	177	456	633
Aug. 18	151	430	581	Sep. 14	178	457	635
Aug. 19	152	425	577	Sep. 15	179	452	631
Aug. 20	153	423	576	Sep. 16	180	450	630
Aug. 21	154	424	578	Sep. 17	181	451	632
Aug. 22	155	428	583	Sep. 18	182	455	637
Aug. 23	156	426	582	Sep. 19	183	453	636
Aug. 24	157	427	584	Sep. 20	184	454	638
Aug. 25	158	413	571	Sep. 21	185	440	625
Aug. 26	159	411	570	Sep. 22	186	438	624
Aug. 27	160	412	572	Sep. 23	187	439	626
Aug. 28	161	407	568	Sep. 24	188	434	622
Aug. 29	162	405	567	Sep. 25	189	432	621
Aug. 30	163	406	569	Sep. 26	190	433	623
Aug. 31	164	410	574	Sep. 27	191	437	628
Sep. 1	165	408	573	Sep. 28	192	435	627
Sep. 2	166	409	575	Sep. 29	193	436	629
Sep. 3	167	422	589	Sep. 30	194	449	643
Sep. 4	168	420	588	Oct. 1	195	447	642
Sep. 5	169	421	590	Oct. 2	196	448	644
Sep. 6	170	416	586	Oct. 3	197	443	640
Sep. 7	171	414	585	Oct. 4	198	441	639
Sep. 8	172	415	587	Oct. 5	199	442	641
Sep. 9	173	419	592	Oct. 6	200	446	646
Sep. 10	174	417	591	Oct. 7	201	444	645
Sep. 11	175	418	593	Oct. 8	202	445	647

Date	Day #	Yang #	Yin #	Date	Day #	Yang #	Yin #
Oct. 9	203	323	526	Nov. 5	230	269	499
Oct. 10	204	321	525	Nov. 6	231	267	498
Oct. 11	205	322	527	Nov. 7	232	268	500
Oct. 12	206	317	523	Nov. 8	233	263	496
Oct. 13	207	315	522	Nov. 9	234	261	495
Oct. 14	208	316	524	Nov. 10	235	262	497
Oct. 15	209	320	529	Nov. 11	236	266	502
Oct. 16	210	318	528	Nov. 12	237	264	501
Oct. 17	211	319	530	Nov. 13	238	265	503
Oct. 18	212	305	517	Nov. 14	239	251	490
Oct. 19	213	303	516	Nov. 15	240	249	489
Oct. 20	214	304	518	Nov. 16	241	250	491
Oct. 21	215	299	514	Nov. 17	242	245	487
Oct. 22	216	297	513	Nov. 18	243	243	486
Oct. 23	217	298	515	Nov. 19	244	244	488
Oct. 24	218	302	520	Nov. 20	245	248	493
Oct. 25	219	300	519	Nov. 21	246	246	492
Oct. 26	220	301	521	Nov. 22	247	247	494
Oct. 27	221	314	535	Nov. 23	248	260	508
Oct. 28	222	312	534	Nov. 24	249	258	507
Oct. 29	223	313	536	Nov. 25	250	259	509
Oct. 30	224	308	532	Nov. 26	251	254	505
Oct. 31	225	306	531	Nov. 27	252	252	504
Nov. 1	226	307	533	Nov. 28	253	253	506
Nov. 2	227	311	538	Nov. 29	254	257	511
Nov. 3	228	309	537	Nov. 30	255	255	510
Nov. 4	229	310	539	Dec. 1	256	256	512

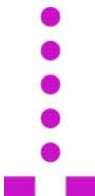
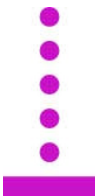
<u>Date</u>	<u>Day #</u>	<u>Yang #</u>	<u>Yin #</u>	<u>Date</u>	<u>Day #</u>	<u>Yang #</u>	<u>Yin #</u>
Dec. 2	257	296	553	Dec. 29	284	404	688
Dec. 3	258	294	552	Dec. 30	285	402	687
Dec. 4	259	295	554	Dec. 31	286	403	689
Dec. 5	260	290	550	Jan. 1	287	398	685
Dec. 6	261	288	549	Jan. 2	288	396	684
Dec. 7	262	289	551	Jan. 3	289	397	686
Dec. 8	263	293	556	Jan. 4	290	401	691
Dec. 9	264	291	555	Jan. 5	291	399	690
Dec. 10	265	292	557	Jan. 6	292	400	692
Dec. 11	266	278	544	Jan. 7	293	386	679
Dec. 12	267	276	543	Jan. 8	294	384	678
Dec. 13	268	277	545	Jan. 9	295	385	680
Dec. 14	269	272	541	Jan. 10	296	380	676
Dec. 15	270	270	540	Jan. 11	297	378	675
Dec. 16	271	271	542	Jan. 12	298	379	677
Dec. 17	272	275	547	Jan. 13	299	383	682
Dec. 18	273	273	546	Jan. 14	300	381	681
Dec. 19	274	274	548	Jan. 15	301	382	683
Dec. 20	275	287	562	Jan. 16	302	395	697
Dec. 21	276	285	561	Jan. 17	303	393	696
Dec. 22	277	286	563	Jan. 18	304	394	698
Dec. 23	278	281	559	Jan. 19	305	389	694
Dec. 24	279	279	558	Jan. 20	306	387	693
Dec. 25	280	280	560	Jan. 21	307	388	695
Dec. 26	281	284	565	Jan. 22	308	392	700
Dec. 27	282	282	564	Jan. 23	309	390	699
Dec. 28	283	283	566	Jan. 24	310	391	701

Date	Day #	Yang #	Yin #	Date	Day #	Yang #	Yin #
Jan. 25	311	350	661	Feb. 21	338	377	715
Jan. 26	312	348	660	Feb. 22	339	375	714
Jan. 27	313	349	662	Feb. 23	340	376	716
Jan. 28	314	344	658	Feb. 24	341	371	712
Jan. 29	315	342	657	Feb. 25	342	369	711
Jan. 30	316	343	659	Feb. 26	343	370	713
Jan. 31	317	347	664	Feb. 27	344	374	718
Feb. 1	318	345	663	Feb. 28	345	372	717
Feb. 2	319	346	665	Mar. 1	346	373	719
Feb. 3	320	332	652	Mar. 2	347	359	706
Feb. 4	321	330	651	Mar. 3	348	357	705
Feb. 5	322	331	653	Mar. 4	349	358	707
Feb. 6	323	326	649	Mar. 5	350	353	703
Feb. 7	324	324	648	Mar. 6	351	351	702
Feb. 8	325	325	650	Mar. 7	352	352	704
Feb. 9	326	329	655	Mar. 8	353	356	709
Feb. 10	327	327	654	Mar. 9	354	354	708
Feb. 11	328	328	656	Mar. 10	355	355	710
Feb. 12	329	341	670	Mar. 11	356	368	724
Feb. 13	330	339	669	Mar. 12	357	366	723
Feb. 14	331	340	671	Mar. 13	358	367	725
Feb. 15	332	335	667	Mar. 14	359	362	721
Feb. 16	333	333	666	Mar. 15	360	360	720
Feb. 17	334	334	668	Mar. 16	361	361	722
Feb. 18	335	338	673	Mar. 17	362	365	727
Feb. 19	336	336	672	Mar. 18	363	363	726
Feb. 20	337	337	674	Mar. 19	364	364	728

March 20 is New Year's Day
The Hexagram is 0



March 21 is Day 01
The antigram pair is 01 and 02



March 22 is Day 02
The antigram pair is 05 and 07



March 23 is Day 03
The antigram pair is 03 and 06



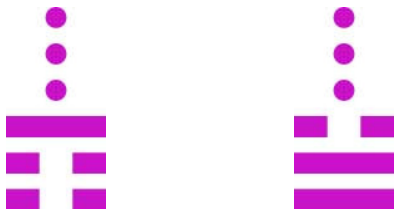
March 24 is Day 04

The antigram pair is 04 and 08



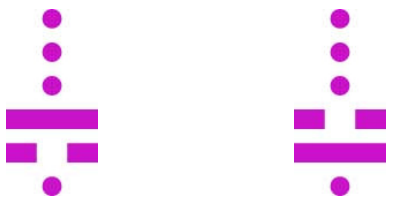
March 25 is Day 05

The antigram pair is 17 and 22



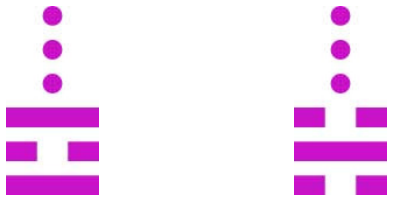
March 26 is Day 06

The antigram pair is 15 and 21



March 27 is Day 07

The antigram pair is 16 and 23



March 28 is Day 08

The antigram pair is 11 and 19



March 29 is Day 09

The antigram pair is 9 and 18



March 30 is Day 10

The antigram pair is 10 and 20



March 31 is Day 11

The antigram pair is 14 and 25



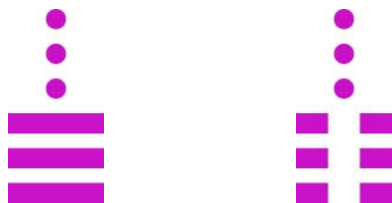
April 1 is Day 12

The antigram pair is 12 and 24



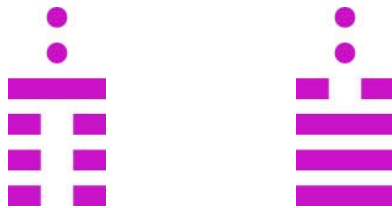
April 2 is Day 13

The antigram pair is 13 and 26



April 3 is Day 14

The antigram pair is 53 and 67



14 = LAW

53 = DEATH

67 = SURE = CERTAIN

53 = STAR-LIT

67 = STARLIGHT

53 = ORGY

67 = NECTAR

April 4 is Day 15

The antigram pair is 51 and 66



15 = IS

51 = GALLOWS

66 = ORDEAL

51 = SPEAR

66 = SCIMITAR

51 = STELE

66 = HOUSE

April 5 is Day 16

The antigram pair is 52 and 68



16 = ACT

52 = AEON

68 = MAGICIAN

52 = YONI

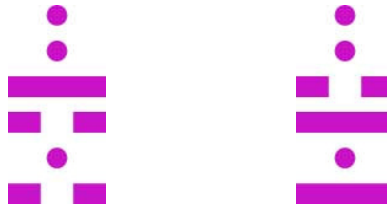
68 = WOMAN

52 = SPHINX

68 = SILENCE

April 6 is Day 17

The antigram pair is 47 and 64



17 = HIGH

47 = KISS

64 = CARESS

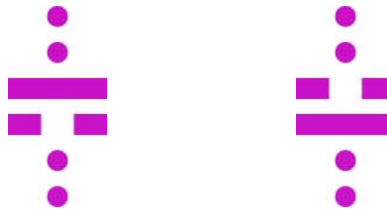
47 = TOPAZ

64 = CRYSTAL

64 = SUN = SHADOW

April 7 is Day 18

The antigram pair is 45 and 63



18 = FIX

45 = BLACK = GOLD

63 = ALCHEMY

45 = MAGICAL

63 = FLUIDIC

45 = WINE

63 = MUSIC = REVEL

April 8 is Day 19

The antigram pair is 46 and 65



19 = RA

46 = KIBLAH

65 = IMAGES

46 = LOVE

65 = ADORE

46 = GALAXY

65 = MOON = SILVER = MYSTIC

April 9 is Day 20

The antigram pair is 50 and 70



20 = LIPS

50 = LUST

70 = NYMPH = FISH-HOOK

50 = MAN

70 = BRIDE = MOTHER

50 = SPEECH

70 = THOUGHT

April 10 is Day 21

The antigram pair is 48 and 69



21 = GO

48 = IRON

69 = TOWERS

48 = SICKLE

69 = ENCIRCLE

48 = KEY

69 = PARTICLE = WAVE

April 11 is Day 22

The antigram pair is 49 and 71



22 = HEAL

49 = NU

71 = VIRGIN

49 = WATER

71 = STONE

49 = TREE

71 = ORCHARD

April 12 is Day 23

The antigram pair is 35 and 58



23 = WELL

35 = EGG

58 = BABE

In *Liber AL*, Hadit says, “*{this is of the 4, and therein am I as a babe in an egg}.*”

35 = WHOLE

58 = NUIT

35 = LION

58 = IMPERIAL = CROWN

April 13 is Day 24

The antigram pair is 33 and 57



24 = LIGHT

33 = FOOL

57 = PRINCE = PROPHET = APOSTLE

33 = HOLLOW

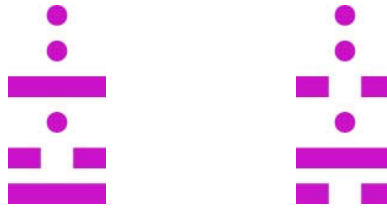
57 = CRATER

33 = SHELL

57 = FORM

April 14 is Day 25

The antigram pair is 34 and 59



25 = PILLAR

34 = ALTAR

59 = SCARLET = BLUE

34 = EXALT

59 = KHEPH-RA = AHATHOOR

34 = NO

59 = KNOW

April 15 is Day 26

The antigram pair is 29 and 55



26 = AXIS

29 = FAITH

55 = PRIEST

29 = SPLIT

55 = VOID

29 = LIES

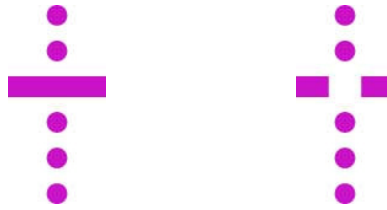
55 = VOWS

29 = ISLE

55 = GLOBE

April 16 is Day 27

The antigram pair is 27 and 54



27 = WATCH

27 = AWAIT

54 = ANGEL

27 = WAR

54 = PHALLUS

54 = OSIRIS = KHEM

April 17 is Day 28

The antigram pair is 28 and 56



28 = APEX

28 = **הַדִּיט** (HaDIT) 56 = **נֹו** (NU)

28 = COILS

56 = SPINE

28 = PLAY

56 = CREATE

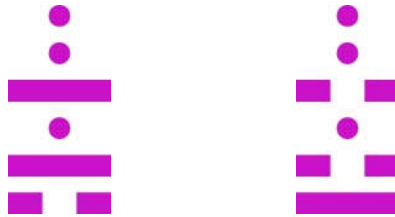
28 = ART

56 = VITRIOL

In Crowley's *Book of Thoth* Tarot, the word VITRIOL appears on the card called ART, Atu XIV, traditionally called Temperance. This card deals with the mysteries of alchemy.

April 18 is Day 29

The antigram pair is 32 and 61



29 = SPLIT

32 = CIRCLE

61 = TEMPLE

32 = PERIL

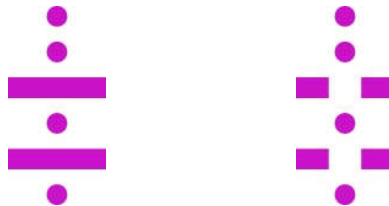
61 = SCARAB

32 = CORAL

61 = DECAY

April 19 is Day 30

The antigram pair is 30 and 60



30 = HOPE

30 = PALACE

60 = CUBE

30 = ISIS

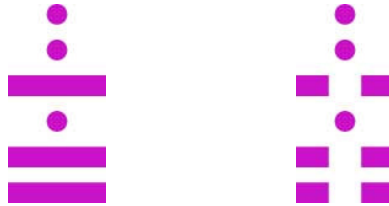
60 = AEGYPT

30 = HEAT

60 = HERMIT = LOVER

April 20 is Day 31

The antigram pair is 31 and 62



31 = FLOW

31 = HAD = APOLLO

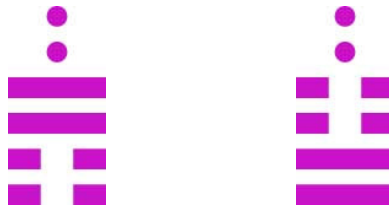
62 = SPHERE = VAULT

31 = CUP

62 = ALEMBIC

April 21 is Day 32

The antigram pair is 44 and 76



32 = CIRCLE

This pair of antigrams contains the lines of the 5 and 7 trigasms, doubled.

So instead of 012 and 021, we have 001122 and 002211.

44 = PARALLEL

76 = CURVE

44 = HEART

76 = BOSOM

44 = GOD

32 = HOLY

76 = UNITY

April 22 is Day 33

The antigram pair is 42 and 75



33 = DO = BE

42 = HARLOT

75 = STARRY = GOD-LIKE

42 = JEWEL = SPIRIT

75 = YANTRA = HINDU

April 23 is Day 34

The antigram pair is 43 and 77



34 = CRY

43 = CHANT

77 = BREATHE

43 = STAR

77 = RUBY

April 24 is Day 35

The antigram pair is 38 and 73



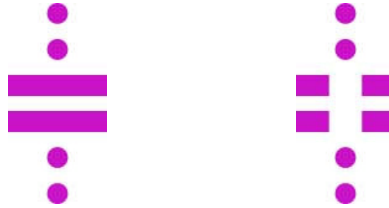
35 = CHAOS

38 = GATE = WHEEL

73 = ABYSS = WHEELING

April 25 is Day 36

The antigram pair is 36 and 72



One notes that the Hexagrams involved are made up of two Trigrams that are Reversals of each other, 001 and 100; 002 and 200.

Today's meditation will be on these words:

36 = SHOW = VEIL

72 = SHOWED = VEILED

They differ by 36:

36 = DIE = LIVE

To LIVE is to SHOW, to DIE is to VEIL.

This antigram pair sums to 108:

108 = the joy of life

April 26 is Day 37

The antigram pair is 37 and 74



37 = HOOR

74 = SNAKE

“Hoor” is the spelling of Horus used in *Liber AL*. Hoor is found in the composite names of the two aspects of Heru Ra Ha: Ra-HOOR-Khuit, HOOR-pa-kraat, etc.

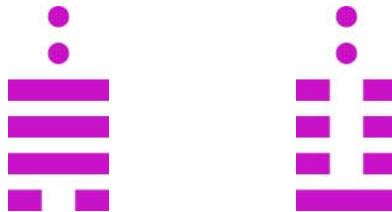
Hadit, aka Heru-pa-kraath, identifies himself as “*the snake that giveth Knowledge & Delight and bright glory and stir the hearts of men with drunkenness.*” So both of these words, Hoor and Snake, refer to the solar force, and both are in opposition to Nuit, for Nu/Had can be seen as “*the Star and the Snake*”.

The sum of this Antigram pair; $37 + 74 = 111$:

111 = not the Star.

April 27 is Day 38

The antigram pair is 41 and 79



41 = SELF

79 = ADORER

With the God & the Adorer, I am nothing: they do not see me. They are as upon the earth. I am Heaven, and there is no other God than me and my lord Hadit.

This verse refers to the Stele. On the Stele of Revealing, the God is Ra Hoor Khuit, the ADORER is the “SELF-slain Ankh-af-na-khonsu”.

This Antigram pair sums to 120:

120 = Be thou Hadit

This pair of concepts deals directly with the status of the Self, as the Adorer of the God. In this state of affairs, Nuit is as nothing, remaining unseen. When it is the Self that is Adored, then one can “Be Hadit”. Wrap your brain around that one.

Did not Nuit ask for help from the warrior lord of Thebes? And was he not told to “*Be thou Hadit*”? This lord is none other than the scribe, Ankh-af-na-khonsu.

April 28 is Day 39

The antigram pair is 39 and 78



39 = CORE

39 = FIRE = CORE

78 = DESIRE

*women with large limbs and FIRE and light in their eyes and masses of flaming hair...
her eyes shall burn with DESIRE as she stands bare and rejoicing in my secret temple...*

We see here the commonly used motif of a “burning desire”. These eyes of the priestess should be filled with fire and light, thus they burn.

The pair sums to 117:

117 = Flaming Star

April 29 is Day 40

The antigram pair is 40 and 80



40 = US

40 = HADIT

80 = HEAVEN

(thus saith Nuit):

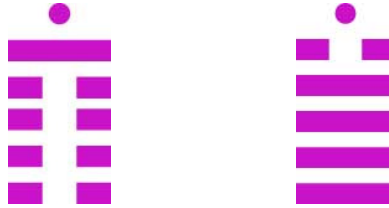
*I am **Heaven** and there is no other God than me and my lord **Hadit**.*

This pair sums to 120:

120 = the hollow sphere

April 30 is Day 41

The antigram pair is 161 and 202



41 = SEE

161 = a death and a birth. = balancing all things = Hawk-Headed Lord

202 = the fresh blood of a child = the colours are many = the God enthroned

May 1 is Day 42

The antigram pair is 159 and 201



42 = EAST

159 = the winged globe = the starry blue

201 = the stele of revealing

The winged globe, the starry blue are mine, O Ankh-af-na-khonsu!

Both of these images are found on the Stele of Revealing: the former image is Hadit, the latter is Nuit.

This happens to be the third line of verse 14 of the Book of the Law, which contains the later insertion of the versified hieroglyphics found on the Stele itself. Thus these words were not spoken by Aiwass, and thus they are directly connected to their antigram phrase.

Get the stele of revealing itself. Close it in locked glass for a proof to the world.

The importance of 201 should not be overlooked, since it is the very title of the talisman that made the Cairo Working possible in the first place. Therefore it is worth noting that by reversing the hexagram of 201 we have 123:

201 = 012110

123 = 011210

123 = Do what thou wilt

123 = Crowned Child

May 2 is Day 43

The antigram pair is 160 and 203



43 = STAR

160 = Queen of Night.

203 = the gemmed azure = pleasure and purple

“The Fire is not defiled by the altars of the Ghebers, nor is the Moon contaminated by the incense of them that adore the **Queen of Night**.” *Liber LXV V.19*

*Above, **the gemmed azure** is he naked splendour of Nuit, she bends in ecstasy to kiss he secret ardours of Hadit.*

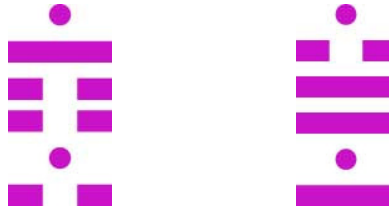
*I who am all **pleasure and purple** and drunkenness of the innermost sense, desire you.*

The Queen of Night is the Moon, the Gemmed Azure is the image of Nuit; “Pleasure and Purple” is an epithet of Nuit.

And purple is a beautiful color, especially for a bed, where you may find the friends of Nuit who are hermits.

May 3 is Day 44

The antigram pair is 155 and 199



44 = GOD

155 = love under will

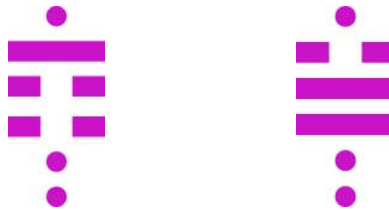
199 = the fools mistake love.

*Love is the law, **love under will**. Nor let **the fools mistake love**;
for there are love and love. There is the dove and there is the serpent. Choose ye well!*

This is a perfect example of the complementarity that can be found using the antigrams. The Book gives us one of its most important phrases, “love under will”, and almost as if anticipating the quizzical look on the reader's face, goes on to warn about the fools who will mistake one kind of love for another.

May 4 is Day 45

The antigram pair is 153 and 198



45 = WILLING

153 = love will redeem

198 = refuse not thy wife

Nuit says:

*Obey my prophet! follow out the ordeals of my knowledge! seek me only! Then the joys of my **love will redeem** ye from all pain. This is so: I swear it by the vault of my body; by my sacred heart and tongue; by all I can give, by all I desire of ye all.*

(Note this is the only place in *Liber AL* where the words Love and Will are side by side).

LOVE + WILL = 56

Nuit also says:

*The word of Sin is Restriction. O man! **refuse not thy wife**, if she will! O lover, if thou wilt, depart! There is no bond that can unite the divided but love: all else is a curse. Accursed! Accursed be it to the aeons! Hell.*

Obviously, to not refuse thy wife is to love her and allow her to do her will. This is very sage advice, often ignored by the Serpent-lovers, but embraced by the Dove-lovers.

May 5 is Day 46

The antigram pair is 154 and 200



46 = LOVE

154 = beds of purple

200 = unite the divided

Nuit says:

*there are also of my friends who be hermits. Now think not to find them in the forest or on the mountain; but in **beds of purple**, caressed by magnificent beasts of women with large limbs, and fire and light in their eyes, and masses of flaming hair about them; there shall ye find them*

*The word of Sin is Restriction. O man! refuse not thy wife, if she will! O lover, if thou wilt, depart! There is no bond that can **unite the divided** but love: all else is a curse. Accursed! Accursed be it to the aeons! Hell.*

It is in these beds of purple that the divided become united by love.

200 = Scarlet Woman beware!

154 = she shall achieve Hadit.

Ra Hoor Khuit says:

*Let the **Scarlet Woman** beware! If pity and compassion and tenderness visit her heart; if she leave my work to toy with old sweetnesses; then shall my vengeance be known.*

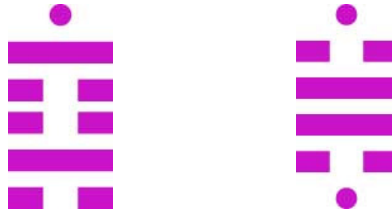
...

*Then will I lift her to pinnacles of power: then will I breed from her a child mightier than all the kings of the earth. I will fill her with joy: with my force shall she see & strike at the worship of Nu: **she shall achieve Hadit.***

This is a warning and a promise to the Scarlet Woman. If she leaves the work, she will suffer. If she does not leave the work, she will be rewarded. See AL 3:43-45 for all the details.

May 6 is Day 47

The antigram pair is 158 and 205



47 = NIGHT

158 = the Hierophantic task

205 = tribulation of ordeal

Thus sayeth Nuit:

*There is a word to say about **the Hierophantic task.***

Behold! there are three ordeals in one, and it may be given in three ways.

Thus sayeth RaHoorKhuit

*To me come ye through **tribulation of ordeal**, which is bliss.*

Horus is the Hierophant in the new Aeon. His “task” is to put the adept through the triple ordeal. Through this we come to a realization of RHK, to an understanding of our own “solar” divinity as stars in the body of Nuit:

158 = the star-lit heaven = stars! Love is the law

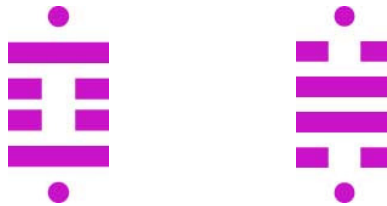
It is interesting to look at the etymology of the word tribulation:

(tribulatio - der L tribulare, afflict, der L tribulum, a threshing sledge)

How would you like to be put on a sledge and threshed like a bundle of wheat? To thresh is to flail at the wheat to separate the grain or seeds from it. This is the point of an ordeal, to beat the living crap out of you in order to get at the useful material. We should all be grateful for such an experience, for it reveals our true nature, and allows us to realize our Self.

May 7 is Day 48

The antigram pair is 156 and 204



48 = AWAKE!

156 = eternal ecstasy

204 = the Scarlet Concubine

Hadit saith:

Aye! feast! rejoice! there is no dread hereafter.

*There is the dissolution, and **eternal ecstasy** in the kisses of Nu.*

Ra Hoor Khuit saith:

Ye shall see that hour, o blessed Beast,

*and thou **the Scarlet Concubine** of his desire!*

It should go without saying that 156 is the Greek isopsephia value of the word BABALON. Babalon is the name of the Scarlet Woman in the Book of Revelation. So it is a wonderful result that the title of her earthly avatar, The Scarlet Concubine, should have a value equal to 204, the antigram of 156.

May 8 is Day 49

The antigram pair is 157 and 206



49 = NU

157 = the House of God

206 = the secret of the Holy Graal

*Invoke me under my stars! Love is the law, love under will. Nor let the fools mistake love; for there are love and love. There is the dove, and there is the serpent. Choose ye well! He, my prophet, hath chosen, knowing the law of the fortress, and the great mystery of **the House of God**.*

“This is **the secret of the Holy Graal**, that is the sacred vessel of our Lady the Scarlet Woman, Babalon the Mother of Abominations, the bride of Chaos, that rideth upon our Lord the Beast.” *Liber 156* verse 1.

The House of God is considered to be the Tarot card of the Tower. As such, it is related to the letter Peh and the number 80, and the planet Mars, (the Dove and the Serpent are depicted on this card). This Atu has very phallic overtones.

Its complement in this situation is the card that depicts the Holy Graal, which is the Chariot, whose Hebrew letter is Cheth, having a value of 8, and a value of 418 when spelled in full.

Thus the two cards together can represent the formula of 8, 80, 418 found in *AL* 1:46.

The Chariot card has very feminine overtones, to compensate for the masculine character of the Tower card. *Liber Cheth*, (the letter of the Chariot card), begins with the words “This is the secret of the Holy Graal...” Note also that we have the same capital letters used in the terms House of God and Holy Graal.

There is one other anomaly concerning the numbers of Day 49; the occurrence of two sequences of text with the same value:

206 = thy death shall be lovely

206 = whoso seeth it shall be glad

*Ah! **thy death shall be lovely: whoso seeth it shall be glad.** Thy death shall be the seal of the promise of our agelong love.*

And after death, one travels to Amennti, the Egyptian afterlife or underworld:

206 = hidden in Amennti

To correlate with this, we have the value of the antigram:

157 = a little heap of dust

This is also from *Liber Cheth*, verse 5:

“Then shall the winds gather themselves together, and bear thee up as it were
a little heap of dust of dust in a sheet that hath four corners, and they shall give it unto the
guardians of the abyss.”

When you die, to become a Master of the Temple, you become a little heap of dust.

May 9 is Day 50

The antigram pair is 143 and 193



50 = PROOF

There is no more important TQ gematria equivalence than this:

TRIGRAMMATON = 143 = THE BOOK OF THE LAW

This is the proof of a direct linkage between *Liber Trigrammaton*, which provides the alpha-numeric Key, and *The Book of the Law*, which is revealed by that Key.

That being said, there is little need to go into other phrases that equal 143, so instead we will focus on its antigram, 193.

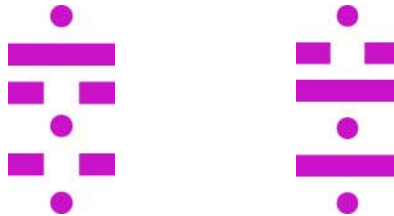
Reversing the order of appearance of phrases that equal 193 in the Book of the Law, followed by appearances from the other Holy Books, we have a prose-poem of occult significance, concluding with the last three words of *Liber Trigrammaton*:

193 each man and woman
193 a sword in my hand
193 24 89 R P S T O V A L.
193 Oh! thou art overcome:
193 deem not of change:
193 I am none indeed.
193 I am not extended,
193 the ordeals I write not:
193 Queen of Heaven;
193 take your fill of love!

193 I read in a great book
 193 a song of freedom.
 193 Art Thou not Pan? I am He.
 193 under my hand:
 193 every triangle alike!
 193 Chapel of Abominations,
 193 unutterable joy.
 193 a Pylon, and a Snake,
 193 the ravens of death
 193 the Slayer in the Deep,
 193 Blind Worm of Slime
 193 white and glistening
 193 On the corpse of Osiris
 193 the Stainless Abode.

May 10 is Day 51

The antigrams pair is 141 and 192



51 = LIVES

141 = the man of Earth

192 = Is a God to live in a dog?

Nuit says:

*Who calls us Thelemites will do no wrong, if he look but close into the word. For there are therein Three Grades, the Hermit, and the Lover, and **the man of Earth.***

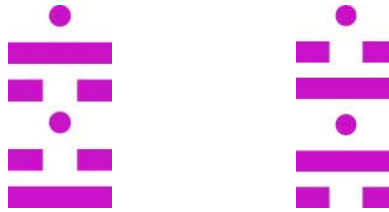
Hadit says:

***Is a God to live in a dog?** No! but the highest are of us. They shall rejoice, our chosen: who sorroweth is not of us.*

Asked and answered. A God does not live in a dog. A God lives in the man of Earth, (even if she's a woman). Either way, there is no sorrow involved.

May 11 is Day 52

The antigram pair is 142 and 194



Note first of all that each hexagram has trigrams above and below that are antigrams. That means that each hexagram is internally balanced. There are only 26 such hexagrams.

142 = the Star of Ruby = the Flaming Star

194 = the Khabs is in the Khu

The first real pronouncement of Aiwass in *Liber AL vel Legis* is verse 8:

The Khabs is in the Khu, not the Khu in the Khabs.

Now Khabs means “star” in Egyptian, and for this reason the antigram equivalences were chosen, all of which refer to a particular star, the Pentagram. Liber 66, which is the Book called *Stellae Rubae*, or Ruby Star, contains instructions for the wicked mass which include two references to the pentagram:

"There shall be a fair altar in the midst, extended upon a black stone. At the head of the altar gold, and twin images in green of the Master. In the midst a cup of green wine. At the foot **the Star of Ruby**. The altar shall be entirely bare. First, the ritual of **the Flaming Star**. Next, the ritual of the Seal."

Another instance is found in Liber Ararita I:11

“Also I welded together **the Flaming Star** and the Sixfold Star in the forge of my soul, and behold! a new star 418 that is above all these.”

Since 418 is the “elevenfold word” Abrahadabra, which symbolizes uniting the 5 and the 6, and since the Sixfold star is specifically mentioned, it is clear that the “flaming star” is the pentagram

Now what has this to do with the Khabs? Elsewhere, Hadit says that “*Khabs is the name of my house*”, and Nuit says that “*the shape of my star is the Five Pointed Star*”, (a very common Egyptian motif). So where is this star?

194 = in the navel of Nuit = the womb of his mother

May 12 is Day 53

The antigram pair is 137 and 190



53 = STAR-LIT

137 = limitless sphere

190 = in my secret temple

From *Liber LXV* V:26, referring to the Middle Pillar of the Tree of Life, we have:
“From the Crown to the Abyss, so goeth it single and erect. Also the **limitless sphere** shall glow with the brilliance thereof.”

And Nuit says:

*At all my meetings with you shall the priestess say -- and her eyes shall burn with desire as she stands bare and rejoicing **in my secret temple** -- To me! To me! calling forth the flame of the hearts of all in her love-chant.*

The temple of Nuit is her body, the limitless sphere/infinite space of the stars.

May 13 is Day 54

The antigram pair is 135 and 189



54 = FEAST = RITUAL

Note that we are now in the middle of a 27-day cycle, where the bottom trigrams of any antigram pair are the Zero trigram.

The first 13 days of the year are the basic trigram pairs, then the antigrams occur in sets of 27 days, each having the same upper trigram pairs. In the current cycle, the 5 and 7 trigrams are in upper position. This cycle takes 27 days, and begins with the 13 and 26 trigrams in lower position; after 13 days, the Zero is in lower position, and then the trigram pairs switch sides and work themselves back up until at the end of the 27 days, the 13 and 26 trigrams are again in the lower position, but on opposite hexagrams from where they started.

There is one important equivalence to keep in mind with the current pair, the connection between the two roles of Aleister Crowley as both scribe and Prophet:

Also, o scribe and prophet, though thou be of the princes, it shall not assuage thee nor absolve thee. But ecstasy be thine and joy of earth: ever To me! To me!

135 = another prophet
189 = Ankh-af-na-khonsu

Another prophet shall arise, and bring fresh fever from the skies; another woman shall awake the lust & worship of the Snake;

My scribe Ankh-af-na-khonsu, the priest of the princes, shall not in one letter change this book; but lest there be folly, he shall comment thereupon by the wisdom of Ra-Hoor-Khu-it.

On a more esoteric level, there is another important equivalence between two of the self-characterizations of Hadit:

135 = the axle of the wheel
189 = complement of Nu

*I am the Magician and the Exorcist. I am **the axle of the wheel**, and the cube in the circle. 'Come unto me' is a foolish word: for it is I that go.*

*Come! all ye, and learn the secret that hath not yet been revealed. I, Hadit, am the **complement of Nu**, my bride. I am not extended, and Khabs is the name of my House.*

May 14 is Day 55

The antigram pair is 136 and 191



55 = WORD

136 = I am Ra-Hoor-Khuit

191 = continuous one

*The ordeals thou shalt oversee thyself, save only the blind ones. Refuse none, but thou shalt know & destroy the traitors. **I am Ra-Hoor-Khuit**; and I am powerful to protect my servant.*

*O Nuit, **continuous one** of Heaven, let it be ever thus; that men speak not of Thee as One but as None; and let them speak not of thee at all, since thou art continuous!*

There are only a couple gematria equivalents of these numbers found in *Liber AL*. With this pair we have a correlation between RHK and Nuit.

Note that yesterday had the zero trigrams below, and today we start back with the primal pair of Trigrams, 1 and 2, in lower position of the hexagrams.

May 15 is Day 56

The Antigram pair is 140 and 196



These are doubled-trigrams.

56 = GALAXIES (= NU in Hebrew, vn)

140 = Infinite Stars = the Lord Adonai

196 = every heart of man

Liber LXV concludes with this sentence:

"So also is the end of the book, and **the Lord Adonai** is about it on all sides like a Thunderbolt, and a Pylon, and a Snake, and a Phallus, and in the midst thereof he is like the Woman that jetteth out the milk of the stars from her paps; yea, the milk of the stars from her paps."

Note that in the end, Adonai is like the Milky Way, and thus is related to what Nuit says:

*Now, therefore, I am known to ye by my name Nuit, and to him by a secret name which I will give him when at last he knoweth me. Since I am Infinite Space, and the **Infinite Stars** thereof, do ye also thus. Bind nothing!*

And for more on stars, Hadit says:

*I am the flame that burns in **every heart of man**, and in the core of every star. I am Life, and the giver of Life, yet therefore is the knowledge of me the knowledge of death.*

Crowley uses the Lord Adonai as a symbol for the Holy Guardian Angel. This relates to “**every heart of man**”, as his or her true inner self. In the core of this heart is the same flame as the core of every star, since every man and every woman is a star. We comprise the galaxies in the body of Nuit. And these 'infinite stars' are equivalent to “the Lord Adonai”.

Day Six and Fifty

56 is an important “thelemic” number, as it appears in *Liber AL* under the guise of “**six and fifty**”. Many are the mysteries connected with this passage, and we shall explore some at length:

I am Nuit, and my word is six and fifty. Divide, add, multiply, and understand.

Since this is Day 56, we might do well to contemplate this number.

It is clear even to those who are new to the Holy Qabalah, that the term “six and fifty” can easily be said to represent the Hebrew letters Vav and Nun, since these have the requisite numerical value, and also spell the name NU. It doesn't matter what your favorite English gematria has to say on the subject, $56 = \text{נװ} = \text{NU}$ in Hebrew.

Now taking the view that sometimes a reference to a number is not simply the number as itself, but the number as the *difference* between antigrams, it is interesting to look at 56 in this way.

The antigrams are 140 and 196. This is the sole pair that differ by 56. One is curious to know what, if anything, the Hebrew gematria might have to say on the subject, being as how the number “six and fifty” can be said to refer to Hebrew as the numeration of the name NU.

From Crowley's venerable dictionary called *Sepher Sephiroth*, we have the following listed under 140 and 196:

140 = **צנ** = TzN = Thorn

196 = **ק״ץ** = QVTz = The crown, summit, point, thorn (cf. 140)

Now here we have two entirely different words, both meaning “thorn”. The only letter they have in common is Tzaddi, and even at that, one is a normal Tzaddi ז and the other is a Tzaddi-soffit, aka, a Tzaddi-final, ם. This means that it is the form of Tzaddi used only when it is the last letter in a word. It can be evaluated as a normal Tzaddi = 90, or as a final Tzaddi = 900.

What is even more interesting is that Crowley specifically cross-references the number 140. In general, he only references other numbers in this dictionary if the two words are very similar, perhaps omitting a Vav, or using a final-letter spelling that could have two enumerations.

Why does he cross-reference 196 and 140 here? Just because both words mean “thorn”? This seems unlikely, because while one word means only “thorn”, the other has a few meanings, only one of which is thorn, and this may even be metaphorical, deriving from the idea of a summit being a point, and the fact that thorns are pointy.

This gives one pause. What exactly was he trying to tell us?

If we take the word זנ TzN, meaning thorn, and reverse the letters, we have נז NTz, meaning a flower or a hawk. This is the root of the word נצח Netzach, meaning Victory, (the name of sphere 7 on the Tree of Life).

If we reverse the letters קיז QVTz, meaning summit, etc., we have the word זיק TzVQ, meaning “narrowness, oppression”. (presumably this means something like “narrow-mindedness”)

Well, you don't see him cross-referencing *those* two words. So the term “thorn” must be the key.

Now there are only two places in the *Holy Books of Thelema* that use this word, and both imply some sort of pain:

“I had a crown of **thorns** for all my dower.” *Liber VII* 2:14

“Bid Thy maidens who follow Thee bestrew us a bed of flowers immortal, that we may take our pleasure thereupon. Bid Thy satyrs heap **thorns** among the flowers, that we may take our pain thereupon. Let the pleasure and pain be mingled in one supreme offering unto the Lord Adonai!” *Liber LXV* 5:47

Note that in the latter case, the pain of the thorns is balanced against the pleasure of the flowers. These are combined and offered to THE LORD ADONAI = 140. And in Hebrew, the word for thorn, זנ, when reversed is the word נז, meaning a flower.

Here is the key.

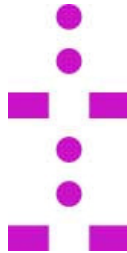
The hexagrams in question, 140 and 196, are both doubled-trigrams, i.e., 140 is the 5 trigram over the 5 trigram, and 196 is the 7 trigram over the 7 trigram.

Similarly, the words for thorn and flower in Hebrew have the same two letters in them, only switched.

What happens if you switch the trigrams in the 140 hexagram? **Nothing!** It remains the same number. This is the rare beauty of the doubled-trigrams. This is why they are in the middle column of the kamea of Baphomet. They are the axis around which all the other hexagrams revolve.

All of this is about duality. Remember that the 5 and 7 trigrams are the only antigrams that differ by 2. So the lower trigrams of 140 and 196 differ by 2 and the upper trigrams differ by $2 \times 27 = 54$, (since all trigrams are worth 27 times their value when they are in upper position, and thus all difference-values can also be multiplied by 27).

The difference of 2 is added to the difference of 54, and thus 56 is the difference between 140 and 196. Look at the hexagram of 56; it's the doubled trigram of 2:



56 is the third of the doubled-trigrams. First is the Zero hexagram, zero over zero.

Then the number 28, the 1 trigram over the 1 trigram.

Then the antigram of 28, which is 56; the 2 trigram over the 2 trigram.

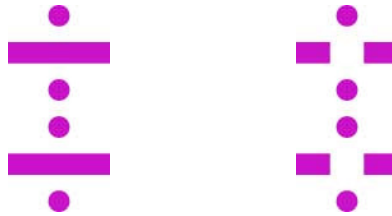
And 28 is a very rare number indeed; it's a "perfect number", the sum of all of its divisors, *and* it's the "mystic number" of Netzach, the sum of the numbers from 1 to 7.

And when Nuit got done telling us about "six and fifty", the first thing she said to do was "Divide". Well, it's pretty common, when you think about dividing things, to cut them in half. So when you divide 56 in half, you get 28, which is the antigram of 56. This in itself is not uncommon; many antigrams are half the value of the other member. But in this particular case it is rather special, as 28 is essentially the first doubled-trigram, (Zero notwithstanding), and 56 is the next. Their polarity sets the stage for all the other polarities to follow.

And just as 1 and 2 differ by 1; so 5 and 7 differ by 2, and they are the next stage of development. Thus 28/56 is followed by 140/196. That's why we are going on at such length about this, because *The Book of the Law* doesn't just use any old haphazard numbers. There are profound secrets everywhere, and 56 is one of the most prominent, and puzzling.

Now what if we're on the right path, and we *divide* this six and fifty, under the guise of 56, into halves? We get 28, the antigram of 56. Fair enough. How about adding these? $28 + 56 = 84$.

84 is the difference between antigrams 84 and 168. And what are 84 and 168?



None other than the doubled-3 trigram and the doubled-6 trigram. The next in the series.

So now we have 28/56, and 140/196 and 84/168. A nice little progression.

We might then go on to *multiply* the numbers first derived:

$28 \times 56 = 1568$ = the first verse of *Liber 156*, including the verse number:

“1. This is the secret of the Holy Graal, that is the sacred vessel of our Lady the Scarlet Woman, Babalon the Mother of Abominations, the bride of Chaos, that rideth upon our Lord the Beast.”

So what do we have so far?

56

$56 / 2 = 28$ for Divide. (this gives us the two numbers we need for the next operations).

$56 + 28 = 84$ for Add

$56 \times 28 = 1568$ for Multiply

Now back to our Hebrew qabalah, from Sepher Sephiroth again:

28 = **הדי'ת** = HDIT = the god Hadit

56 = **נו** = NU = the goddess Nu

(Nu! the hiding of Hadit.)

There can be no simpler example than this. Right from Crowley's own dictionary. With the primal pairing of antigrams 28 and 56, we have a primal difference of 28. Also in Hebrew, we have a variation on the word Achad, meaning One, by replacing the initial Alef with a Yod:

יחוד = IChUD = 28 = Union, unity

So you see that between Nu and Hadit is a Union, just as Hadit himself is equivalent to the Unity, aka the One.

We are all Hadit; each one of us is a Unity. We are paired with our opposite, Nu, and the difference between her and us is 28, which means Union.

Remember, She is “*divided for love's sake, for the chance of union*”

It should be noted here that 84 seems a little inscrutable, until you look back at how this all got started:

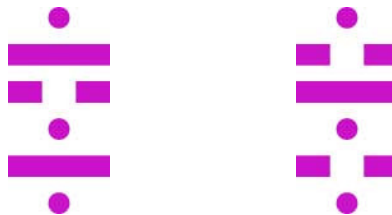
I am Nuit, and my word is six and fifty.

I am Nuit = 84

May there be a feast on Day 56 in your hearts, in the joy of her rapture.
May there be a feast on Night 56 unto her, in the pleasure of uttermost delight!

May 16 is Day 57

The antigram pair is 138 and 195



57 = DOOR

138 = There is a secret

195 = There is a secret door

138 = the Chariot of the Sphinxes

195 = the warrior Lord

“For mine was the keyword to the Closed Palace 418 and mine the reins of **the Chariot of the Sphinxes**, black and white.” *Liber Ararita II:11*

And Ra Hoor Khuit says:

*I am **the warrior Lord** of the Forties: the Eighties cower before me, & are abased.*

Naturally, this warrior rideth in the Chariot.

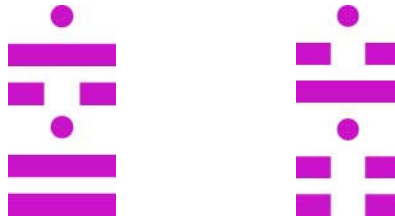
As an aside, it is obvious that on any given date, the pair of antigrams can be considered split: one for the daylight hours, and one for the darkness, (depending on the Yang or Yin content):

195 = the day and the night

“Thou art beyond **the day and the night**; I am Thyself, O my Maker, my Master, my Mate!” *Liber LXV III:36*

May 17 is Day 58

The antigram pair is 139 and 197



58 = NUIT

139 = Here is Nothing = equilibrated

197 = Nu! the hiding of Hadit = Matter and Motion

Liber Trigrammaton begins:

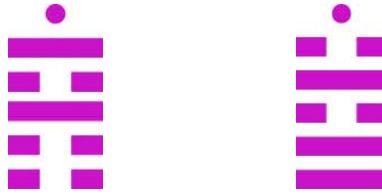
Here is Nothing under its three forms. It is not, yet informeth all things.
Now cometh the glory of the Single One, as an imperfection and stain.
But by the Weak One the Mother was it **equilibrated**.

Liber AL chapter two begins: ***Nu! the hiding of Hadit.***

“But Thou art Eternity and Space; Thou art **Matter and Motion**; and Thou art the negation of all these things.” *Liber LXV III:25*

May 18 is Day 59

The antigram pair is 152 and 211



59 = LETTER

152 = the English Alphabet

211 = the Trees of Eternity

*Thou shalt obtain the order & value of **the English Alphabet**; thou shalt find new symbols to attribute them unto.*

*My incense is of resinous woods & gums; and there is no blood therein: because of my hair **the Trees of Eternity**.*

Proponents of the EQ-11, or NAEQ, make a big deal out of the “Trees of Eternity”, and how they relate to the cipher in *Liber AL* 2:76. The TQ approach is just a bit different, but as shown elsewhere, the 26 letters of the English Alphabet, and the 6 letters of Thelema, fit on the 32 paths of the Tree of Life quite nicely. And they sum to 418.

152 = 4 6 3 8 A B K 2 4 A L G M O R = the top line of the Cipher of 2:76

May 19 is Day 60

The antigram pair is 150 and 210



60 = HERMIT = LOVER

150 = Change is Stability

210 = Understanding

From *Liber B vel Magi* v.16, we have a description of the Supernal Triad of the Tree of Life, and the lessons of each grade corresponding to them:

“Let the Magus then contemplate each in turn, raising it to the ultimate power of Infinity. Wherein Sorrow is Joy, and **Change is Stability**, and Selflessness is Self. For the interplay of the parts hath no action upon the whole.”

That Change is Stability is the lesson/mystery of Chokmah, corresponding to the grade of Magus. It might be said to be the key “doctrine” of this particular Holy Book. But note also its counterpart in Binah, which is the Hebrew word for Understanding, (just as Chokmah means Wisdom). Whereas Chokmah presents the Word, or Logos, Binah interprets that word, and therefore:

“By a Magus is this writing made known through the mind of a Magister. The one uttereth clearly, and the other understandeth; yet the Word is falsehood, and the **Understanding** darkness. And this saying is Of All Truth.” *Liber B vel Magi* v.5

That Binah is unequivocally referred to by this term, we have the following description of the kelipot, or “dark side”, of Binah:

“I saw the devouring mothers of Hell, that eat up their children -- O ye that are without **Understanding**! I saw Thee in these.” *Liber Ararita* II:3

Now keep in mind that the Grade corresponding to Binah is the Magister Templi, aka The Master of the Temple:

210 = The Master of the Temple = the Lord of the Garden = the Soul of the Desert

These three are all equivalent, for the Magister is to tend his garden of followers, and Binah is known as the City of the Pyramids, and he or she who would dwell there is a soul of the desert. The first two quotes are from *Liber LXV* IV:40 & 61, while the last is from *Liber Trigrammaton*.

“I was stricken as a bird by the bolt of the thunderer; I was pierced as the thief by **the Lord of the Garden**.”

“I too am **the Soul of the Desert**; thou shalt seek me yet again in the wilderness of sand.”

“And **the Master of the Temple** balancing all things arose; his stature was above the Heaven and below Earth and Hell.”

So in the number 210 we have the perfect expression of the concepts in Binah and in its antigram we have the key message given by the Magus in Chokmah.

Binah and Chokmah being the primal split on the Tree of Life, this antigram pair provides an excellent example of gematria playing a role in the unraveling of the Mysteries.

May 20 is Day 61

The antigram pair is 151 and 212



61 = HIDING

151 = a babe in an egg

212 = the flame of the hearts of all

Hadit says:

*I am unique & conqueror. I am not of the slaves that perish. Be they damned & dead! Amen. [This is of the 4: there is a fifth who is invisible, & therein am I as **a babe in an egg.**]*

Nuit says:

*At all my meetings with you shall the priestess say -- and her eyes shall burn with desire as she stands bare and rejoicing in my secret temple -- To me! To me! calling forth **the flame of the hearts of all** in her love-chant.*

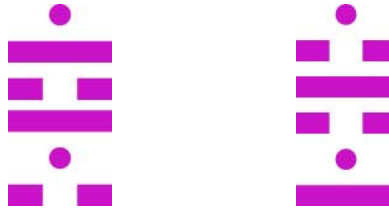
We may then counterpose the “babe in an egg”, who is called Harpocrates, aka Hoor-paar-kraath aka Hadit, with that which is called forth by the priestess in the rite of Nuit; “the flame of the hearts of all” is none other than Hadit as the winged secret flame, the Kundalini. For Hadit also says:

I am the flame that burns in every heart of man, and in the core of every star.

And note that the day-number is 61, whose equivalence to “Hiding” is significant, for Nu is the Hiding of Hadit; he hides within her just as a babe in an egg.

May 21 is Day 62

The antigram pair is 146 and 208



62 = BEAST

146 = Holy Chosen One

208 = warrior lord of Thebes

Both of these are references to the scribe and Prophet, Aleister Crowley:

*Help me, o **warrior lord of Thebes**, in my unveiling before the Children of men!
I am the Master: thou art the **Holy Chosen One**.*

And more importantly, these numbers refer to the gods of the Book:

146 = the Force of Coph Nia

208 = Nuit Hadit Ra-Hoor-Khuit

*I am the Lord of the Double Wand of Power; the wand of **the Force of Coph Nia** -- but my
left hand is empty, for I have crushed an Universe; & nought remains.*

***Nuit! Hadit! Ra-Hoor-Khuit!** The Sun, Strength & Sight, Light; these are for the servants
of the Star & the Snake.*

Even Rose gets into the act here, for it was she that inserted the curious phrase about Coph Nia into the manuscript, after it was mis-heard by the scribe.

Now as students of the Holy Qabalah are well aware, the number 146 has great significance, for it is the value of the Hebrew word סֹפֶּה, SOPh, meaning “limit”. This normally occurs in the term אֵין סֹפֶּה, AIN SOPh, meaning “without limit”; it is the Ain Soph that is the root of the Tree of Life, the negative existence from which the Tree springs.

In this regard it is perhaps a cryptic clue that Aiwass chooses verse 1:46 to describe the idea that “*nothing is a secret key of this Law. Sixty-one the Jews call it...*”

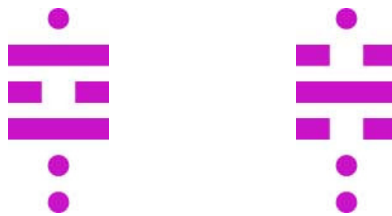
This sixty-one is none other than the word AIN; it is completed by the term SOPh, which may be referred to by the verse number in question, (for “they have the half”, etc).

This relates to today's phrase insofar as the scribe was puzzled by the term “the wand of the Force of Coph Nia”. Clearly the word Coph might be related to Soph, and the word Nia is simply Ain written backwards, so that “Coph Nia” may refer to the Ain Soph.

This is further indicated by the fact that immediately after this reference, Ra Hoor Khuit speaks of having the “Double Wand” in one hand, and the nothingness of the crushed universe in the other. This is a reference to the $0 = 2$ formula, with the Coph Nia, or Ain Soph, being the double-term that indicates the Zero in its aspect of Infinity, (the limitless). Very clever indeed.

May 22 is Day 63

The antigram pair is 144 and 207



63 = SACRIFICE

144 = upon the cross

207 = Death is forbidden

*Ah! Ah! Death! Death! thou shalt long for death. **Death is forbidden**, o man, unto thee.*

*With my Hawk's head I peck at the eyes of Jesus as he hangs **upon the cross**.*

While the adepts shall long for death, this is forbidden to man and woman, for two reasons. Firstly, thou shalt not commit suicide. And secondly, we must ignore the idea That Thou Must Die. *“If the body of the king dissolve, he shall remain in pure ecstasy forever.”*

From this we discover why Ra Hoor Khuit is so vehement against Jesus. It is not due to the message of Love that he preached; it is not his word Agape that is in error. It is the crucifixion that is wrong. The Sun does not die.

Jesus committed suicide. He willingly went to his death in a misguided act of self-sacrifice, instead of retreating to the desert to commune with God. This attitude is all wrong, and the Law has come to correct this falsehood.

So Thelemites should not use the text to fuel their anti-Christian childhood rebellion. They should understand that only the eyes of Jesus are pecked out: it is his point-of-view **upon the cross** that is in error. For Nuit, the beauteous one, has said to us *“nor do I demand aught in sacrifice.”*

May 23 Day 64

The antigram pair is 145 and 209



64 = WITHOUT

145 = the dew of her light

209 = a watering of the flowers

Liber AL:

Then the priest answered & said unto the Queen of Space, kissing her lovely brows, and the dew of her light bathing his whole body in a sweet-smelling perfume of sweat:

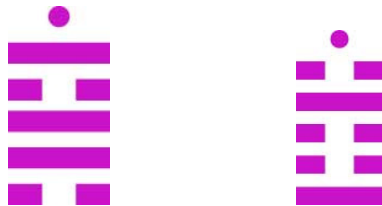
Liber Tzaddi v.26:

“This also is compassion: an end to the sickness of earth. A rooting-out of the weeds: **a watering of the flowers**. O my children, ye are more beautiful than the flowers: ye must not fade in your season. I love you; I would sprinkle you with the divine dew of immortality.”

The dew of her light is the residue of energizing the nadis, the energy channels of the human body. The watering of the flowers is the cultivation of the elect.

May 24 is Day 65

The antigram pair is 149 and 214



65 = MOON

The number 149 creates a set of equivalences that is statistically a little bit larger than its numerical neighbors. For this reason, the entire list from the *Holy Books of Thelema* is included.

It has varying waves of interesting ideas. But the response from its antigram is quite impressive: as befitting the birthday of the poet genius Bob Dylan, the lines read like a poem.

The first verse contains lines that each equal 149, the second verse those that equal 214.

149 =
spout of blood
mine incense.
inhuman voice!
my Titan bulk
the teeth of the gale,
I leap from pool to pool
my beautiful
the river of space
this ocean of love!
Abyss of Glory.
Absolute Bliss.
the rule of the Tao.
the Head of the Hawk,
the Lord of Glory,
I beheld a vision
abyss of glory
beloved One,
Thou beloved
infinite range;
O Minute One!
wizard fount.
the ancient one,
my beautiful,
no thing, verily,
divine Adonai,
Her life is within me.
sacrifice of blood;
lotus of the spirit,
your fill of love!
I am above you
one of Heaven,
pain of division
lust of result,
My prophet is a fool
the floor of the palace.
I and my Nuit
Aye! feast! rejoice!
thou shall reveal it:

214 =

Thou art a little white rabbit
black specks of nothing.
a world of Spice and gold.
O my darling, my lord,
Pregnant Goddess!
the Court of the Profane
thy lion-roar of rapture.
the groves of Eleusis.
Hadit the invisible glory.
the yielding of the Yoni
create the Infinite Bliss,
my heart & my tongue!
it is revealed by Aiwass
the joy of dissolution
the complement of Nu
infinite & unknown;
Begone! ye mockers;
Ah! thy death shall be lovely:
Open the ways of the Khu!
House of Ra and Tum,
Of Khephra and of Ahathoor.
at thy Kaaba a clerk-house:
professional soldiers

May 25 is Day 66

The antigram pair is 147 and 213



66 = SECRET

147 = Manifestation

213 = all-touching, all penetrant

*Had! the **Manifestation** of Nuit.*

*So she answered him, bending down, a lambent flame of blue, **all-touching, all penetrant**,
her lovely hands upon the black earth, & her lithe body arched for love, and her soft feet
not hurting the little flowers: Thou knowest!*

The word Manifestation is of critical importance in the exegesis of *Liber AL*. Its counterpart here is part of the description of Nuit.

First you have her form, which is curved. Then you have her appearance, akin to a gas-jet, and next you have the characteristics all-touching and all penetrant, (note the hyphen in the first word), followed by the description of her iconography.

So this pair of concepts sticks out due to its more generalized nature. Nuit is all-touching in that she touches everything in existence; knowing this is the consciousness of the omnipresence of her body.

She is “all penetrant” because she is both above us *and* in us; immanent and transcendent at once.

Pairing this with the idea of manifestation, they seem to reinforce each other in meaning. In order for there to be a manifestation of Nuit there must be Had, and when she is manifest, she is all touching and penetrant because she exists in every manifestation, she is the external and internal reality of the Hadit point. It verges on tautology in a way.

May 26 is Day 67

The antigram pair is 148 and 215



67 = CERTAIN

This 27-day cycle comes to an end with a pair of antigrams having 13 and 26 below.

148 = Bind Nothing! = the hiding of Hadit

215 = the Crown of the Pyramid

First there is the awful task given by Nuit:

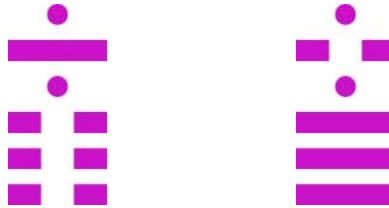
***Bind Nothing!** Let there be no difference made among you between any one thing & any other thing; for thereby there cometh hurt.*

And from *Liber LXV V*:51:

“The foundations of the pyramid were hewn in the living rock ere sunset; did the king weep at dawn that **the Crown of the Pyramid** was yet unquarried in the distant land?”

May 27 is Day 68

The antigram pair is 107 and 175



68 = MAGICIAN

This is the beginning of a new 27-day cycle. True to form, the first day has antigrams with the 26 and 13 trigrams below. There are two key words found in Liber Legis with these values:

fourfold = 107

understand = 175

It is the word **Do what thou wilt** that is fourfold, and to *understand* is to complete the mathematical riddle given by Nuit.

I am in a secret fourfold word...

Divide add multiply and understand...

The new cycle of days indicated is actually the fourth cycle in the year. The first cycle lasts only 14 days and has Zero trigrams above; the next cycle has 1 and 2 above, and the third cycle has 5 and 7 above. Now for the fourth cycle, the numbers drop back down to 3 and 6 as the upper trigrams, (because these differ by 3).

The reference to Understand can also indicate Binah on the Tree of Life, the function of receiving the Word out of Chokmah. By using 107 = TONGUES, we can relate these directly to Chokmah as the issuing of Words.

*This book shall be translated into all **tongues**, but always with the original in the writing of the Beast.*

The Tongues are the languages, and to Understand them is to be able to translate them. So if we “Understand Tongues”, we can resonate with the energy of the day.

107 is an important number to the NAEQ system, because it refers to a Sun-Venus conjunction. If there is anything that system has created, it is definitely a new energy behind this number. So it is fitting in that regard that TQ provides a very similar understanding of the number, as well as its antigram.

107 = love as ye will
175 = the Beast & his Bride

Sayith Nuit:

*Be goodly therefore: dress ye all in fine apparel; Also, take your fill and will of **love as ye will**, when, where and with whom ye will! But always unto me.*

Saith Ra Hoor Khuit:

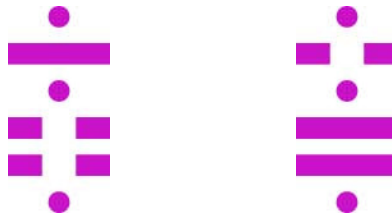
*I am the visible object of worship; the others are secret; for **the Beast & his Bride** are they: and for the winners of the Ordeal x.*

Love and Will are the twin aspects of the Law, just as the Beast and his Bride are twin operators of the magickal current. We're dealing here with the major archetypal forms derived from the Law; 107 is an instruction to all of us to "love as ye will". It doesn't get any more fundamental than that.

And the operators of the Cairo Working are also archetypal. The Beast and his Bride might even be said to refer directly to a Sol-Venus conjunction, since the Beast 666 is solar-phallic and his bride is Venus of the Stooping Starlight. As important as these Venus transits are, so is the indication of the Royal Marriage found in the TQ.

May 28 is Day 69

The antigram pair is 105 and 174



69 = FUN

105 = night-stars

174 = covered with jewels

Nuit says:

*But to love me is better than all things: if under the **night-stars** in the desert thou presently burnest mine incense before me, invoking me with a pure heart, and the Serpent flame therein, thou shalt come a little to lie in my bosom.*

Ra Hoor Khuit says of the Scarlet Woman: *Let her be covered with jewels, and rich garments, and let her be shameless before all men!*

Night-stars are specified because the rite unto Nuit must be done at night. The stars of course are always there, but cannot be seen for the sunlight. So “night-stars” is not quite the redundancy it might appear to be.

For the Scarlet Woman to be “covered with jewels” is to have all her cakkras active and sparkling.

May 29 is Day 70

The antigram pair is 106 and 176



70 = SWORD

106 = nemyss = night-blue

176 = the Lord of Initiation

Ra Hoor Khuit identifies himself: *I am the Hawk-Headed Lord of Silence & of Strength; my nemyss shrouds the night-blue sky.*

Nuit had earlier identified Horus as the Initiator: *Hoor in his secret name and splendour is the Lord initiating.*

And so at the beginning (and end) of *Liber Tzaddi*, we should have no doubts about who is referred to: “In the name of **the Lord of Initiation**, Amen.”

May 30 is Day 71

The antigram pair is 101 and 172



71 = NONE

101 = sunset
172 = star-splendour

Both of these terms refer to Nuit:

*show thy **star-splendour** O Nuit; the blue-lidded daughter of **Sunset**.*

But there is another more important reference to this prime number 101:

Ra-Hoor-Khu = 101
convey it with worship = 172
it is I that go = 71

During the lengthy section in Chapter 3 dealing with the Stele we have:

*Get the stele of revealing itself ... This shall be your only proof ... Thou shalt thyself **convey it with worship**, o prophet, though thou likest it not. Thou shalt have danger & trouble. **Ra-Hoor-Khu** is with thee.*

Note that Crowley was instructed to “convey it (the Stele) with worship”. During this trouble, he would have **Ra-Hoor-Khu** with him.

The only other place in *Liber AL* where this spelling occurs is in this phrase:

prophet of Nu! prophet of Had! prophet of Ra-Hoor-Khu!

Not only does this phrase sum to 418, but it drops the “it” ending off all three god names, possibly for the gematria result alone, if nothing else. In any case, the prophet is identified with the three deities of *Liber AL*.

May 31 is Day 72

The antigram pair is 99 and 171



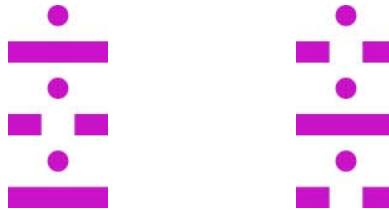
72 = THE ONE

099 = I love you!

171 = Wisdom and Folly

June 1 is Day 73

The Antigram pair is 100 and 173



73 = DO THY WILL

100 = Love is the Law

173 = King against King

Saith Nuit:

*Invoke me under my stars! **Love is the Law**, love under will. Nor let the fools mistake love; for there are love and love. There is the dove, and there is the serpent. Choose ye well!*

Saith Hadit:

*Beware lest any force another, **King against King!** Love one another with burning hearts; on the low men trample in the fierce lust of your pride, in the day of your wrath.*

The antigram of “Love is the law” presents us with a situation we are deliberately warned against. The state of “King against King” should be avoided. The clashing of swords is unnecessary to them, and no outside force should try to change that. So it's fitting that the first word of that warning is Beware, since this equals 73 and could then symbolize the difference-value.

So 100 / 73 / 173 would be equivalent to: Love is the law, Beware, King against King!

June 2 is Day 74

The antigram pair is 104 and 178



74 = SNAKE

104 = the Holy One
178 = coiled splendour

The following quotes from *Liber LXV*, the Book of the Heart Girt with a Serpent, makes no bones about who the Holy One is; the Angel, Adonai, whose form in this Book is a serpent that surrounds the heart of the adept.

“Also **the Holy One** came upon me, and I beheld a white swan floating in the blue. III:17

Yea, cried **the Holy One**, and from Thy spark will I the Lord kindle a great light; I will burn through the great city in the old and desolate land; I will cleanse it from its great impurity. V:3

And again I was caught up into the presence of my Lord Adonai, and the knowledge and Conversation of **the Holy One**, the Angel that Guardeth me. V:41

There was also an humming-bird that spake unto the horned cerastes, and prayed him for poison. And the great **snake** of Khem **the Holy One**, the royal Uraeus serpent, answered him and said:” V:52

And Nuit says, in reference to Hadit, the kundalini snake of light:

*Put on the wings, and arouse the **coiled splendour** within you: come unto me!*

June 3 is Day 75

The antigram pair is 102 and 177



75 = CENTRE

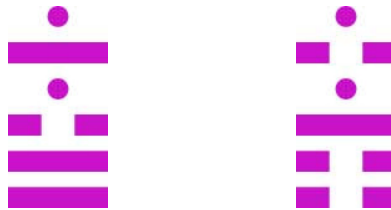
102 = red flame
177 = burning hearts

*So that thy light is in me; & its **red flame** is as a sword in my hand to push thy order.*

*Beware lest any force another, King against King! Love one another with **burning hearts**; on the low men trample in the fierce lust of your pride, in the day of your wrath.*

June 4 is Day 76

The Antigram pair is 103 and 179



76 = AZURE = LAPIS LAZULI

103 = daughter

179 = Scarlet Concubine

Saith Nuit:

*I am the blue-lidded **daughter** of Sunset; I am the naked brilliance of the voluptuous night-sky.*

Saith RHK:

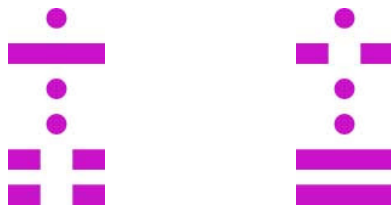
*Ye shall see that hour, o blessed Beast, and thou the **Scarlet Concubine** of his desire!*

It's all about the Divine Feminine, and her earthly counterpart.

The equivalence of 2 of the 3 terms in *Liber AL* that have a letter Z in them is one of the minor, but interesting, gematria proofs of the TEG.

June 5 is Day 77

The antigram pair is 89 and 166



77 = WISDOM

89 = black earth

166 = the cube in the circle

The black earth is a reference to the Element Earth, as described in each of the five cases where it appears in the *Holy Books of Thelema*. The Cube is the Platonic solid that symbolizes the Earth element. In this instance the circle is then the body of Nuit.

Saith Hadit:

*I am the Magician and the Exorcist. I am the axle of the wheel, and **the cube in the circle***

“One mounteth unto the Crown by the moon and by the Sun, and by the arrow, and by the Foundation, and by the dark home of the stars from the **black earth**.” *Liber LXV I:9*

This is an obvious reference to Malkut on the Tree of Life, and as such, it can be linked with the Element Earth.

Liber Tzaddi, verse 2:

“I swoop down upon the **black earth**; and it gladdens into green at my coming.”

Here we find the encouragement for Crowley's argument that in the New Aeon, the color of Earth is no longer black, but green.

Saith Aiwass of Nuit:

*she answered him, bending down, a lambent flame of blue, all-touching, all penetrant, her lovely hands upon the **black earth**, & her lithe body arched for love, and her soft feet not hurting the little flowers:*

In this case, Nuit's body on the Stele can signify a pentagram. The black earth occupies the point of the pentagram on the lower left that denotes Earth in the Hermetic tradition. The three upper points would be Nuit's “secret centre, heart & tongue”, and the lower right point would be her soft feet.

What is also interesting is this equivalence:

166 = the cube in the circle = my secret temple

Saith Nuit:

*At all my meetings with you shall the priestess say --and her eyes shall burn with desire as she stands bare and rejoicing in **my secret temple** -- To me! To me! calling forth the flame of the hearts of all in her love-chant.*

I must leave it to the reader to see the correlation here between Hadit and Nuit.

89 = skew-wise

166 = Understood

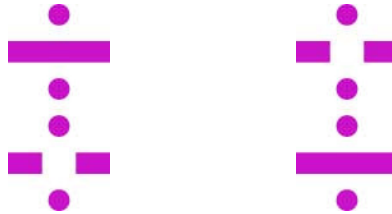
*Also reason is a lie; for there is a factor infinite & unknown; & all their words are **skew-wise**.*

“Understood” is the past tense of Understand, and can therefore be related to Binah on the Tree of Life. It receives the word from Hokmah, (meaning Wisdom). But Liber AL said that all their “words” were skew-wise, (even if they are sacred). And the words come from Hokmah into Binah, from Wisdom to Understanding.

So the trio of numbers today could also mean: “Wisdom Understood Skew-wise”

June 6 is Day 78

The antigram pair is 87 and 165



78 = DESIRE

Note that these hexagrams have antigrams in upper and lower position. Therefore they are internally balanced, as well as balanced against each other as antigrams.

87 = thou Hadit

165 = indivisible point = the Infinite Stars

87 = lady Maat

165 = the order & value

Hadit is the centre, the core of every star.

Maat is the Law, the pattern of cosmic order.

June 7 is Day 79

The Antigram pair is 88 and 167



79 = WINGED

088 = lord Hadit
167 = not extended

Saith Nuit:

*With the God & the **Adorer** I am nothing: they do not see me. They are as upon the earth; I am Heaven, and there is no other God than me, and my **lord Hadit**.*

Saith Hadit:

*I, Hadit, am the complement of Nu, my bride. I am **not extended**, and Khabs is the name of my House.*

*Bid me within thine House to dwell, O **winged** snake of light, Hadit!*

088 = Adorer
167 = the Star & the Snake

*The Sun, Strength & Sight, Light; these are for the servants of **the Star & the Snake**.*

June 8 is Day 80

The antigram pair is 83 and 163



80 = COURAGE

083 = strong
163 = the joy of the world

*We have nothing with the outcast and the unfit: let them die in their misery. For they feel not. Compassion is the vice of kings: stamp down the wretched & the weak: this is the law of the **strong**: this is our law and **the joy of the world**.*

This appears to be the kind of social Darwinism that can turn people off to *The Book of the Law*. But if you're the compassionate type, you can always interpret this verse on a personal level; that we must root out the weakest parts of ourselves, in order to water the flowers.

June 9 is Day 81

The Antigram pair is 81 and 162



81 = NOTHING

81 is one of the key numbers of the Trigrammaton Qabalah. There are 81 lines in the 27 Trigrams, there are 81 Nuclear Hexagrams, there are 81 probabilities in the divination scheme. And “*Nothing is a secret key of this law.*”

81 = Nothing

162 = Trinity of Triads

A trinity of triads creates 9 categories. 162 divided by 9 is 18.

Since 9 and 18 are the Antigrams that differ by 9, we have here a perfect expression of gematria equivalence. 9 and 18 represent 9 as a difference-value, and these two numbers combine to equal 162, the gematria of which refers to the number 9.

From *Liber Ararita* VI:9:

“He hath established the **Trinity of Triads** in all things, forcing fire into fire, and ordering all things in the Stable Abode of the Kings of Aegypt.”

What is this Stable Abode? It is the pyramid, which is half of an octahedron. And one axis of the octahedron in the TQ is the axis connecting the 9 and 18 vertexes.

As a corollary to this, the pyramid is also equivalent to the Mount Meru of the Hindus, the phallic symbol par excellence.

162 = Mount Meru.

Now this from *Liber A'ash vel Capricorni* v.16:

"Understand that the yielding of the Yoni is one with the lengthening of the Lingam. Thou art both these; and thy vow is but the rustling of the wind on **Mount Meru.**"

This equivalence of Lingam and Yoni is also covered by the gematria found elsewhere in *Liber A'ash*:

162 = Great Goddess

“But the progress is progress, and progress is rapture, constant, dazzling, showers of light, waves of dew, flames of the hair of the **Great Goddess**, flowers of the roses that are about her neck, Amen!” *Liber A'ash vel Capricorni* v.37

And yet another equivalence from *Liber A'ash* in verse 18:

162 = the Eightfold Word

“I am Baphomet, that is **the Eightfold Word** that shall be equilibrated with the Three.”

Prima facie, this may seem incongruous, because we are dealing with the number 9, and this phrase mentions the number eight instead. But the key here is that this “eightfold word” is actually the 8 Hebrew letters of the name BAVOMITR, באועמיתר, and this word equals 729.

729 is of course the paramount number of the TQ, the number of cells in the Kamea of Baphomet and the number of total possible hexagrams: $27 \times 27 = 9 \times 9 \times 9$

So 729 is a trinity of a trinity of triads. This is how things are “equilibrated with the Three”.

And if you want to get all Trinitized, there's also this:

81 = Grades = ordeals

There are Three Grades of Thelemites. There are “*three ordeals in one, and it may be given in three ways.*” So there are nine possible ordeals, for each of the Grades, making 27 and so on and on and “This chain reaches from eternity to eternity ever in triangles. Is not my symbol a triangle?”

So saith Baphomet.

June 10 is Day 82

The antigram pair is 82 and 164



82 = INFINITE = NOUGHT

082 = Heru-Ra-Ha

164 = I am the warrior Lord = I am the Hawk-headed

Ra-Hoor-Khuit saith:

*The half of the word of **Heru-Ra-Ha**, called Hoor-pa-kraat and Ra-Hoor-Khut.*

I am the warrior Lord of the Forties: the Eighties cower before me, & are abased.

I am the Hawk-headed Lord of Silence & of Strength; my nemyss shrouds the night-blue sky.

June 11 is Day 83

The Antigram pair is 86 and 169



83 = UNION

086 = star & star = eighteen = eleven

169 = the milk of the stars = the Serpent flame

In the tarot, the Star is the 18th trump, attributed to Aquarius. In the Zodiac, Aquarius is the 11th sign. Thus the two number references can indicate “star & star”.

My Greek translation of the Tarot names gives Atu XVII the title Galaxias, meaning Galaxy. This was the term commonly used to indicate the Milky Way. The motif of the Milky Way is used repeatedly in the Holy Books to refer to Nuit, the Star Goddess, most notably in the finale of *Liber LXV*:

Liber Cordis Cincti Serpente, IV:23.

“Let **the milk of the stars** be drunk up by Sebek the dweller of Nile!”

Liber Cordis Cincti Serpente, V:50.

“The priest of Isis lifted the veil of Isis, and was slain by the kisses of her mouth. Then was he the priest of Nuit, and drank of **the milk of the stars.**”

Liber Cordis Cincti Serpente, V:65.

“So also is the end of the book, and the Lord Adonai is about it on all sides like a Thunderbolt, and a Pylon, and a Snake, and a Phallus, and in the midst thereof he is like the Woman that jetteth out **the milk of the stars** from her paps; yea, **the milk of the stars** from her paps.”

Liber Ararita, VII:7.

“At the touch of the Fire Qadosh the Brilliance of our Lord was absorbed in the Naught of our Lady of the Body of **the milk of the stars**.”

The counterpart to this galaxy is the Hadit-serpent:

*But to love me is better than all things: if under the night-stars in the desert thou presently burnest mine incense before me, invoking me with a pure heart, and **the Serpent flame** therein, thou shalt come a little to lie in my bosom.*

One other curiosity is found in chapter three of *Liber AL*, where Ra Hoor Khuit is speaking about his altar:

*My altar is of **open brass work**: burn thereon in silver or gold!*

169 = open brass work

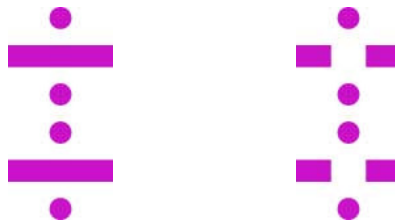
083 = burn

086 = thereon

Here we have a series of two antigrams, divided by the word BURN, which equals their difference-value.

June 12 is Day 84

The Antigram pair is 84 and 168



84 = RAPTURE

These are doubled-trigrams, and reside in the Middle Pillar of the Kamea of Baphomet.

084 = I love thee!

168 = I love Thee! I love Thee!

From *Liber VII* VII:18

"My God, **I love thee**, O Thou goat with gilded horns!"

In *Liber VII*, this phrase occurs no less than 19 times. It only appears twice in *Liber LXV*, and nowhere else in the *Holy Books of Thelema*.

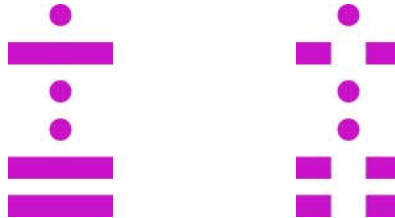
If by Love thou art split apart, thou art not without Love, instead, thou hast multiplied thy Love by Two. The Love of One does not negate the Love of Another.

There are also many rich equivalents to the doubling of the 6 Trigram:

168 = Invisible Throne = Stainless Abode = Omnipotent God = the Heart of the Sphinx

June 13 is Day 85

The Antigram pair is 85 and 170



85 = HIEROPHANT

85 = Babalon

170 = the seven stars

From *Liber Ararita* VI:7:

"He hath ploughed with **the seven stars** of his Plough, that the Seven might move indeed, yet ever point to the unchanging One."

85 = nowhere

170 = the universal life = the navel of Nuit = I at the end am slain

Hadit saith:

*In the sphere I am everywhere the centre, as she, the circumference, is **nowhere** found.*

From *Liber Cheth* v.3:

"Thou shalt mingle thy life with **the universal life**. Thou shalt keep not back one drop."

From *Liber A'ash* v.38:

“Therefore lift up thyself as I am lifted up. Hold thyself in as I am master to accomplish. At the end, be the end far distant as the stars that lie in **the navel of Nuit**, do thou slay thyself as **I at the end am slain**,”

The imagery from *Liber A'ash* creates a sort of loophole in the cosmology of *Liber AL*, because if Nuit has a navel, then does that mean she had an umbilical cord at one time? And if so, who is the Mother of Nuit? Remember, Hadit is “Life and the giver of Life”, so... is Hadit the source of the navel of Nuit?

June 14 is Day 86

The antigram pair is 98 and 184



86 = HIDDEN = GLORIOUS

98 = strength

184 = our Lord the Beast = Sekhet, the lady of Asi = lion-roar of rapture

These have a decidedly leonine characteristic. Note first that the original title of Atu XI of the tarot, (or Atu VIII if you prefer), is Fortitude, translated as Strength. This is the card attributed to the zodiac sign Leo, depicting a woman and a lion on it.

In *The Book of Thoth*, this card has been renamed and redesigned to show Babalon as the Scarlet Woman, astride the Beast. So in this context, the Beast is a Lion, (and Crowley never tired of claiming Leo as his ascendant).

In *Liber 231*, there is a description of this card, from which the Sekhet reference is taken: “Also came forth mother Earth with her lion, even **Sekhet, the lady of Asi**.”

Liber AL reminds us about us:

*Beauty and **strength**, leaping laughter and delicious languor, force and fire, are of us.*

And a slice of *Liber Cheth* v.1:

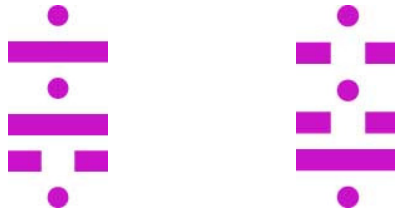
“the Scarlet Woman, Babalon the Mother of Abominations, the bride of Chaos, that rideth upon **our Lord the Beast**.”

The finale to *Liber LXVI*:

“There shall be no sound heard but this thy **lion-roar of rapture**; yea, this thy lion-roar of rapture.”

June 15 is Day 87

The antigram pair is 96 and 183



87 = SUCCESS

96 = Light, Love, Life

183 = Divine Perfection = the Absolute Truth = the stability of the altar

From *Liber B vel Magi* v.17

“it shall be easy for Him to combine that trinity from its elements, and further to combine Sat-Chit-Ananda, and **Light, Love, Life**, three by three into nine that are one,”

From *Liber Ararita* IV:3

“And all these things fled away, for he understood them all, that they were but as old rags upon the **Divine Perfection**.”

From *Liber X* v.18

“you will easily understand that the religions of the world are but symbols and veils of **the Absolute Truth**.”

183 is an important number in terms of Liber AL. There are 7 foreign letters in this Book; the six Greek letters of the word ΘΕΑΗΜΑ = 93, and the Hebrew letter **ז** = 90. Thus the non-English letters total 183.

If the trinities mentioned above are combined “three by three into nine that are one”, it may refer to the three Triads on the Tree of Life. These Triads refer to Light, Love, and Life, and thus from below they correspond to the three Grades of Thelemites:

Life = the man of Earth;

Love = the Lovers;

Light = the Hermit, (the bearer of the Light)

If Sat-Chit-Ananda occurs in each triad, then Sat corresponds to spheres 1, 4, & 7; Chit to spheres 2, 5, 8; Ananda to spheres 3, 6, 9.

Sat-Chit-Ananda = 129.

These occur three times: $3 \times 129 = 387$.

387 = I turned me about thrice in every way

Light, Love, Life are the names of the Triads; these equal 96.

$387 + 96 = 483$.

483 = between the abyss of height and the abyss of depth.

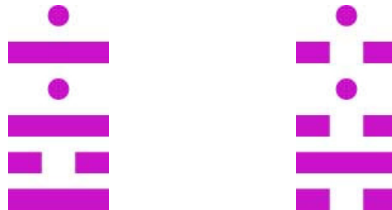
We must then add something to account for Malkut. As the Triads' names sum to 96, so the name of Malkut could sum to its Antigram, 183:

183 = the stability of the altar.

The sum of the whole Tree is then $483 + 183 = 666$.

June 16 is Day 88

The antigram pair is 97 and 185



88 = VEIL OF ISIS

97 = night-sky

185 = the Queen of Night

Saith Nuit:

*I am the blue-lidded daughter of Sunset; I am the naked brilliance of the voluptuous **night-sky**.*

Liber LXV, V:19 and 50

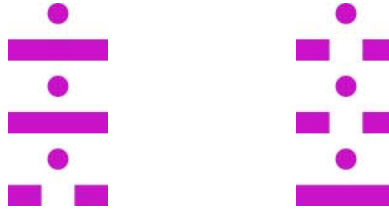
“The Fire is not defiled by the altars of the Ghebers, nor is the Moon contaminated by the incense of them that adore **the Queen of Night**.”

“The priest of Isis lifted the **veil of Isis**, and was slain by the kisses of her mouth.”

The “Queen of Night” is the Moon. The trio make a nice phrase with the difference in the middle: night-sky - veil of Isis - the Queen of Night.

June 17 is Day 89

The antigram pair is 92 and 181



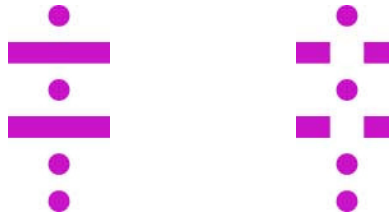
89 = SKEW-WISE

092 = falsehood

181 = the eyes of Jesus = crapulous creeds

June 18 is Day 90

The antigram pair is 90 and 180



90 = BEAUTY

90 = of the Star

180 = the circumference

*In the sphere I am everywhere the centre, as she, **the circumference**, is nowhere found.*

There are also a number of references to the stars in the number 180:

180 = the starry heaven = wandering stars = kisses of the stars

Liber LXV V:2.

“Is not **the starry heaven** shaken as a leaf at the tremulous rapture of your love? “

Liber Ararita VI:6.

“He hath established the **wandering stars** in their courses.”

The Book of the Law II:62.

I am uplifted in thine heart; and the kisses of the stars rain hard upon thy body.

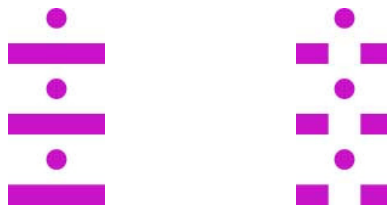
90 is the value of the Hebrew letter Tzaddi, j, which plays an important role in the Book of the Law in reference to Tarot Atu XVII known as 'The Star'.

but (צ) is not The Star = 180.

Note how the letter Tzaddi and its value of 90 is contained within a phrase which equals its antigram, 180.

June 19 is Day 91

The antigram pair is 91 and 182



91 = RUNES

91 = system

182 = system & system

*The gross must pass through fire; let the fine be tried in intellect, and the lofty chosen ones in the highest. Thus ye have star & star, **system & system**; let not one know well the other!*

Now this is more than a cute concatenation of concepts. The idea of a *system* informs the whole basis of the TQ. This qabalah is a system; not just an alphanumeric code, but an integrated set of operative parameters and methodologies. For more on this topic, one can read Bucky Fuller and his work regarding general systems theory; these ideas permeate all of his Synergetic Geometry.

91 is a very important number in the TQ system. For those keeping track, there are 729 hexagrams. These have 81 possible nuclear hexagrams, i.e., dropping the first and the last lines will leave a core, (or tetragram), that can be expanded to make new hexagrams. So lines 3, 4, & 5 of the original hexagram become lines 4, 5, & 6 of the new hexagram; meanwhile lines 2, 3, & 4 of the old hexagram become lines 1, 2, & 3 of the new hexagram.

The point is that there are 81 different nuclear hexagrams, and if you take those 81 nukes and makes second-generation nukes out of them, you have 9 possible outcomes. These 9 numbers are all the multiples of 91, from 0 to 728:

0, 91, 182, 273, 364, 455, 546, 637, 728

And these 9 hexagrams cannot be reduced any further. The numbers begin to repeat in loops. Thus it may be said with good reason that the number 91 is at the very core of all the hexagrams of the TQ.

182 = the First and the Last

Speaking of the Magus, from *Liber B vel Magi*: v.4

“He is **the First and the Last**. How shall He cease to number Himself?”

182 = unto the end of all

And the final words of *Liber VII*:

“Therefore had I faith unto the end of all; yea, **unto the end of all.**”

These phrases have some relevance to the very idea of the Thelemic Calendar. There are 364 antigram pairs, plus the Zero, thus accounting for the 365 days of the solar year. But if one wanted to divide the circle instead into the 360 degrees of the Zodiac, one must then remove 4 of these antigram pairs.

The obvious candidates are the 4 equidistant pairs, which occur at intervals of 91, i.e., all eight of the numbers listed above as the core of all the hexagrams.

So in dealing with the Zodiac degrees, the pair 91-182 does not actually indicate a specific degree; it is, rather, the marker for the end of the first quarter, the infinitesimal space between the last degree of Gemini and the first degree of Cancer.

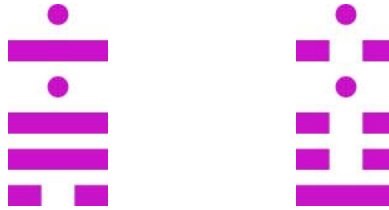
Thus it is fitting that the word “midnight” equals 91, for precisely at midnight it is neither the day before nor the day after. And thus 91/182 applied to the zodiac indicates the end of the first quarter of the year; the completion of Spring and the commencement of Summer, (in the Northern Hemisphere).

182 = the joy of all the spring

“Close didst thou cling with thy coils unto the heart, and it was as **the joy of all the spring.**” *Liber LXV III*:7

June 20 is Day 92

The antigram pair is 95 and 187



92 = O THOU GOAT

“My God, I love Thee, **O thou goat** with gilded horns!” *Liber VII VII:18*

95 = existence

187 = the Eye and the Tooth

Two quotes from *Liber Capricorni*, the Book of the Fish-tailed Goat: vv.32 & 17

“I am **Existence**, the **Existence** that existeth not save through its own **Existence**, that is beyond the **Existence** of Existences, and rooted deeper than the No-Thing-Tree in the Land of No-Thing.”

“Now shalt thou adore me who am **the Eye and the Tooth**, the Goat of the Spirit, the Lord of Creation. I am the Eye in the Triangle, the Silver Star that ye adore.”

We may recall that in Liber 231, in reference to the tarot Atu of the Empress, (whose letter is Dalet and equals 4), there is a reference to Capricorn the Goat, via its attribution to the Hebrew letter Ayin, which equals 70:

“The Virgin of God is enthroned upon an oyster-shell; she is like a pearl, and seeketh Seventy to her Four. In her heart is Hadit the invisible glory.” *Liber 231 v.3*

95 = Empress

187 = a fair strong woman

*I am The **Empress** & the Hierophant. Thus eleven, as my bride is eleven.*

“I am become like a luscious devil of Italy; **a fair strong woman** with worn cheeks, eaten out with hunger for kisses.” *Liber LXV III:40*

June 21 is the Solstice, Day 93

The antigram pair is 93 and 186



This calendar has been devised so as to provide a correlation between a given date and a pair of numbers, representing the daylight and nighttime hours of that day. It begins at the March Equinox as a zero-point. On any given circle, one must choose an arbitrary point from which to measure. The Equinox could be said to be only as valid as any other point on the path of Gaia's orbit, but astrophysics and Earthian magic have for millennia noted the importance of this date when light and darkness are equal.

So it is not a far-fetched idea to begin a calendar on March 20, in fact quite the opposite is true. That being given, the days move past one by one and notch up a pair of antigrams with every rotation of Gaia. And what happens after 93 rotations of this little planet orbiting the sun at 93 million miles? The Solstice.

It is precisely this day and this coincidence that makes the calendar “thelemic”, for on this day we are encouraged to celebrate the number 93, the value of the word of the Law, Thelema.

And as the Aeon of Thelema has its qabalistic foundation in Trigrammaton, so these very Trigrams create by their structure and mathematics the framework upon which the days are numbered and the Solstice is 93.

There is one irrefutable fact of gematria in *The Book of the Law*; the value of the sole Greek word in the text is 93. Given the action of the antigrams, the number 93 begets and implies and is paired with the number 186. Everything has the seed of its opposite contained within it. And if 93 is the rallying cry of Thelemites, we must be equally ready to embrace the number 186 as its counterpart. If 93 is to have power, so is 186.

This problem is easily resolved by the introduction of another Greek word, Agape, which also equals 93. The two terms appear in the second most famous phrase of our Book: Love is the law, love under will.

Supposing that this is merely the English version of a phrase whose core meaning can be expressed in Greek, we might easily say “93 is the law, 93 under 93.” To do so would put a 93 on one side of the law, and a total of 186 on the other. This gives us our Antigram pair. And it also expresses a general formula, one that is a rich mine for the philosophers of Thelema. What exactly does this “love *under* will” signify?

It is funny enough that the disposition of the original manuscript of *Liber AL* allows me to ask the following valid question and answer in the affirmative:

Is under under under in the holograph?

Yes, the word under in the phrase “love under will” is written under the word “under” in the phrase “invoke me under my stars.”

So what is under under? Under is under under! She's not telling, is she?

Now Nuit said nothing about Agape, but we feel it is legitimate to use the term, since it equals the one word whose value we know for certain. This creates both problems and solutions. For one, we can say that literally putting love/93 under will/93 gives us 93/93, which could be construed as symbolizing the number 1. Thus we might say that the cosmic forces of love and will unite into One. This is all well and good.

But can we also add these terms up to have 93 on one side and 186 on the other? What then? Is there a love that is devoid of will, to pair up against a love that partakes of will? The word of the Law is Thelema; the Law itself is Love. There is no contradiction here.

The word of Love is Will.

The idea of pairing 93 and 186 can make Thelema stand alone or Agape stand on its own, with the combination of Thelema and Agape paired with it. It is the latter case that is hinted at in *Liber AL*.

But back to the one certain fact of the *The Book of the Law*: that Thelema = 93. Being 93 requires the appearance of 186. And if 93 is so pivotal, then 186 can be no less. What word in Greek can equate to this number and have such stature?

ENNOIA = 186.

In the Gnostic cosmology and philosophy, Ennoia plays a major role. In the Greek language the word means “thought, idea, design, intent”. It is considered a name for the feminine nature of the Divine.

This is not the place to delve into the details of Gnosticism, a subject covered so much better by so many others. It is enough to say here that the word *Ennoia* first of all means an idea, a concept, or a thought. In fact it is the Divine Thought. It can be said to refer to all Thought, all Ideas. This makes it a hugely broad term encompassing almost anything one might consider “metaphysical”. “Thought” has no physical substance to it, at least not in any normal sense of the term. Thoughts and thinking are not objects of the material world.

But let us take the liberty of defining Ennoia as **Idea**. And let us further define Thelema as **Will**. And then we have a pair of words, Ennoia and Thelema, that equal 186 and 93; and these are the fundamental phases of the Universe.

We would then be in concert with Schopenhauer, who expounded his philosophy in a work that is called *The World as Will and Idea*.

The word Ennoia is based on the prefix *En* meaning “at rest, within,” etc., and the word *Nous*, meaning intellect, mind, understanding, intent.

So it is appropriate that by the TEG:

the Mind = 93
thine head = 93
thy brain = 93

Taking the simplest definition of Ennoia, we can say that it means “thoughts”. Now in the common-sense understanding of the world, which may be a bit simplistic, thoughts occur in the brain. And the brain is found within the skull. So it is highly interesting that we find another Greek equivalence for 186:

Γολγοθα = Golgotha = 186.

From the Gospel of John: “And he bearing his cross went forth into a place called [the place] of a skull, which is called in the Hebrew Golgotha:”

And now we must recall the word of the Magus of the past Aeon, the Word that has been distorted by his followers, the word of the only law that he preached, and that Word is Agape.

And this word Agape, being equal to 93, must necessarily summon forth its antigram 186, and so did his ministry end in the place of the skull, Golgotha. It was inevitable.

But in the new Aeon, we are not plunging our cross of love into the skull that represent Death; we are doing our Will and acting on that intent of the Mind that temporarily resides in the skull in the form of the brain. We celebrate not the calcium remains of our death, but the thriving brains of our life.

It is of course not true to say that our thoughts exist *solely* in our brains, but the correlation is strong enough. Anyone in a coma is proof enough of that. Unless you are projecting your consciousness outside of the body, thoughts are generally occurring in the brain, within the lovely dome of a skull.

The words thought and idea do not occur in *Liber AL*, but there are two cases where the word “think” is used, and in both cases it is followed by the word “not”. The word, however, does occur in a book appropriate for this day, *Liber Cheth*, whose sign is Cancer, which our Lord the Sun is entering today.

“And behold! if by stealth thou keep unto thyself one **thought** of thine, then shalt thou be cast out into the abyss for ever; and thou shalt be the lonely one, the eater of dung, the afflicted in the Day of Be-with-Us.” *Liber Cheth* v. 12

It is here that we may link up with the Trigrammaton English Gematria, in order to help explain just what “Be-with-us” means.

Be-with-Us = 93
the Day of Be-with-Us = 186

Liber Cheth begins by saying: “This is the secret of the Holy Graal”

the Holy Graal = 93

And to balance this feminine symbol par excellence:

our Lord the Sun = 186
the Hawk-headed Lord = 186
Snake of Emerald = 186

June 22 is Day 94
The antigram pair is 94 and 188



94 = DIVISION

94 = a sharp sickle = my hand
188 = the blade of the Phallus

Liber LXV I:2,3

“Adonai spake unto V.V.V.V.V., saying: There must ever be **division** in the word. For the colours are many, but the light is one.”

Liber Ararita I:3.

“Thou hast appeared unto me as an aged God, a venerable God, the Lord of time, bearing a **sharp sickle**.”

The Book of the Law III:38.

*So that thy light is in me; & its red flame is as a sword in **my hand** to push thy order.*

Liber LXV V:14.

“All this while did Adonai pierce my being with his sword that hath four blades; the blade of the thunderbolt, the blade of the Pylon, the blade of the serpent, **the blade of the Phallus.**”

The four blades of the sword of Adonai are the four Hebrew letters of his Name:

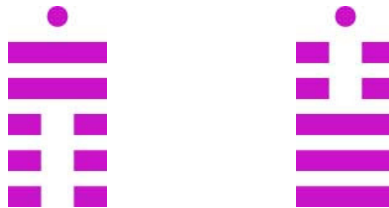
⌘ Alef is the thunderbolt; 𐤀 Dalet is the Pylon, 𐤍 Nun is the serpent, 𐤅 Yod is the Phallus.

(But note that the meaning of the letter-name of Yod is “a hand”).

The references given here all center on the idea of division; this is the primary function of the Sword, and the Element of Air. The sickle, the sword, and the blade are obvious cognates.

June 23 is Day 95

The antigram pair is 134 and 229



95 = CRUSHED

Thus begins a new phase of 27 days. This phase has the 4 and 8 trigrams in upper position; these are the antigrams that differ by 4.

134 = delicious wine

095 = red wine

229 = the wine-press of Thy love

Liber Tzaddi v.32.

“Only your mouths shall drink of a **delicious wine** -- the wine of Iacchus; they shall reach ever to the heavenly kiss of the Beautiful God.”

The Book of the Law III:23.

*For perfume mix meal & honey & thick leavings of **red wine**: then oil of Abramelin and olive oil, and afterward soften & smooth down with rich fresh blood.*

Liber VII III:56.

“Thou shalt crush me in **the wine-press of Thy love**. My blood shall stain Thy fiery feet with litanies of Love in Anguish.”

134 = winged globe

095 = hollow sphere

229 = nakedness of Nuit

Liber Ararita VI:1.

“The great goddess that bendeth over the Universe is my mistress; I am the **winged globe** at her heart.”

Liber Ararita IV:7.

“And having thus conquered them, there was a certain glamour of holiness even in the **hollow sphere** of outward brilliance.”

Liber LXV V:50.

“Let not the priest of Isis uncover the **nakedness of Nuit**, for every step is a death and a birth.”

June 24 is Day 96

The antigram pair is 132 and 228



96 = THE FIRST HALF

First we must note the peculiar character of this antigram pair; they are also Reversals of each other. So turn one upside down and it becomes the other. This informs the gematria correspondence.

132 = flapping in circles.

228 = I and my Nuit are one.

“I am like a wounded bird **flapping in circles.**” *Liber VII IV:9.*

Saith Hadit:

*I am the secret Serpent coiled about to spring: in my coiling there is joy. If I lift up my head, **I and my Nuit are one.***

132 = My own soul

228 = a scorpion ringed with fire

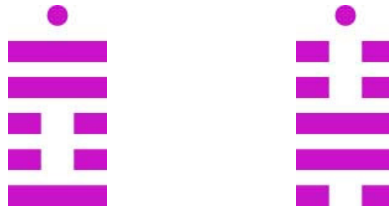
“**My own soul** bites into itself, like **a scorpion ringed with fire.**” *Liber VII III:41*

132 also has a high concentration of references to 'house':

132 = house of Hathor = House of God = secret house = the House of Ra

June 25 is Day 97

The antigram pair is 133 and 230



97 = THELEMITES

133 = Three Grades = Hierophantic task = three ordeals

230 = friends who be hermits.

The Book of the Law I:40

*Who calls us **Thelemites** will do no wrong, if he look but close into the word. For there are therein **Three Grades**, the Hermit, and the Lover, and the man of Earth.*

The Book of the Law II:24

*Behold! these be grave mysteries; for there are also of my **friends who be hermits.** Now think not to find them in the forest or on the mountain; but in beds of purple...*

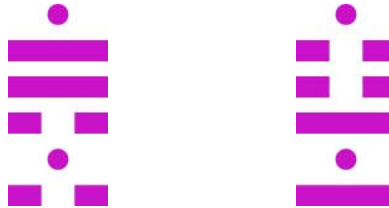
Related to the Three Grades of Thelemites are the three ordeals:

The Book of the Law I:50

*There is a word to say about the **Hierophantic task.** Behold! there are **three ordeals** in one, and it may be given in three ways. The gross must pass through fire; let the fine be tried in intellect, and the lofty chosen ones in the highest.*

June 26 is Day 98

The antigram pair is 128 and 226



98 = PRIESTESS

128 = chalice of heaven = harlot maiden

226 = the libation on Thine altars = daughter of Sunset;

Liber Stellae Rubeae v.50

“Thou shalt replenish thy veins from the **chalice of heaven.**”

Liber VII V:43

“Bury me unto Thy Glory, O beloved, O princely lover of this **harlot maiden**, within the Secretest Chamber of the Palace!”

Liber LXV V:45

“O my adorable, my delicious one, all night will I pour out **the libation on Thine altars**; all night will I burn the sacrifice of blood; all night will I swing the thurible of my delight before Thee, and the fervour of the orisons shall intoxicate Thy nostrils.”

Saith Nuit:

*I am the blue-lidded **daughter of Sunset**;*

I am the naked brilliance of the voluptuous night-sky.

June 27 is Day 99

The antigram pair is 126 and 225



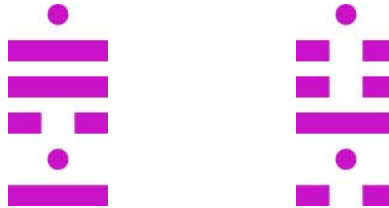
99 = MY LOVER = I LOVE YOU = TO LOVE ME

126 = every day

225 = the Equinox of the Gods = Abide with me Ra-Hoor-Khuit!

June 28 is Day 100

The antigram pair is 127 and 227



100 = LOVE IS THE LAW

127 = Scarlet Woman = bride of Chaos

227 = azure-lidded woman = manifestation of Nuit

Liber Cheth v.1

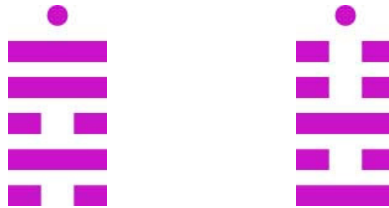
“This is the secret of the Holy Graal, that is the sacred vessel of our Lady the **Scarlet Woman**, Babalon the Mother of Abominations, the **bride of Chaos**, that rideth upon our Lord the Beast.”

The Book of the Law I:19

O azure-lidded woman, bend upon them!

June 29 is Day 101

The antigram pair is 131 and 232



101 = RA-HOOR-KHU

131 = Tyrian purple

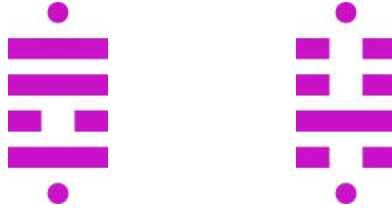
101 = Imperial dais

232 = Aum! All words are sacred

The Pantheon celebrated all the gods. It was the public seat of the Emperor, and only he could wear the purple.

June 30 is Day 102

The antigram pair is 129 and 231



102 = UNTO ME!

129 = the blue & gold

231 = a lambent flame of blue = Nu in the star-lit heaven

Saith Nuit:

*My colour is black to the blind, but **the blue & gold** are seen of the seeing. Also I have a secret glory for them that love me.*

*Also, take your fill and will of love as ye will, when, where and with whom ye will! But always **unto me**.*

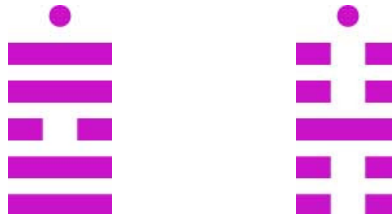
*she answered him, bending down, **a lambent flame of blue**, all-touching, all penetrant*

Saith Hadit:

*remember, o chosen one, to be me; to follow the love of **Nu in the star-lit heaven***

July 1 is Day 103

The antigram pair is 130 and 233



103 = FIRE & BLOOD

130 = black and white = I am divided

233 = a rending asunder = of the East and of the West.

Saith Ra Hoor Khuit:

*Worship me with **fire & blood**; worship me with swords & with spears.*

Liber Ararita II:11

“For mine was the keyword to the Closed Palace 418 and mine the reins of the Chariot of the Sphinxes, **black and white**.”

Saith Nuit:

*For **I am divided** for love's sake, for the chance of union.*

Liber LXV III:48

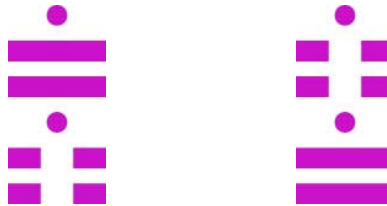
“Therefore is the seal unloosed, that guarded the Eighth abyss; therefore is the vast sea as a veil; therefore is there **a rending asunder** of all things.”

Liber Stellae Rubeae v.47

“I will give thee the kingdoms of the earth, O thou Who hast mastered the kingdoms **of the East and of the West**.”

July 2 is Day 104

The antigram pair is 116 and 220



104 = DIVIDED

These hexagrams have opposite trigrams in upper and lower position, thus they are internally balanced. 220 is of course the number of verses in *Liber CCXX*. It represents the Division of the Word.

116 = A sharp sword = word of the Law

220 = some secret language = But it is unintelligible

220 = Division of the Shadows.

Liber Porta Lucis v.16

“Or as a scholar may learn **some secret language** of the ancients, his friends shall say: ‘Look! he pretends to read this book. **But it is unintelligible** -- it is nonsense.’ Yet he delights in the Odyssey, while they read vain and vulgar things.”

Liber Cordis Cincti Serpente IV:47

“Light cleaveth unto Light, and filth to filth; with pride one contemneth another. But not Thou, who art all, and beyond it; who art absolved from the **Division of the Shadows**.”

In *Liber CCXX* itself, there are very few phrases that equal 220. The most important of these refers to Hadit:

116 = sacred heart = heart of man

220 = Hadit, my secret centre = the knowledge of death.

Saith Hadit:

*I am the flame that burns in every **heart of man**, and in the core of every star. I am Life, and the giver of Life, yet therefore is the knowledge of me **the knowledge of death**.*

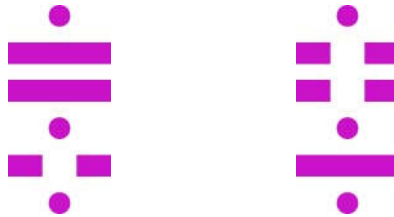
Saith Nuit:

*Be thou **Hadit**, my secret centre, my heart & my tongue!*

*Obey my prophet! follow out the ordeals of my knowledge! seek me only! Then the joys of my love will redeem ye from all pain. This is so: I swear it by the vault of my body; by my **sacred heart** and tongue; by all I can give, by all I desire of ye all.*

July 3 is Day 105

The antigram pair is 114 and 219



105 = A MIGHTY WHEEL

114 = Infinite Circle = fulfil the wheel

114 = mother Earth = the black earth

219 = Nu is your refuge = the vault of my body

219 = With the Coin redeemeth He

114 = the little world

105 = my sister

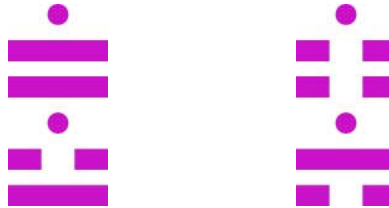
219 = the little world my sister

Saith Nuit:

*This shall regenerate the world, **the little world my sister**, my heart & my tongue, unto whom I send this kiss.*

July 4 is Day 106

The antigram pair is 115 and 221



106 = GOD IS ONE

115 = a sixfold star

221 = the crown hath twelve rays.

The finale of *Liber Trigrammaton*

“Therefore was the end of it sorrow; yet in that sorrow **a sixfold star** of glory whereby they might see to return unto the stainless Abode; yea, unto the Stainless Abode.”

Liber Ararita I:11-13.

“Also I welded together the Flaming Star and the Sixfold Star in the forge of my soul, and behold! a new star 418 that is above all these. Yet even so was I not deceived; for **the crown hath twelve rays**. And these twelve rays are One.”

This particular “sixfold star” is not the Holy Hexagram, but rather the 26 Trigram, which has 3 divided lines, requiring six dashes to draw. This value of 26 relates to the twelve rays of the crown because “these twelve rays are one”. $12 + 1 = 13 = \aleph \aleph \aleph =$ AchaD, the Hebrew word for “One”. Also, every verse numbered 13 in *Liber Ararita* says the same thing, that the twelve are one. 13 is the Antigram of 26, and they differ by 13.

July 5 is Day 107

The antigram pair is 110 and 217



107 = A FREE MAN

110 = V.V.V.V.V

217 = Master of the Temple of A.'A.'. = a fool with his one, one, one;

Aleister Crowley's motto as Magister Templi was V.V.V.V.V.

110 = Ra-Hoor-Khuit

107 = victorious

217 = winners of the Ordeal x

July 6 is Day 108

The antigram pair is 108 and 216



108 = ALL IS HIDDEN

The number 108 has an exalted place in the history of symbolism, occurring in many places, especially the Hindu time-cycles of the Yugas. It is considered so auspicious that 108 is the number of beads on a traditional Buddhist prayer mala, and many other examples of its use can be found, including the Bible.

Its counterpart, 216, is the cube of six. $216 = 6 \times 6 \times 6$. It is therefore, in some circles, a solar number, and might even be construed as a compacted form of the number of the Beast 666. It is not a coincidence that the 216th verse of *Liber CCXX* has a TQ gematria value of 666.

216 = mountain of lapis-lazuli

108 = green hawk

Liber LXV II:1

“I passed into the **mountain of lapis-lazuli**, even as a **green hawk** between the pillars of turquoise that is seated upon the throne of the East.”

pillars of turquoise = 189: throne of the East = 162



Thus all four components of this verse have a Zero Trigram in lower position.

108 = in the clear light = in the dark.
216 = the threefold book of Law.

Saith Nuit:

*Aum! All words are sacred and all prophets true; save only that they understand a little; solve the first half of the equation, leave the second unattacked. But thou hast all **in the clear light**, and some, though not all, **in the dark**.*

108 = old letters
216 = 𐌆 is not the Star. (Tzaddi equals 90 here)

*All these **old letters** of my Book are aright; but **j** is not the Star.*

July 7 is Day 109

The antigram pair is 109 and 218



109 = EMPTY GOD

109 = all possibilities
218 = the Queen of Heaven

“The Queen of Heaven” is Nuit, who symbolizes All Possibilities, as her counterpart Hadit symbolizes All Points.

Point and Possibility; these form the core of the metaphysics of the Law. The title Queen of Heaven is quite revealing. Its value of 218 has only Tao and Yin.

The Reversed hexagram of 218 is 510:

510 = the Woman that jetteth out the milk of the stars from her paps

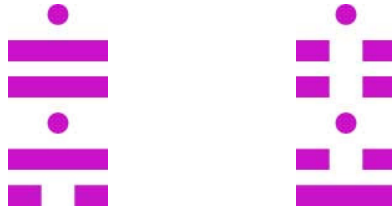
This finale to *Liber LXV* describes Nuit yet again, as the wellspring of the Milky Way galaxy, the universe of stars.

The Antigram of 510 is 255, and 255 = *Love is the law, love under will.*

The Reversed antigram of “The Queen of Heaven” is the fundamental Law of *Liber AL*. And where may we worship the Queen of Heaven? 218 = the Chapel of Abominations.

July 8 is Day 110

The antigram pair is 113 and 223



110 = IPSISSIMUS = RA HOOR KHUIT

113 = His Essence

223 = the Grade of Ipsissimus

The definition of Ipsissimus given by Crowley should explain this all clearly.

“The Ipsissimus is wholly free from all limitations soever, existing in the nature of all things without discriminations of quantity or quality between them. He has identified Being and not-Being and Becoming, action and non-action and tendency to action, with all other such triplicities, not distinguishing between any one thing and any other thing as to whether it is with or without conditions.

He is sworn to accept this Grade in the presence of a witness, and to express its nature in word and deed, but to withdraw Himself at once within the veils of his natural manifestation as a man, and to keep silence during his human life as to the fact of his attainment, even to the other members of the Order.

The Ipsissimus is pre-eminently the Master of all modes of existence; that is, his being is entirely free from internal and external necessity. His work is to destroy all tendencies to construct or to cancel such necessities. He is the Master of the Law of Unsubstantiality (Anatta).

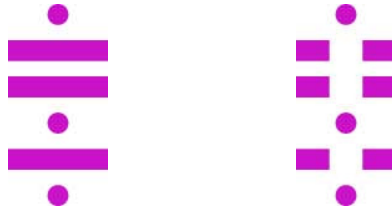
The Ipsissimus has no relation as such with any Being: He has no will in any direction, and no Consciousness of any kind involving duality, for in Him all is accomplished; as it is written ‘beyond the Word and the Fool, yea, beyond the Word and the Fool.’”

From *Liber B vel Magi* v.15

“Now the grade of a Magister teacheth the Mystery of Sorrow, and the grade of a Magus the Mystery of Change, and the grade of Ipsissimus the Mystery of Selflessness, which is called the Mystery of Pan.”

July 9 is Day 111

The antigram pair is 111 and 222



111 = HEART OF GOLD

111 = being Not

222 = there is no God where I am

Liber LXV I:27

“For I am the soft sinuous one entwined about thee, **heart of gold!** “

Saith Hadit:

*For I am perfect, **being Not;***

*I am alone: **there is no God where I am.***

Hadit is the Absent one, as the counterpart to Nuit, who is Omnipresent.

Hadit is also “the flame that burns in every heart of man...”

222 = the winged secret flame

Saith Nuit:

*For he is ever a sun, and she a moon. But to him is **the winged secret flame**, and to her the stooping starlight.*

July 10 is Day 112

The antigram pair is 112 and 224



112 = THE CROWN OF ALL

This pair is powerful, due to each being a doubled-trigram, as well as the Yin number being double the value of the Yang number. We are entitled to expect some manifestation of this dyad in a forceful way, and *Liber AL* does not disappoint.

There are only 6 words out of 5,907 in the Law that are hyphenated. This line drawn in the word clearly marks them as requiring a kind of two-sided approach to expressing their meaning in English, (though not necessarily in other languages). Of these six words, three of them have the value of 112:

112 = ill-ordered
112 = war-engine
112 = prince-priest

And the last of these gives us the antigram of 112 in the broader scope of the text:

224 = the prince-priest the Beast

And why not double it again, immediately following the word “and”

448 = in his woman called the Scarlet Woman is all power given

The Book of the Law I:15

*Now ye shall know that the chosen priest & apostle of infinite space is **the prince-priest the Beast**; and in his woman called the Scarlet Woman is all power given. They shall gather my children into their fold: they shall bring the glory of the stars into the hearts of men.*

One can only use that latter fragment in the context of the prior one, otherwise there is no referent for the word “his”.

So there is a certain resonance with the hyphens scribbled by Crowley and 112, as noted literally:

112 = line drawn
224 = in the writing of the Beast;

Another example of dichotomy found in 224 comes from *Liber CCXXXI*:

224 = Seventy to her Four

“The Virgin of God is enthroned upon an oyster-shell; she is like a pearl, and seeketh **Seventy to her Four**. In her heart is Hadit the invisible glory.” *Liber CCXXXI*: 3

Note that this verse refers to the tarot Trump of the Empress. Her planet is Venus and her letter is Dalet, which is “her Four”. She is seeking 70 to match up with this 4, and 70 is the value of the letter Ayin, attributed to Capricorn.

Now Crowley doesn't make much of this pairing in his mythos, but there is a clear reference to Hadit in the verse, and if you combine the letters Ayin and Dalet you get **עד**, A'AD. And they sum to 74, and $7 + 4 = 11$, and “thus eleven as my bride is eleven.” So it's a legitimate spelling of the name of Hadit.

112 = Eighth abyss

The combining of Capricorn, the Devil Atu and Venus, the Empress Atu has another layer of complexity. One of the most blatant of symbols on the Devil card is the pentagram, which of course is the figure made by Venus in the course of her conjunctions with the Sun.

As it happens, one orbit of Venus around the Sun takes 224.70 days. It might not be fair to round down in this case, but in a loosely symbolic way, the whole number of days is close enough. And the .70 can be the letter Ayin, if you've a mind to.

If we double this Venus orbital number, we can get a little closer to the precision we would like.

$$224.70 \times 2 = 449.4$$

449 = I who was the priestess of Ahathoor rejoice in your love.

The goddess Ahathoor is the Egyptian Venus, goddess of Love.

If 449.4 is your circumference, the diameter would be 143.048 and if this number were a measurement of English feet, you'd pretty much be in Rome at the Pantheon.

July 11 is Day 113

The antigram pair is 125 and 238



113 = HAWK-HEADED

First of all, there is a cluster of concepts dealing with the Stele of Revealing and its location that revolve around this number 113.

113 = Boleskine = clerk-house = your Kiblah = locked glass

Boleskine is the Kaaba that Crowley was supposed to set up, enshrining the Stele and establishing a business operation:

The Book of the Law III:41.

*Establish at thy Kaaba a **clerk-house**: all must be done well and with business way.*

The Book of the Law III:10.

*Get the stele of revealing itself; set it in thy secret temple -- and that temple is already aright disposed -- & it shall be **your Kiblah** for ever. It shall not fade, but miraculous colour shall come back to it day after day. Close it in **locked glass** for a proof to the world.*

Since these instructions are given by Ra Hoor Khuit, the following is to be expected:

125 = Fear nothing.

113 = warrior lord

238 = Raise the spell of Ra-Hoor-Khuit!

Also, the Antigram pair reveals a connection between slithery things and the Anahatta:

125 = I am the Snake = with a pure heart

113 = the hearts of all

238 = the Heart and the Serpent

July 12 is Day 114

The antigram pair is 123 and 237



114 = SPEAK TRUTH

July 12 is the birthday of R. Buckminster Fuller, designer of the world's largest clear span domes, inventor, geometer, philosopher, genius and demi-god. How appropriate that the man who coined the term Spaceship Earth was born on this day, since 114 = Mother Earth.

Nuit had a message for humanity:

123 = Do what thou wilt

237 = My ecstasy is in yours.

123 = winged God = crowned child

237 = the Scarlet Woman, Babalon = I am Life, and the giver of Life

July 13 is Day 115

The antigram pair is 124 and 239



115 = LORD ADONAI = HOOR=PAAR-KRAAT

124 = six and fifty.

239 = the Magician and the Exorcist

NU, נ is Six and Fifty in Hebrew. Hadit is the Magician and the Exorcist.

239 = in the buds of the lotus

239 = there is a fifth who is invisible

239 = winged snake of light, Hadit!

Harpocrates, or Hoor-paar-kraat, is usually depicted as a Child sitting on a lotus flower. The Quintessence is a “babe in an egg”, a symbol of Heru-pa-kraath also, which is another name for Hadit.

July 14 is Day 116

The antigram pair is 119 and 235



116 = LIGHT OF PURITY

119 = the magical power

235 = confident like a sea-captain

Liber A'ash vv.8-9

“Now in this is **the magical power** known. It is like the oak that hardens itself and bears up against the storm. It is weather-beaten and scarred and **confident like a sea-captain.**”

This is a rare occurrence of an antigram pair in consecutive verses.

119 = the Equinox

235 = the Sphinxes, black and white

Liber Ararita II:11

“For mine was the keyword to the Closed Palace 418 and mine the reins of the Chariot of **the Sphinxes, black and white.**”

At the Equinox, day and night are equal. The Sphinxes are also of equal light and darkness. They appear on the Chariot Atu, whose letter 8 is 418 when spelled in full:

119 = the Eight Belts = Abrahadabra

235 = All and One and Naught

Liber Ararita VI:8

“He hath established **the Eight Belts**, wherewith he hath girdled the globes.”

Liber Ararita VII:11

“And **All and One and Naught** were slain in the slaying of the Warrior 418”

And then we find another coincidence. The scribe both 'makes' and 'explores' something equivalent.

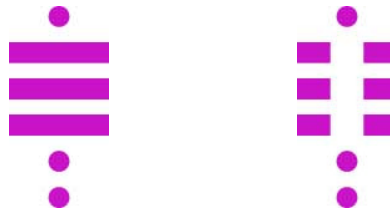
235 = a little boat of my tongue = the unknown rivers

Liber LXV 1:5.

“I will make me **a little boat of my tongue**, and explore **the unknown rivers**. It may be that the everlasting salt may turn to sweetness, and that my life may be no longer athirst.”

July 15 is Day 117

The antigram pair is 117 and 234



117 = NUMBER

117 = love of Nu = Flaming Star

234 = secret ardours of Hadit.

The Book of the Law, I:14.

Above, the gemmed azure is

The naked splendour of Nuit;

She bends in ecstasy to kiss

*The **secret ardours of Hadit.***

The winged globe, the starry blue,

Are mine, O Ankh-af-na-khonsu!

Ardour comes from the Latin *ardor*, meaning a flame. The Flaming Star is the Pentagram, symbol of Nuit

234 = the wisdom of Ra-Hoor-Khu-it = the reward of Ra Hoor Khut.

117 = a war-engine.

In some interpretations, Abrahadabra **is** the reward of Ra Hoor Khut, so in this case Abrahadabra becomes also the wisdom of Ra Hoor Khut.

Then of course there is the classic division of the Cipher of verse 2:76 into two halves:

117 = 4 6 3 8 AB K 2 4 A L G M O

234 = R 3 Y X 24 89 R P S T O V A L.

If we consider the Cipher in a circle, so that we come back to the beginning, then we can split it again to get these numbers, although there are not 14 in each group:

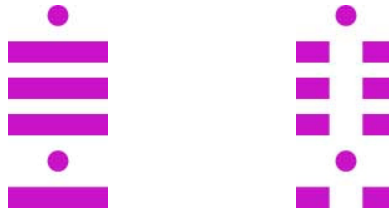
117 = 4 A L G M O R 3 Y X 24

234 = 89 R P S T O V A L 4 6 3 8 A B K 2

In this case we have sets of 11 and 17 members, which coincidentally is the same split found in the Holograph, with 17 characters on the first line, and 11 characters on the second line.

July 16 is Day 118

The antigram pair is 118 and 236



118 = BURNING

First of all, there is a simple gematria equivalence between

118 = Buddhist = sufferer

The fundamental concept of Buddhism is that existence is sorrow, or suffering. One who is a Buddhist is then by definition a sufferer. But our Law contradicts this concept, saying existence is pure joy!

118 = Serpent Apep

236 = splendrous serpent

236 = Sebek the dweller of Nile

Postulating 118, there are two ways to connect it with 236. One may either identify the serpents, or conjoin two Egyptian god forms, the snake and the crocodile.

The Serpent Apep is unequivocally a euphemism for Adonai, and thus the Holy Guardian Angel, and is used three times in *The Book of the Heart Girt with a Serpent*. First the scribe invokes Sebek, and then Apep, in chapter IV verses 23-25:

“I who was the priestess of Ahathoor rejoice in your love. Arise, O Nile-God, and devour the holy place of the Cow of Heaven! Let the milk of the stars be drunk up by **Sebek the dweller of Nile!**”

“Arise, O **Serpent Apep**, Thou art Adonai the beloved one! Thou art my darling and my lord, and Thy poison is sweeter than the kisses of Isis the mother of the Gods!”

“For Thou art He! Yea, Thou shalt swallow up Asi and Asar, and the children of Ptah. Thou shalt pour forth a flood of poison to destroy the works of the Magician. Only the Destroyer shall devour Thee; Thou shalt blacken his throat, wherein his spirit abideth. Ah, **Serpent Apep**, but I love Thee!”

and then in the last chapter:

Liber Cordis Cincti Serpente V:57

“O thou **Serpent Apep**, my Lord Adonai, it is a speck of minutest time, this travelling through eternity, and in Thy sight the landmarks are of fair white marble untouched by the tool of the graver. Therefore Thou art mine, even now and for ever and for everlasting. Amen.”

Nuit refers to the kundalini rising to the third eye of the Beast and the Scarlet Woman:

*Burn upon their brows, o **splendrous serpent!** O azure-lidded woman, bend upon them!*

This word “splendrous” comes from splendour, and might therefore be connected with sefira 8 of the Tree of Life, whose name is הוד, HOD, meaning Splendor. Traditionally the sphere of Mercury, the serpent might then refer to the serpents that entwine themselves about his Caduceus.

July 17 is Day 119

The antigram pair is 122 and 241



119 = BLACK MARBLE

122 = Thy great N.O.X

241 = the milky ocean of the stars

NOX is the Latin word for Night

Liber VII I:40

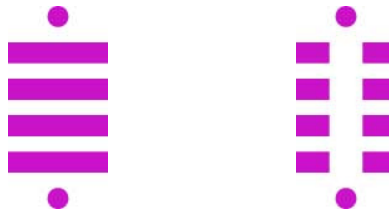
“When Thou shall know me, O empty God, my flame shall utterly expire in **Thy great N.O.X.**”

Liber LXV III:51

“O Thou light and delight, ravish me away into **the milky ocean of the stars!**”

July 18 is Day 120

The antigram pair is 120 and 240



120 = INTIMATE FIRE

120 = a wanton goat = Concubine

240 = the inspiration; the expiration

July 19 is Day 121

The antigram pair is 121 and 242



121 = MAGNIFICENT

Since $121 = 11 \times 11$, and the number 11 plays a large role in the Crowley mythos, this number will be dealt with in a little more depth.

11 is the number of Magick, according to our tradition. In particular the tarot Trump numbered XI is of great importance. This is the Lust card, and depicts Babalon astride the Beast, holding aloft the Graal, full of the blood of her Saints: the symbol of alchemical-tantric sex magick. This attribution is reinforced by this important gematria equivalence:

242 = Also these shall breed lust

121 = power of lust

The Book of the Law III:27

Also these shall breed lust & power of lust in you at the eating thereof.

Notice the ampersand that connects two phrases of text that sum to antigrams of each other, both of which contain the key word Lust.

The verse refers to the “cakes of light”, whose recipe is given in the preceding verses. The primary “magickal” ingredient in these cakes is blood:

121 = fresh blood = best blood

*For perfume mix meal & honey & thick leavings of red wine: then oil of Abramelin and olive oil, and afterward soften & smooth down with rich **fresh blood**.*

*The **best blood** is of the moon, monthly: then the fresh blood of a child, or dropping from the host of heaven: then of enemies; then of the priest or of the worshippers: last of some beast, no matter what.*

The number eleven is mentioned a few times in *Liber AL*. Hadit says he is “*eleven, as my bride is eleven*”, and Nuit says her “*number is 11, as all their numbers who are of us.*”

Nuit being related to the number 11 is seen in this equivalence:

121 = Infinite Space = continuity

Nuit says:

*I am **Infinite Space** and the Infinite Stars thereof.*

*Thou knowest! And the sign shall be my ecstasy, the consciousness of the **continuity** of existence, the omnipresence of my body.*

The word continuity is one of very few in the English language that contains the word NUIT within its letters.

And now an aside:

121 = Eyeless Hawk.

242 = a hawk of mother-of-emerald

Liber A'ash v.0

“Gnarled Oak of God! In thy branches is the lightning nested!
Above thee hangs the **Eyeless Hawk**.”

Liber VII IV:49

“I have caught Thee, O my soft thrush; I am like **a hawk of mother-of-emerald**; “

Liber Tzaddi v.1

“I fly and I alight as an hawk: of mother-of-emerald are my mighty-sweeping wings.”

Microcline is a common mineral and has been called amazonite and perthite, both of which have been used as semi-precious stones. Amazonite is usually deep green and can be carved and polished, while perthite is a striped stone.

It has been conjectured that the Eastern desert of Egypt may have provided the ancient Egyptians with a green or bluish coloured amazonite. This type of microcline was used in ancient Egypt for beads, inlay, and other small items. The use of microcline goes back to the Neolithic period, but only became prevalent in the 12th dynasty. Items made of microcline can easily be mistaken for other minerals, including malachite and emerald, which may be the reason it is often called “mother of emerald”.

Now back to Liber AL, where one of the “keys” to the Book is identified as the “*line drawn*” on page 16 of chapter 3. This line touches the following 11 letters:

S T B E T I S A Y F A = 121

The value of 121 points to two things: the 121st verse of *Liber AL* is verse 2:55,

Thou shalt obtain the order & value of the English Alphabet; thou shalt find new symbols to attribute them unto.

This indicates that one of the “keys” to the Book is to be found in these new English-letter values, given by Crowley unwittingly in *Liber Trigrammaton*.

The other thing that the number 121 points to is this:

121 = the whole of the Law.

This indicates that it is the *entirety* of the gematria of the Law, in the form of *Liber CCXX*, which is to be considered as a key. The TEG value of 267,696 has been dissected and arrived at in a number of ways that prove it fulfills this role perfectly.

Remember that by a slight rearranging of words

THE KEY OF IT ALL = ALL OF IT THE KEY

The Key then is to use this total value, in order to prove the validity of the gematria in question. No English gematria accomplishes this feat except for the TEG.

July 20 is Day 122

The antigram pair is 485 and 607



A new cycle of 27 days has begun, and we take the largest single leap in the Antigram sequence. In the previous cycle, the upper trigrams were 4 and 8, which differ by 4. In the new sequence, the upper trigrams are 17 and 22, which differ by 5.

The difference-values of 1, 2, 3, & 4 take care of all the single digit numbers from 1 to 8; but then a sort of quantum leap is made, and the difference of 5 requires 17 and 22. Consequently, when these are in upper position, the numbers get three to four times bigger overnight.

So this antigram pair represents a very dramatic change, and by an interesting coincidence, if one is using antigrams for the degrees of the Zodiac, (instead of calendar days), then this pair represents the beginning of the sign Leo.

We've gone through the first four signs, one of each Elemental type, and are back to the start of a Fire sign. Considering the major shift in energy that occurs today, perhaps it is no coincidence that it's the anniversary of the first landing of Earthmen onto the surface of the Moon.

The other big shift that occurs is that the first pair of antigrams of the cycle are both *I Ching* hexagrams, numbers 23 - **Destruction** and 43 - **Flight**. In this regard, the value of the antigram-difference is appropriate:

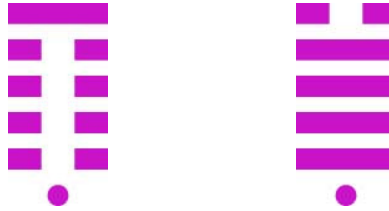
122 = DISSOLVED = RUNNING

This is the first appearance of the *I Ching* classics in the antigram series. As with all such occurrences, (32 days out of the year), it is also advisable to consult the *I Ching* for this day's meditation.

Intoxicate the inmost, O my lover, not the outermost! = 485
in thy yielding thou strivest to yield --- and lo! thou yieldest not. = 607

July 21 is Day 123

The antigram pair is 483 and 606



123 = DO WHAT THOU WILT = THE ABSOLUTE

Therefore there is no law beyond this fourfold word.

483 = o splendrous serpent! O azure-lidded woman

606 = I am Heaven, and there is no other God than me, and my lord Hadit.

Saith Nuit:

Burn upon their brows, o splendrous serpent! O azure-lidded woman, bend upon them!

With the God & the Adorer I am nothing; they do not see me. They are as upon the earth; I am Heaven, and there is no other God than me, and my lord Hadit.

The splendrous serpent is Hadit; the azure-lidded woman is Nuit.

The difference between these antigrams = 123 = crowned child

July 22 is Day 124

The antigram pair is 484 and 608



124 = SIX AND FIFTY

Hexagram 27, Bulging Cheeks = 484

no sound heard but this thy lion-roar of rapture; = 484

Hexagram 28, Big Gets By = 608

a beautiful thing whiter than a woman in the column of this vibration. = 608

This refers to the four Yang lines in the middle, symbolizing light, and therefore whiteness. the “woman” is the two Yin lines at the periphery, which are darkness. The “beautiful thing” is the hexagram itself, which is whiter because there are more Yang lines than Yin lines.

The number $484 = 11 \times 11 \times 4$

There are a couple of references to this number 11:

$484 = \text{house } 418 = \text{with fire and sword it be burnt down \& shattered}$

Adding the sum of 1-11 to 418 gives us $66 + 418 = 484$.

Crowley spelled Boleskine in Hebrew as BVLSKIN; בולשכין = 418, so that the terms “Boleskine House” and “House 418” are synonymous. 418 of course = 11×38 , and refers to the elevenfold words Abrahadabra and Makhshanah. It is prophesied that Boleskine will be destroyed, but the “invisible house” built there will remain.

$484 = \text{there is a further secret. I am The Empress \& the Hierophant.}$

This phrase refers to Hadit's spelling of his name, which makes him “eleven as my bride is eleven”. NU, his bride, is 11 by virtue of the fact that $NU = 56$ and $5 + 6 = 11$. Thus the difference-value of 124, indicating “six and fifty”, is especially pertinent here.

The number 608 is not a multiple of 11. It's imagery of the “weak beam”, i.e., two Yins surrounding the Yang, is alluded to in this phrase from the Stele verses:

$608 = \text{Nuit! Bid me within thine House to dwell, O winged snake of light, Hadit!}$

This segment of verse reflects the structure of the “weak beam”, inasmuch as it includes all of the words between the opposites of Nuit and Hadit.

And except for the first word, this is a prayer for the priest to dwell within the House of Hadit. Recall that $HADIT = 40 = 001111$, i.e., 40 is simply 4 Yang lines. This hexagram, therefore, represents the instance where the “name” of Hadit is encapsulated by the circumference of Nuit.

The priest had beseeched the goddess: “*Show thy star-splendour, O Nuit, bid me within thine house to dwell...*” As soon as the word Nuit is spoken, she becomes the circumference, the top and bottom of the hexagram, and the Khabs, the House of Hadit, is then a Star in her body.

I Ching Hexagrams in the Antigram Sequence

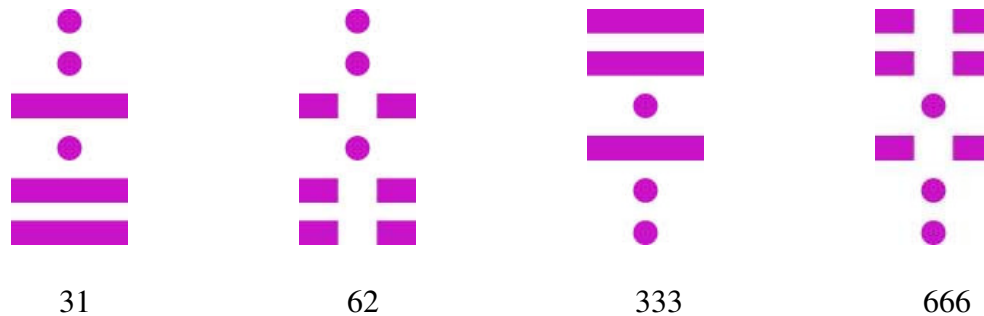
It is quite illuminating to look closely at the antigram sequence to see how it ties together some disparate elements of the qabalah, by virtue of its cyclical nature.

When coinciding the antigram pairs with the 365 days of the solar year, we require 1 Zero day, (the Equinox), and 364 pairs.

When coinciding the antigrams with the degrees of the Zodiac, we require ignoring the Zero and removing 4 pairs, thus leaving 360 pairs for the 360 degrees. The 4 pairs that are removed are all the multiples of 91. This includes the final pair 364-728, which are none other than the first two *I Ching* hexagrams: 111111 and 222222.

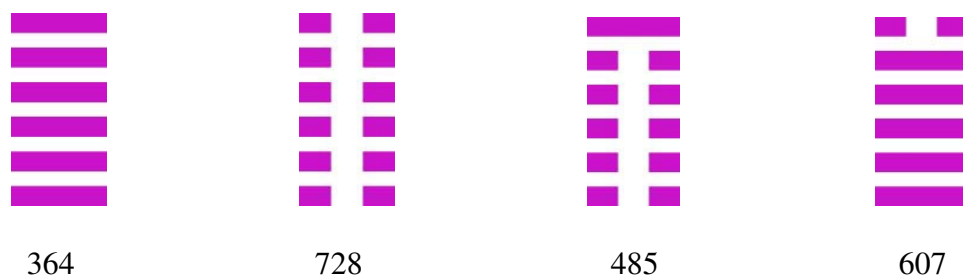
It is important to note that this final pair does *not* refer to a specific degree of the Zodiac, it merely marks the beginning point of the Equinox, (or the end point if you prefer). That means that there are only 31 pairs of *I Ching* hexagrams attributed to the Zodiac.

31 and its antigram 62, reverse to become 333 and 666:



As shown elsewhere, the numbers 333 and 666 can be understood as graphic descriptions of the Tree of Life. On this Tree there are 32 paths of wisdom, and in the Looking-Glass Tree it is shown that the Path across the Abyss, which in a way is not really “on” the Tree, is the path containing the primal set of hexagrams, 364 and 728.

The pair 364-728 represents perfect symmetry, undiluted mass and energy in its purest form. The first breaking of that symmetry is the pair 485 and 607.



Now in the sequence of antigrams, arranged by increasingly larger difference-values, the first appearance of a pair of *I Ching* hexagrams is this pair 485 and 607. This pair contains 5 Yins surmounted by a Yang, and vice-versa, i.e., the different line is entering from the *top* of the hexagram.

It is quite instructive that the name of the first hexagram to break the symmetry is “Destruction”, or “Splitting Apart”. We have begun the process of division in its most basic form, a Yang cleaving through the Yin, (paradoxically, since this is the smaller number of the pair, it is the Yang number, despite being “outnumbered” 5 to 1 by the Yin lines).

By following the antigram sequence, we find a whole new sequence of *I Ching* hexagrams, unrelated to the King Wen sequence. The first hexagram we encounter is number 23, Splitting Apart. Presumably the Discordians, Chaosites, and aficionados of the number 23 would get a kick out of that.

The occurrence of this pair in this exact part of the sequence reveals several connections to the qabalistic tradition. First of all, note the difference-value: 122. If we split this apart, we have $122 = 2 \times 61$.

Nothing is a secret key of this law. Sixty-one the Jews call it....But they have the half, unite by thine art so that all disappear.

Well, in very simplistic terms, if they have the half, being 61, then the whole should be 122. And here at the difference-value of 122, we have a reference to a Splitting Apart.

When the degrees of the zodiac are aligned with the antigrams, the Zero degree of Leo is attributed to the difference-value of 122. So the first decan of the Lion is where the *I Ching* makes its first appearance.

This ties in perfectly with the tarot and the decans of the Zodiac. In the Golden Dawn tradition, exemplified in *The Book of Thoth* Tarot, the 36 Decans, and their associated Minor Arcana, are attributed to the 7 sacred planets in a sequence that begins with Saturn in Leo, (and finishes with Moon in Cancer).

It is true that Mars has two successive decans, the end of Pisces and the beginning of Aries, but this is not the true start of the Golden Dawn sequence; rather it is where the slack is taken up since $5 \times 7 = 35$, not 36. It is no different than the fact that the Equinox is the Zero Day of the Thelemic Calendar. The excess slack has to be accounted for somewhere. So this Beginning of the first decan of the Lion is the place where we split apart the circle and pick a point from which to measure.

There is also an interesting pair of Hebrew gematria equivalences related to this pair:
 607 = אדם הראשון = ADM HRAShVN = Adam Primus, the First Man
 607 = אום = AUM = the syllable of Creation, the First Word (Mem final value)
 485 = בת גלימ = BT GLIM = Bat Gallim, i.e. Daughter of the spring-waters.

Note the structure of 485, a Yang over five Yins, like the body of Nuit stretched over the Stele. It is countered by the Yin over five Yangs, the First Man, Adam Ha-Rashon.

On the Looking-Glass Tree of Life, this same hexagram pair of 485 and 607 occurs on the path from Chesed to Netzach. In the Golden Dawn form of the Tree, this is the path of the letter Kaph, attributed to Jupiter, and therefore to the Wheel of Fortune in the tarot.

Now there can hardly be a better symbol of the cyclical fortune-telling device known as the *I Ching*, than this Atu X, Fortune. Again, this marks the point on the Wheel that we have chosen for a beginning. Any point would have sufficed, but the particular point in question ties together the tarot trump, the decans, the *I Ching*, and *Liber AL*.

July 23 is Day 125

The antigram pair is 479 and 604



125 = A SECRET GLORY

479 = Thus is the art and craft of the Magus but glamour.

604 = solve the first half of the equation, leave the second unattacked.

604 = the law of the fortress, and the great mystery of the House of God.

In reference to solving the equation, a “half” is mentioned. If we solve for one half of the value of this phrase, we have $604/2 = 302$.

302 = *Do what thou wilt shall be the whole of the Law.*

the second example is secretly related to the first:

102 = equation = fortress

132 = unattacked = House of God

That's plenty to chew on right there.

Liber B vel Magi v.00

“One is the Magus: twain His forces: four His weapons. These are the Seven Spirits of Unrighteousness; seven vultures of evil. **Thus is the art and craft of the Magus but glamour.** How shall He destroy Himself?”

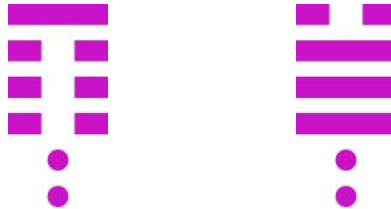
The Book of the Law I:56-57

*...Aum! All words are sacred and all prophets true; save only that they understand a little; **solve the first half of the equation, leave the second unattacked.***

*... Love is the law, love under will. Nor let the fools mistake love; for there are love and love. There is the dove, and there is the serpent. Choose ye well! He, my prophet, hath chosen, knowing **the law of the fortress, and the great mystery of the House of God.***

July 24 is Day 126

The antigram pair is 477 and 603



126 = UNTO NUIT

477 = the naked brilliance of the voluptuous night-sky.

This phrase is a self-identification of Nuit.

The number 603 is a very rare example of three consecutive phrases from *Liber CCXX* that all have the same value. What's more, each phrase has 14 “words” in it, and they follow directly after telling the scribe exactly what it is that he's writing:

603 = is the threefold book of Law. My scribe Ankh-af-na-khonsu, the priest

603 = of the princes, shall not in one letter change this book; but lest there

603 = be folly, he shall comment thereupon by the wisdom of Ra-Hoor-Khu-it.

This that thou writest is the threefold book of Law. My scribe Ankh-af-na-khonsu, the priest of the princes, shall not in one letter change this book; but lest there be folly, he shall comment thereupon by the wisdom of Ra-Hoor-Khu-it.

July 25 is Day 127

The antigram pair is 478 and 605



127 = SECRET TEMPLE

478 = AZOTh = tizA

“Azoth: Arabic 1477: al - or az -: the, za'uq : mercury > In alchemy, the Mercury, the first principle of all the metals.” (The New Century Dictionary, 1957.)

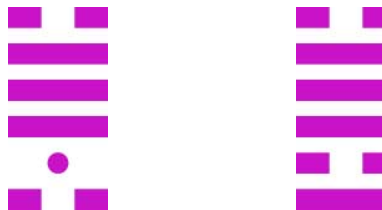
605 = *This is of the 4: there is a fifth who is invisible, & therein am I as a babe in an egg.*

The word Azoth is a key term in Alchemy. Azoth is said to be **the** fluid, and complements the three Alchemical substances of Sulfur Salt and Mercury. More can be found on Azoth in various books on the subject of alchemy.

The phrase from *Liber AL* refers to the Four Elements, and the hidden Quintessence.

July 26 is Day 128

The antigram pair is 482 and 610



128 = SECRET ONES

482 = Hexagram 4 of the *I Ching*, sometimes called the Young Fool

610 = Hexagram 49 of the *I Ching*, called Revolution

482 = fool! what bitterness thou didst crown thy days withal. = 482

610 = Who calls us Thelemites will do no wrong, if he look but close into the word.

One of the more significant equivalences of the TEG is found in this sentence.

The word Thelemites that we are to “look close into” can be considered a transliteration of Greek ΘΕΛΗΜΙΤΗΣ. This word Thelemites, in Greek, is a *singular* noun, meaning “one who follows Thelema”. It so happens that the Greek gematria value of this word is 610, the same as the English value of the sentence in which it is found.

It’s interesting that the word of the follower of the word of the Law is identical in value to a hexagram called Revolution, for it is precisely this kind of upheaval which Thelema is expected to cause.

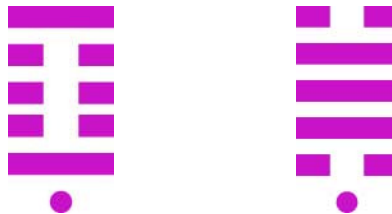
And since a Thelemite may be a man or a woman, we may connect them with the Beast and the Scarlet Woman as the human icons of Thelema, and further connect them with Nuit and Hadit, archetypes of Thelema on a more general level:

610 = But to him is the winged secret flame, and to her the stooping starlight.

610 = Nuit; She bends in ecstasy to kiss The secret ardours of Hadit.

July 27 is Day 129

The antigram pair is 480 and 609



129 = CHOSEN ONES

609 = I am the naked brilliance of the voluptuous night-sky. To me! To me!

480 = exceed the nations of the earth in splendour & pride;

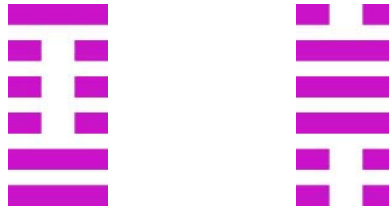
480 = the sorrows are but as shadows; they pass & are done;

480 = They shall rejoice, our chosen: who sorroweth is not of us.

480 = Ye shall see them at rule, at victorious armies, at all the joy;

July 28 is Day 130

The antigram pair is 481 and 611



130 = THE GREAT DEEP

These hexagrams have opposite Trigrams in upper and lower position.

481 is hexagram 41 of the *I Ching*

611 is hexagram 31 of the *I Ching*

481 = Thou shalt replenish thy veins from the chalice of heaven.

611 = Only your mouths shall drink of a delicious wine --- the wine of Iacchus;

Liber Stellae Rubeae v.50

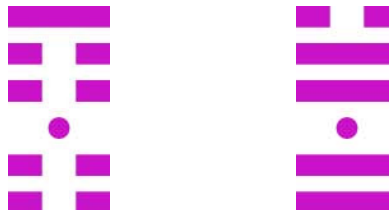
“Thou shalt replenish thy veins from the chalice of heaven.”

Liber Tzaddi v.32

“Only your mouths shall drink of a delicious wine -- the wine of Iacchus; they shall reach ever to the heavenly kiss of the Beautiful God.”

July 29 is Day 131

The antigram pair is 467 and 598



131 = LIFE AND DEATH

467 = Then the Lord Khem arose, He who is holy among the highest,

598 = It is weather-beaten and scarred and confident like a sea-captain.

The reference to Lord Khem is taken from *Liber 231*, in the verse dealing with the Devil Atu, which is attributed to Capricorn. The reference to the sea-captain is taken from *Liber A'ash vel Capricorni*.

Liber 231 v.15

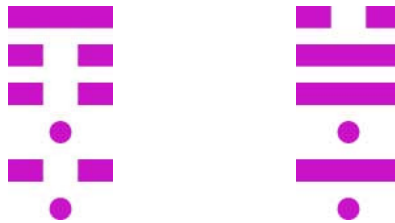
“Then the Lord Khem arose, He who is holy among the highest, and set up his crowned staff for to redeem the universe.”

Liber A'ash v.9

“It is like the oak that hardens itself and bears up against the storm. It is weather-beaten and scarred and confident like a sea-captain.”

July 30 is Day 132

The antigram pair is 465 and 597



132 = PRECIOUS WATER

465 = a precious diamond among cloudy diamonds

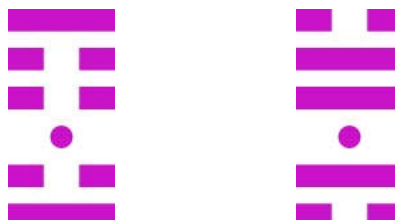
597 = Let her be loud and adulterous; let her be covered with jewels

Note that the term “precious water” refers to the value and clarity of a gemstone. It has nothing to do with liquid water.

If you are lucky enough to have a Scarlet Woman, may she be covered in stones of precious water, the chakras full of lightning. But if you commit adultery with her, expect to pay the price, for she is a flawless diamond among cloudy ones, and may require one for her own finger, (if this is not already the case).

July 31 is Day 133

The antigram pair is 466 and 599



133 = THE GIVER OF LIFE = THE LOVELY STAR!

These are titles of Hadit and Nuit

466 is automatically important because it is the spelling of the name Nuit in Hebrew: נִוּיַת

Many times in *Liber AL* Nuit says “I am ...” of these, two are of importance here. She says “*I am Nuit and my word is six and fifty.*” and also “*I am divided for love's sake, for the chance of union.*”

466 = divided for love's sake, for the chance of union.

In both cases, she is saying “I am 466”

Regarding the “six and fifty”, this too can be connected to 466, by use of the formula of verse 1:46, which is simply $8n + 18 = X$

Nothing is a secret key of this law. Sixty-one the Jews call it; I call it eight, eighty, four hundred & eighteen.

This Formula of 1:46 is derived by multiplying the individual letters of the Hebrew word אֵיִן, AIN (= 1 + 10 + 50), by the number 8, thus arriving at 8, 80, 400.

The “& eighteen” part of the verse then represents the simple addition of the number 18 to the first part of the formula, resulting in $8n + 18 = X$.

The point here being that if $n = 56$, then $X = 466$.

Instead of using the formula of Nuit's version of “Nothing” in regard to the number sixty-one, the formula can be applied to her own self-identified number of 56, the value of her word NU in Hebrew. The result is the value of her *full* name in Hebrew. NU thus becomes NUIT by using $8n + 18 = X$

She is “divided”, in order to be united. What is it that unites? Nuit and Hadit? Love and Will? The latter is indicated by matching the only occurrence of these two words consecutively in *Liber AL*, also said by Nuit:

466 = *Then the joys of my love will redeem ye from all pain.*

On the subject of self-identification, during the course of the dictation of the Book the prophet asks Nuit “who am I?” and she answers “Thou knowest!” a name which equals 143. So the phrase below, from *Liber LXV* I:54, can have a different slant to it, an indication of “scribe *and* prophet”, for his role too is divided:

466 = Thou knowest the white, and thou knowest the black

On the other side of the coin, the antigram of 466 shows one of the self-identifications of Hadit. This phrase has the “I am” that Nuit's phrase is missing:

599 = I am perfect, being Not, and my number is nine by the fools

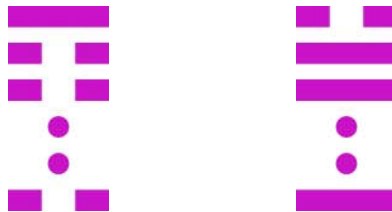
599 = These are fools that men adore; both their Gods & their men are fools.

We finish with the complete text of verse 11 of Chapter One, and a double occurrence of the word “fools”.

11 being such a key number of AL, it here indicates the 11th path of the Tree of Life, which is occupied by the Fool of the tarot, and the letter Alef.

August 1 is Day 134

The antigram pair is 461 and 595



134 = I WEAVE MY SPELL

461 = *A feast for the first night of the Prophet and his Bride!*

595 = *The key of the rituals is in the secret word which I have given unto him.*

These are two full verses of *Liber AL* that are antigrams. Their connection is more easily seen by including one of the prior verses, for the rituals that are mentioned are of the Elements, and the Feast is the first one on the list:

The Book of the Law I:20

The key of the rituals is in the secret word which I have given unto him.

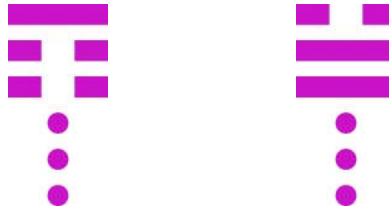
The Book of the Law II:36-37

There are rituals of the elements and feasts of the times. A feast for the first night of the Prophet and his Bride!

(note that feasts = 69 = rituals)

August 2 is Day 135

The antigram pair is 459 and 594



135 = THE AXLE OF THE WHEEL

Thus we are in the middle of this 27-day cycle, with hexagrams that have the Zero trigram below. This can be approached via Greek isopsephia:

135 = ΔΟΞΑ = Doxa = glory

459 = Η ΣΠΟΡΑ = H Spora = the begetting of children

594 = Ο ΘΕΣΜΟΣ = O Thesmos = the sacred rite

Doxa means glory or majesty or splendour, and is a valid translation of the Hebrew word הוד, HOD, which is the name of sefira 8 on the Tree of Life.

The Sacred Rite is the Royal Marriage; its result is the Begetting of Children.

The Separator is the realm of Mercurius; the Caduceus Wand is the DNA spiral.

The letter Cheth ח = 8, and its full spelling חח equals 418.

594 = Elevenfold God 418!

Liber Liberi vel Lapidis Lazuli IV:44-47

“This is the voice which shook the earth. Eight times he cried aloud, and by eight and by eight shall I count Thy favours, Oh Thou **Elevenfold God 418!** Yea, and by many more; by the ten in the twenty-two directions; even as the perpendicular of the Pyramid -- so shall Thy favours be. If I number them, they are One.”

“By eight and by eight” means 64 DNA codons, and 64 *I Ching* hexagrams.

“ten in twenty-two directions” means 32 pairs of Antigrams.

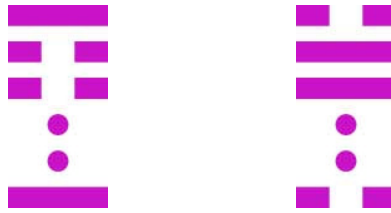
Beyond this Tree of Life is the AIN, אֵין = 61:

459 = Nothing is a secret key of this law. Sixty-one the Jews call it

459 = they have the half: unite by thine art so that all disappear.

August 3 is Day 136

The antigram pair is 460 and 596



136 = THE LEFT-HAND PATH = SPIRITUAL ALCHEMY

The day after the central day of a cycle, the bottom trigrams are always 1 and 2. These are the first seeds to be laid into the womb of the Tao, under the aegis of the Venus and Jupiter Trigrams.

In this instance, we have a beautiful example:

136 = the Single One

596 = the indivisible point which hath no points nor parts nor magnitude.

460 = Nor indeed hath it position, being beyond space.

Liber Ararita V:0.

“In the place of the cross **the indivisible point which hath no points nor parts nor magnitude. Nor indeed hath it position, being beyond space.** Nor hath it existence in time, for it is beyond Time. Nor hath it cause or effect, seeing that its Universe is infinite every way, and partaketh not of these our conceptions.”

This verse references the letter Yod as “the place of the cross” that stands at the head of this chapter, being the 5th letter of the word Ararita. Yod is the smallest of Hebrew letters, (י) like a jot. It is therefore perfect to symbolize a dimensionless point.

The beauty here is obviously the sequential nature of the quote, and the gravity of the subject matter. This is a fundamental mathematical formulation being made here, and it is reflected in the hexagrams themselves, as the 1 and 2 trigrams, the only pair that differ by 1, appear below. It's all about the oneness emergent from the Tao.

Also of importance is the self-identification of Ra Hoor Khuit:

136 = I am Ra-Hoor-Khuit;

596 = the Lord of the Double Wand of Power; the wand of the Force of Coph Nia

460 = Beware lest any force another, King against King!

Each of the following equals 596 and makes an interesting meditation:

O God! Fasten the fangs of the hound Eternity in this my throat!
Be this devotion a potent spell to exorcise the demons of the Five!
Thou light and delight, ravish me away into the milky ocean of the stars!
a precious diamond among cloudy diamonds, and crystals,
the indivisible point which hath no points nor parts nor magnitude.
A, the heart of IAO, dwelleth in ecstasy in the secret place of the thunders.
Now hath Nuit veiled herself, that she may open the gate of her sister.
But remember, o chosen one, to be me; to follow the love of Nu

August 4 is Day 137

The antigram pair is 464 and 601



137 = BES-NA-MAUT, (the father of Ankh-af-na-khonsu)

In reference to both the difference-value and the pair that follows we have this sentence: 601 = Our loves have brought to birth the Father and Creator of all things.

464 = Thou hast appeared unto me as the white foam of Ocean

601 = Also, take your fill and will of love as ye will, when, where and with whom ye will

Liber Ararita I:7

“Thou hast appeared unto me as the white foam of Ocean gathered into limbs whiter than the foam, the limbs of a miracle of women, as a goddess of extreme love, bearing the girdle of gold.”

The verse from *Liber Ararita* deals with sefira 7 of the Tree of Life, the sphere of Venus. The verse from *Liber AL* is of vital importance. Thelemites are to live the Law of Love in whatever manner they so desire, (but always unto Nuit).

Is there *any* restriction intended in this verse? Are we limited to only loving one person at a time? Are we constrained to love only the opposite sex? No, no and no!

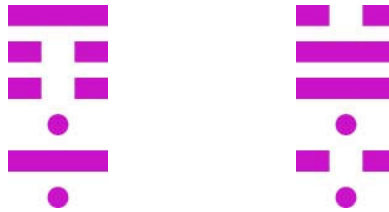
Love as ye will, my brothers and sisters. Love whatever person in whatever time and place, in accord with thy Will, and their Will.

Thus is thy Love under thy Will, and this Love shall be directed unto Nuit, whose Love in turn will redeem us from all pain.

So has it been written. So should it be done.

August 5 is Day 138

The antigram pair is 462 and 600



138 = THERE IS A SECRET

This antigram pair is related to the Pantheon in Rome.

Presuming a diameter of 147 Roman feet for the Rotunda, the circumference is 462 Roman feet.

462 = I was the priest of Ammon-Ra in the temple of Ammon-Ra

600 = He proclaimed the perfection, the bride, the delight of God in His creation.

From *Liber Ararita* is a reference to the Bride, which is Malkut on the Tree of Life.

It is very important that we have a Hebrew equivalent to this value of 462 that literally means “Equator”, which is what the circumference is. One could not hope for a better correspondence.

462 = קו המשווה = QV HMSHVH, meaning “Line of the equator”

Now for the antigram pair proper, we can match three words from Greek, all of which are quite heavy with literal and symbolic meaning:

600 = ΚΟΣΜΟΣ = KOSMOS = Universe, Order

462 = ΘΕΛΗΣΙΣ = THELESIS = Will

138 = ΛΙΜΗΝ = LIMEN = Womb

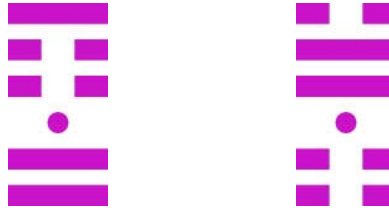
So we see here that the Universe is the Womb of the Will. This is the secret hidden in the Pantheon's measurements.

Also, if we use serial Greek gematria, to reduce larger words to smaller values, we have another perfect correlation with the rotunda:

138 = TELESTERION = a sanctuary of the Mysteries, where initiations take place

August 6 is Day 139

The antigram pair is 463 and 602



139 = THE SPIRIT OF MAN

The number 463 is the sum of the Hebrew letters on the three paths of the Middle Pillar on the Golden Dawn Tree of Life. (ת Tau / 400 + ס Samek / 60 + ג Gimel / 3). In this regard, we have the following equivalence:

463 = let us fill up the pillar of the Infinite with an infinite kiss!

139 = equilibrated.

463 = the word of double power in the Voice of the Master,

602 = O thou Who hast mastered the kingdoms of the East and of the West.

Liber Ararita III:11

“Yet also did I formulate **the word of double power in the Voice of the Master**, even the word 418.”

Liber Stellae Rubeae v.47

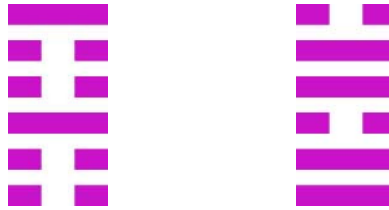
“I will give thee the kingdoms of the earth, **O thou Who hast mastered the kingdoms of the East and of the West.**”

The word of double power is Abrahadabra; אבראהאדאברא. It signifies the uniting of macrocosm and microcosm, by use of the 5 Alefs as a pentagram, and the other 6 letters as a hexagram. Its antigram complement refers to “mastering” the East and West; this is also a reference to unifying opposites, in this case the two main occult “systems” of the world, the Eastern path and the Western Path.

And thus the difference-value exemplifies the main theme with the word “equilibrated”.

August 7 is Day 140

The antigram pair is 476 and 616



140 = THE WHOLE HEAVEN

These are doubled-trigrams, *I Ching* hexagrams 52 and 58:

476 *To me! To me! The Manifestation of Nuit is at an end.*

616 One is Thy Beginning! One is Thy Spirit, and Thy Permutation One!

The last two verses of Chapter 1 of *Liber AL*, paired with the initial verse of *Liber Ararita*.

The 17 trigram is a glyph of the body of Nuit, bending over the Stele. In her name of NU, נּוּ is the number 56 encoded. $5 + 6 = 11$. $56 \times 11 = 616$

So, **divide** the term “six and fifty” (= 56) into two numbers: 5 and 6.

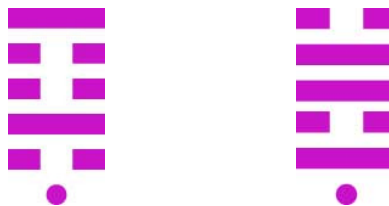
add these numbers together to get 11.

then **multiply** that sum with the original number.

The result is 616, (which in some rescensions of the Apocalypse is the “number of the Beast”, as opposed to 666).

August 8 is Day 141

The antigram pair is 474 and 615



141 = ONE, ONE, ONE

474 is important in the Holy Qabalah because the word דַּעַת Da'ath, or **Knowledge**, equals 474. This is the name of the “false sefira” on the Tree of Life.

Since Hadit is the snake that bringeth **Knowledge** and Delight and bright glory, etc., one of the self-identifications of Hadit is pertinent:

474 = *it is I that go. Who worshipped Heru-pa-kraath have worshipped me;*

615 = I have hidden myself beneath a mask: I am a black and terrible God.

There is also the stern dictate of Ra Hoor Khuit in the matter of disputing the validity of the revelation:

615 = *Success is thy proof: argue not; convert not; talk not overmuch!*

Anything successful speaks for itself. It is automatically a counter-example to what is considered impossible. Something either works or it doesn't. So let's see if the following numbers actually work out, using three quotes from *Liber Ararita*, vv. I:6, I:9, and VII:11.

474 = a young god in his strength, playing upon the lyre.

474 = a moon among the faded oaks of the wood of years.

615 = And All and One and Naught were slain in the slaying of the Warrior

“Thou hast appeared unto me as a young and brilliant God, a god of music and beauty, even as **a young god in his strength, playing upon the lyre.**” *Liber Ararita*

“Thou hast appeared to me as an huntress among Thy dogs, as a goddess virginal chaste, as **a moon among the faded oaks of the wood of years.**” *Liber Ararita*

“And All and One and Naught were slain in the slaying of the Warrior 418”

In the two cases of congruence with the number 474, the last words of the verse are used.

Verse 6 relates the vision of god as Apollo, in the sphere of the Sun, Rahamim.

Verse 9 relates the vision of the goddess as Diana, in the sphere of the Moon, Yesod.

These occur in the first chapter, which begins the process of the alchemy that the book describes. Contrast this with verse 11 from the last chapter. In every chapter, verse 11 deals with 418, and considering that all the previous verses deal with 0 for the Ain and 1 to 10 for the 10 spheres on the Tree of Life, it's possible to consider that verse 11 deals with Da'ath, the so-called 11th sefira of the Tree. Going “up” the Tree from Yesod, then to Tiferet, the next step would be Da'ath on the Middle Pillar.

That the last word of the verse is actually a number just makes it all the more interesting. This 418 could represent many things, Abrahadabra being only one of them. But oddly enough, adding the *English* value of Abrahadabra, which is 119, to the value of Da'ath, you get $119 + 474 = 593$. And 593 is the antigram of 418. Go figure.

August 9 is Day 142

The antigram pair is 475 and 617



142 = A WANING MOON = GOLDEN DAWN

These are *I Ching* hexagrams 22 and 47

Note that the traditional Sun and Moon trigrams are in lower position.

475 = By her spells she invoked the Scarab, the Lord Kheph-Ra

475 = the crowned child, the golden rod of the golden God.

617 = O beautiful flag of the moon, that she hangs out in the centre of bliss!

617 = For me unveils the veiled sky, The self-slain Ankh-af-na-khonsu

The name of the scribe, Ankh-af-na-khonsu, means “his life is in the Moon”, while Kheph-Ra is the Sun at midnight.

August 10 is Day 143

The antigram pair is 470 and 613



143 = NAKED PURPLE

470 = Purple beyond purple: it is the light higher than eyesight.

613 = Now cometh the glory of the Single One, as an imperfection and stain.

A description of ultra-violet, and the complete verse that accompanies the 1 Trigram in *Liber XXVII*.

In Trigrammaton Qabalah, 143 also has some important associations. By coincidence, this is Day 143, *and* there are 143 days left in the civil calendar year.

143

The importance of the number 143 to the TQ cannot be overstated. Here are some of the major associations of this number.

By Trigrammaton English Gematria:

143 = The Book of the Law = Trigrammaton
(208 = Nuit, Hadit, Ra-Hoor-Khuit)

143 x 208 x 9 = 267,696 = Grand Total of *Liber CCXX*.

The sum of the numbers in the Cipher of *Liber AL* verse 2:76 = 143
(the sum of the letters in the Cipher = 208)

The “Mystic Number” of **143**: sum (1-143) = 10,296
26 x 10,296 = 267,696 = grand total of *Liber CCXX*

The sum of the last 7 Trigrams of *Liber XXVII* = **143**
(the sum of the first 20 Trigrams in this Book = 208)

The sum of the antigrams of the numbers 1 - 13 = **143**
(the sum of the antigrams of the numbers 14 - 26 = 208)

A “tetraktys” composed of the first four letters of the received alphabet:

A
B B
C C C
D D D D

The gematria sum of this triangle is **143**.
(If we add a fifth row, E E E E E, the sum is 208).

Verse 3:73 of *Liber AL* states:

Paste the sheets from right to left and from top to bottom, then behold!

There are 2 ways to follow this instruction while making a rectangular array of the 65 pages. Either one makes a 5 x 13 grid, or a 13 x 5 grid. Here's the simplest solution, with page 1 of chapter 1 at the upper right corner:

05 04 03 02 01
 10 09 08 07 06
 15 14 13 12 11
 20 19 18 17 16
 03 02 01 22 21
 08 07 06 05 04
 13 12 11 10 09
 18 17 16 15 14
 01 22 21 20 19
 06 05 04 03 02
 11 10 09 08 07
 16 15 14 13 12
 21 20 19 18 17

The sum of the page numbers in the middle column is **143**

** ** ** ** 01
 ** ** ** 07 **
 ** ** 13 ** **
 ** 19 ** ** **
 03 ** ** ** **
 ** 07 ** ** **
 ** ** 11 ** **
 ** ** ** 15 **
 ** ** ** ** 19
 ** ** ** 03 **
 ** ** 09 ** **
 ** 15 ** ** **
 21 ** ** **

The sum of any “broken diagonal” of this grid = **143**
 (The same two statements are true of the 13 x 5 grid of page-numbers).

Within the Sri Yantra is a complicated geometrical diagram. This diagram contains:

43 positive triangles
 31 negative polygons
 69 corners of these figures
 $43 + 31 + 69 = \mathbf{143}$

There are also 142 sides of the seventy-four figures, and 1 Bindu point in the center.
 $142 + 1 = \mathbf{143}$

Thus there are 286 parts in the Sri Yantra.

The first 27 characters of *Liber CCXX* = 286:
(1. Had! the manifestation of Nuit. 2)

The number Phi = 1.61803398874989484820458683
The 26 numbers after the decimal point total **143**.

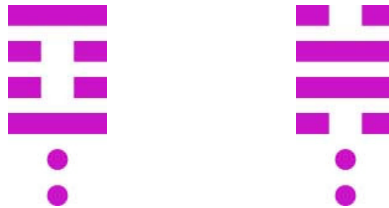
The sum of the Yang trigrams is **143**, (the sum of the Yin trigrams is therefore 208):

1, 3, 9, 4, 7, 10, 11, 12, 21, 13, 14, 16, 22

There are a multitude of other occurrences of 143 in significant applications of number mysticism. Hopefully these few examples will suffice to establish the importance of 143.

August 11 is Day 144

The antigram pair is 468 and 612



144 = THY BLOOD-THIRST

468 = Olalam! Imal! Tutulu! as it is written in the ancient book.

612 = Choose ye an island! Fortify it! Dung it about with enginery of war!

(612 is the sum of verses 4, 5 & 6 of chapter 3 of *Liber AL*).

Liber Liberi vel Lapidis Lazuli VII:6

“We know why all is hidden in the stone, within the coffin, within the mighty sepulchre, and we too answer **Olalam! Imal! Tutulu! as it is written in the ancient book.**”

An interesting pair of equivalences from *The Vision And The Voice*.

468 = Thou art an egg of blackness, and a worm of poison.

612 = Immortality jetteth from my skull, and music from my vulva.

August 12 is Day 145

The antigram pair is 469 and 614



145 = THE DEW OF HER LIGHT

Aug. 12 is “*the feast of the first night of the Prophet and his Bride*”, i.e., the wedding-day of Rose and Aleister Crowley.

469 = Thou dost consummate Thy rapture. Falutli! Falutli!

614 = Let all things drop into this ocean of love! Be this devotion a potent spell

RK's Calendar, an experiment

Richard Kaczynski had a Liber CCXX calendar idea. Here are the results of applying it to the Calendar of Antigrams.

In the Looking Glass Tree of Life each of the 32 Paths are attributed to a pair of I Ching hexagrams. Since these pairs are Antigrams, they are also attributed to certain days of the Thelemic Calendar. Thus each Sefira on the Tree can be linked with a day of the year, using the pair of Antigrams for that day. Here are the dates, from the 'bottom' up:

Malkut = August 13

Yesod = September 18

Hod = January 4

Netzach = September 30

Rahamim = February 21

Din = September 14

Hesed = August 9

Binah = July 28

Hokmah = December 31

Ratzon = January 16

Rick's idea is to attribute one of the 220 verses of *Liber AL* to all the days between the feast of the First Night on Aug. 12 and the feast of the Supreme Ritual on March 20. One begins with verse 1:1 on August 13, and ends with the final verse, 3:75, on March 20. This immediately has an interesting correlation, because the antigram pair in Malkut on the Looking Glass Tree of Life corresponds to the initial day of the cycle, August 13.

To complete the calendar, one uses the 220 verses of the Book, then repeats all the verses of Chapters 1 & 2 for the next 145 days, ending with the last verse of Cap. 2:
The end of the hiding of Hadit, and blessing & worship to the prophet of the lovely Star!

Below is the list of verses that correspond to the dates given by the sefirot antigrams:

MALKUT

1. Had! The manifestation of Nuit.

YESOD

*37. Also the mantras and spells; the obeah and the wanga;
the work of the wand and the work of the sword; these he shall learn and teach.*

HOD

79. The end of the hiding of Hadit; and blessing & worship to the prophet of the lovely Star!

NETZACH

49. Abrogate are all rituals, all ordeals, all words and signs. Ra-Hoor-Khuit hath taken his seat in the East at the Equinox of the Gods; and let Asar be with Isa, who also are one. But they are not of me. Let Asar be the adorant, Isa the sufferer; Hoor in his secret name and splendour is the Lord initiating.

RAHAMIM

48. Now this mystery of the letters is done, and I want to go on to the holier place.

DIN

33. Then the priest fell into a deep trance or swoon, & said unto the Queen of Heaven; Write unto us the ordeals; write unto us the rituals; write unto us the law!

HESED

76. 4 6 3 8 A B K 2 4 A L G M O R 3 Y X 24 89 R P S T O V A L. What meaneth this, o prophet? Thou knowest not; nor shalt thou know ever. There cometh one to follow thee: he shall expound it. But remember, o chosen one, to be me; to follow the love of Nu in the star-lit heaven; to look forth upon men, to tell them this glad word.

BINAH

64. Oh! thou art overcome: we are upon thee; our delight is all over thee: hail! hail: prophet of Nu! prophet of Had! prophet of Ra-Hoor-Khu! Now rejoice! now come in our splendour & rapture! Come in our passionate peace, & write sweet words for the Kings!

HOKMAH

75. Aye! listen to the numbers & the words.

RATZON

12. Sacrifice cattle, little and big: after a child.

First one should note that the 10 verse-numbers total 474, which is the value of the word דַּעַת DA'AT, the name of the so-called “eleventh sefira”. Secondly, it would seem that the pattern has really let us down in terms of Ratzon, the first sefira. What is this business about cattle?

But there are many other interesting correlations.

Hokmah is the Word in some sense, pure information. It asks us to consider the Cipher. And just below it on the Tree is the Cipher itself, in Hesed.

Complementary to this, we have Binah, receiving the Word from Hokmah and transmitting it. Thus the verse refers to the scribe as the prophet of the three gods, (a title whose value is 418 in the TEG). He is urged to write, and thus fulfill the role of this sefira as one who “understandeth”.

This word is written in Cipher in the next sphere.

Then, pendant from Binah, the Prophet in turn asks Nuit to write the ordeals and rituals and Law. So the two pillars work nicely here. Hokmah and Hesed have sequential verses, while Binah and Din have reversed roles in terms of writing the Words.

Then we come to Rahamim, or Tiferet, and the “mystery of the letters is done”. Of course this verse refers back to the enigmatic verse 47, with its mention of the three “keys” to *Liber AL*. But in this instance it also refers to the transmitting of the Words given so far. The Cipher has been given, and the Law is asked for. These two are interrelated, because the Cipher holds the numerical value for the entirety of *Liber CCXX*.

Now then descending further we come to Netzach, meaning Victory and Nuit makes it clear that all the old words are abrogate. The new word has been given, the new law pronounced. And Ra-Hoor is the Hierophant of the new Aeon. There is a sense of Victory about Ra-Hoor-Khuit assuming the Lordship of this Aeon.

Further still, we come to Hod, and here the words of the second chapter come to an end. Had being “*eight & one in eight*” leaves much to ponder in this sphere of Mercury. Also Mercury's name in Hebrew is כּוֹכַב Kokab, and this can also mean Star.

Continuing to Yesod, the Foundation of the Tree, the verse indicates that the Prophet must teach the various methods of magic.

And finally, at Malkut, we return to the source, the first verse of *Liber AL*.

It would require too much space to list all the dates and verses that correspond to the 22 paths of Wisdom of the Tree. But one should note this interesting fact, that the path from Yesod to Netzach is attributed to the antigram pair for the date of September 20. This happens to be the date for the key verse of the whole Book:

The word of the law is Θελημα

A different calendar of verses

There is another way one could go about using 220 verses of *Liber AL*, plus the 145 verses of Chapters 1 and 2, for 365 days of the year.

Assume that one simply starts at the beginning.

March 20 is the feast of the Supreme Ritual. This is Day Zero in the Thelemic Calendar of Antigrams. Then Day 1 is March 21, and this corresponds to verse 1:1, and so on for every day after that.

The difference being, that on August 13, we start chapter 3, (not chapter 1 as in RK's calendar). Then, when we've gone through the whole Book, we start at the beginning again on Day 221, or October 27.

We then attribute all the verses of chapters 1 and 2 until the last day, March 20, sees the last verse of Chapter 2: *The end of the hiding of Hadit*. Very appropriate.

Now in doing it this way, we still fulfill Rick's original premise, that there are 220 days between the feast of the first night and the feast of the Supreme Ritual, thus one day for every verse of *Liber AL*.

But, we read chapter 3 first, then chapters 1 and 2. The whole Book is still there, corresponding with the 220 days.

Now, once again let's see what happens when we correspond the sefirot of the Looking Glass Tree and its antigrams to the days represented by those antigrams, and then subsequently to the verses of *Liber AL* that are attributed to those calendar days.

Because two of the sefirot, (Binah and Hesed), have dates just prior to Aug. 13, they will end up having the same verses that were used before.

Malkut -

1. Abrahadabra; the reward of Ra Hoor Khut.

Yesod -

*37. I adore thee in the song --
I am the Lord of Thebes, and I
The inspired forth-speaker of Mentu;
For me unveils the veiled sky,
The self-slain Ankh-af-na-khonsu
Whose words are truth. I invoke, I greet
Thy presence, O Ra-Hoor-Khuit!*

*Unity uttermost showed!
I adore the might of Thy breath,
Supreme and terrible God,
Who makest the gods and death
To tremble before Thee: --
I, I adore thee!*

*Appear on the throne of Ra!
Open the ways of the Khu!
Lighten the ways of the Ka!
The ways of the Khabs run through
To stir me or still me!
Aum! let it fill me!*

Hod -

4. Yet she shall be known & I never.

Netzach -

49. I am in a secret fourfold word, the blasphemy against all gods of men.

Rahamim -

52. There is a veil: that veil is black. It is the veil of the modest woman; it is the veil of sorrow, & the pall of death: this is none of me. Tear down that lying spectre of the centuries: veil not your vices in virtuous words: these vices are my service; ye do well, & I will reward you here and hereafter.

Din

33. Be ready to fly or to smite!

Hesed -

76. 4 6 3 8 A B K 2 4 A L G M O R 3 Y X 24 89 R P S T O V A L. What meaneth this, o prophet? Thou knowest not; nor shalt thou know ever. There cometh one to follow thee: he shall expound it. But remember, o chosen one, to be me; to follow the love of Nu in the star-lit heaven; to look forth upon men, to tell them this glad word.

Binah -

64. Oh! thou art overcome: we are upon thee; our delight is all over thee: hail! hail: prophet of Nu! prophet of Had! prophet of Ra-Hoor-Khu! Now rejoice! now come in our splendour & rapture! Come in our passionate peace, & write sweet words for the Kings!

Hokmah -

66. The Manifestation of Nuit is at an end.

Ratzon -

16. I am The Empress & the Hierophant. Thus eleven, as my bride is eleven.

Immediately one sees that in this version, we have quite an interesting verse to correspond with the Crown of the Tree. To belabor the obvious, eleven is mentioned here twice, and there are 22 paths that emanate from this point of the Crown.

For Hokmah, instead of advising that we listen to the numbers & words, we have the final verse of Chapter 1. Very cool. This may indicate the $0 = 2$ formula, since this is sefira #2. Also, the verse number, 66, is the sum of the numbers from 1 to 11.

Binah and Hesed remain the same.

For Din, or Geburah, we have a very warrior-like tone, much in keeping with this as the sphere of Mars.

For Rahamim or Tiferet, we are urged to tear down the pall of death. Is this not what the risen Christ was supposed to accomplish? The defeat of death? Of course it was, and so this Solar sphere can be seen as the place to tear down that lying spectre.

In Netzach is hidden the word Do What Thou Wilt.

In Hod, there is again a Hadit reference.

In Yesod, at the foundation of the Tree, are the first half of the adorations taken from the Stele of Revealing. Remember who is speaking here; it is Ankh-af-na-khonsu, whose name means “his life is in the Moon”. Yesod is the sphere of the Moon, and the “phallic root” of the Tree of **Life**.

And in Malkut, the initial verse of chapter 3, which speaks for itself.

The ten verse numbers add up to 255 for the first five, and 143 for the next five.
Sound familiar?

255 = Love is the Law, love under will.

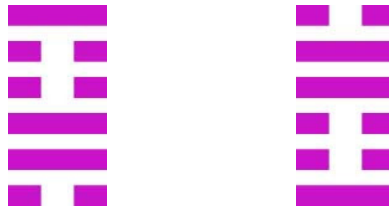
143 = The Book of the Law

Their total is then 398, which gives us a description of the Tree and the Ain Sof:

398 = I am thou, and the Pillar is 'stablished in the void.

August 13 is Day 146

The antigram pair is 473 and 619



146 = THE FORCE OF CAPH NIA

In reference to the Stele of Revealing we have the following:

473 = the others are secret; for the Beast & his Bride are they:

619 = That stele they shall call the Abomination of Desolation; count well its name

The Book of the Law III:19.

That stele they shall call the Abomination of Desolation; count well its name, & it shall be to you as 718.

The Book of the Law III:22.

The other images group around me to support me: let all be worshipped, for they shall cluster to exalt me. I am the visible object of worship; the others are secret; for the Beast & his Bride are they: and for the winners of the Ordeal x. What is this? Thou shalt know.

So this pairing combines a reference to the Stele as well as a reference to the other images meant to be grouped around the Stele on one's altar.

In another direction entirely, this pair of hexagrams, (*I Ching* numbers 17 & 18), occupies the position of Malkut on the Looking-Glass Tree of Life. In this capacity, the following phrases are perhaps more relevant:

Hexagram 17 = 619

The Judgment:

One mounteth unto the Crown by the moon and by the Sun, = 619

Hexagram 18 = 473

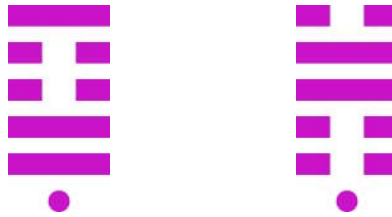
The Judgment:

Come! lift up thine heart & rejoice! We are one; we are none. = 473

The references to the Moon and the Sun indicate Yesod and Rahamim, two of the paths on the Middle Pillar of the Tree; the Crown being Keter, the 1st Sefira. The exhortation to “lift up thine heart” is the urge to enter the path of the Adepts and accomplish the Great Work of uniting one's self with the divine.

August 14 is Day 147

The antigram pair is 471 and 618



147 = THE OUTER COLLEGE

471 = the knowledge and Conversation of the Holy One,

618 = there are three ordeals in one, and it may be given in three ways.

Liber Cordis Cincti Serpente V:41

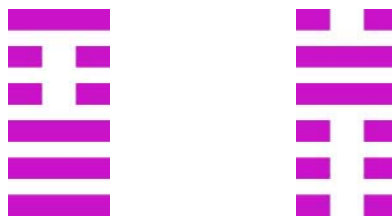
“And again I was caught up into the presence of my Lord Adonai, and **the knowledge and Conversation of the Holy One**, the Angel that Guardeth me.”

The Book of the Law I:50

*There is a word to say about the Hierophantic task. Behold! **there are three ordeals in one, and it may be given in three ways.***

August 15 is Day 148

The antigram pair is 472 and 620



148 = מזנימ = MZNIM = Libra, the Scales

Hexagram 26, Big is Tamed = 472

Deep into Thine eyes that are golden my soul leaps, = 472

Hexagram 45, Gathering Around = 620

The temple shall be darkened, save for the fire and the lamp of the altar. = 620

A moment of idle thought can sometimes coalesce into a beautiful equation, long hidden in plain view, and finally realized without effort. Such a thing occurred when some numbers were casually added up, then the difference between them was looked at, and it was realized that this was precisely the day to make such a discovery.

One of today's numbers should be well known to any student of the Holy Qabalah. 620 is the value of the word Keter in Hebrew. כתר sums to 620. This is the name of the first sphere on the Tree of Life. The word means Crown, for it is the summit of the Tree, while also being its first emanation.

Out of the void of the Ain and the Ain Sof, the first emanation of God was כתר. This point being postulated and named, there must be an immediate feedback, in the form of the number 472. We are entitled to expect something of importance to be attached to this number.

The Path of the Lightning Flash is an important part of the Tree of Life, as it is supposed to travel from one sphere to the next descending from Keter to Malkut. Often the Golden Dawn Tree has been criticized for not actually allowing this to happen, since there is no path from Binah to Chesed, so that the flash cannot touch all spheres. The following understanding makes clear why this poses no difficulty.

There is a path from the top of the Tree to the bottom, but it does not pass through every sphere. It travels from Keter to Hokmah to Binah, thence to Tiferet, and Yesod, and finally Malkut. This circumvents the four unbalanced spheres of the side pillars, yet touches all three of the supernal Triad.

The paths that connect these 6 spheres, in the Golden Dawn/Book of Thoth scheme, are Alef, Dalet, Zain, Samek, Tau: א ד ז ש ת

In numbers, these are 1, 4, 7, 60, 400.

The total of these five paths is therefore 472.

472 is the antigram of 620.

And thus the TQ methodology proves that the response to כתר is the Lightning Pentagram, the course of 5 paths through the Tree, which sum to the antigram of כתר.

In tarot terms, you have the Fool and Universe, first and last of the major Arcana; you also have the Lovers and Art, the two cards that are deliberate opposites, (the alchemical symbols of opposite signs of the Zodiac), and you have the Empress, the force of Love that binds these together, and makes a pentagram in the form of the planet Venus in her orbit round the Sun.

The Empress is the keystone here, for a couple of "occult" reasons. First of all she is the ruler of Libra, and the name of Libra is Miznaim, which is the value of the difference between 620 and 472. This is the value that balances these two against each other.

Secondly, the Sphere of Venus on the Tree is Netzach, the 7th sphere. Lo and behold, the word נְתַזַח, NTZCh, also equals 148. One could say with equal confidence that it is Netzach, meaning victory or eternity, which divides the Crown from the paths leading to Malkut. And the one thing that Netzach and Libra have in common is Venus.

Now it may seem odd that a sphere untouched by this Lightning Pentagram should have anything to do with the scheme, but consider the special nature of the number 7 within the Decad. Of all the numbers from 1 to 10, only 7 cannot divide the circle equally. One cannot make a heptagon with a pair of compasses and a ruler.

And since $1 \times 2 \times 3 \times 4 \times 5 \times 6 = 8 \times 9 \times 10$; the number 7 stands in the relation of balance between these upper and lower parts of the Decad.

So when the ancient qabalists postulated the Ain as a name to put on Nothing, they bestowed a numerical value of 61. But this is only the half, as Nuit tells us. The antigram of 61 is 32, and this 32 is nothing less than the 32 paths of wisdom, the total number of parts of the Tree of Life.

$32 = 2^5$. So saying that the Ain is complemented by the 32 is only a more elaborate way of saying that $0 = 2$.

In the same manner that the Ain is complemented by the entire Tree in its parts, still abstract and devoid of attribution, so too is the Keter complemented by the 5 paths that lead from it to the sphere of Malkut that completes the Decad.

As the saying goes, Keter is in Malkut, and Malkut is in Keter, but after another manner. What happens when we simply put these two together?

$$\text{כְּתֵר} = 620; \text{מַלְכּוּת} = 496.$$

$$620 + 496 = 1116 = 12 \times 93.$$

The combination of 61 and 32 gave us 93 as the fundamental number of the Tree, and the names for the beginning and ending of the Tree are likewise a multiple of 93.

There is a further secret hidden in the path of the Lightning Pentagram. Notice the spheres that this flash touches: 1, 2, 3, 6, 9, 10

We presume that the Ain, the analog of the Zero Trigram, is the precursor to the Tree and therefore underlies this sequence. The flash must have its basis in the Ain. The next five numbers, 1, 2, 3, 6, 9 are nothing less than the next five trigrams of *Liber Trigrammaton*, in order!

So by starting from Nothing, (and where else can you start, really?), you have the value of the Trigrams that begin *Liber XXVII*.

The only twist is that instead of proceeding to the 18 Trigram as we do in *Liber XXVII*, and thus finishing all the Elements, the sequence here goes to the number 10, (there of course being no sphere 18 on the Tree). But this is hardly a difficulty, since Malkut is simply the Keter of the next Tree anyway.

Besides, there is another secret hidden therein, for the sum of the 6 spheres touched by the Lightning is $1 + 2 + 3 + 6 + 9 + 10 = 31$.

31 is not only the value of the Hebrew word LA, לא meaning Not, it is also the antigram of 62. If we take the liberty of dividing 620, כתר, by 10, to represent the basic unit of the 10 spheres, we get 62, the antigram of 31.

The sum of our antigram pair and their difference is: $472 + 148 + 620 = 1240 = 31 \times 40$.
In the TQ, **31** = HAD; **40** = HADIT

At this point we may inquire as to what the TQ has to say about this antigram pair.

The number 148 has a number of powerful associations, not least of which is the injunction from Nuit: 148 = **Bind nothing!**

148 also describes the function of Nu, as seen in the beginning of *Liber AL* chapter 2:

472 = *To me! The Manifestation of Nuit is at an end. Nu!*

148 = *the hiding of Hadit.*

620 = *To me! The Manifestation of Nuit is at an end. Nu! the hiding of Hadit.*

In this pairing, we find the final words of chapter one, and the beginning of the next chapter. “To Me” can also be considered in its hidden meaning as the Greek words TO MH, meaning “The Not”. To Me then functions in the role of the Ain, as the Nothing from which the manifestation of Nuit emanates.

620 = With my Hawk's head I peck at the eyes of Jesus as he hangs upon the cross.

620 = Long ages hast thou waited at the end of the city and the roads thereof.
(the god Terminus, marking the boundaries of Roman cities)

620 = extending beyond the permitted end of the endless One.
(self-explanatory)

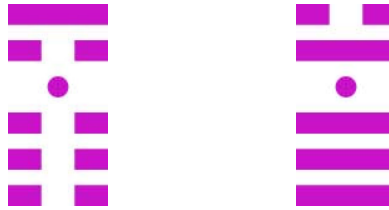
620 = the diamond shall glow red for the rose, and green for the rose-leaf
(the function of the 1 in multiplication is to not change that which it multiplies)

and to finish the comparison;

472 = There is no more voice at all. So shall it be unto the end.

August 16 is Day 149

The antigram pair is 431 and 580



149 = THE ANCIENT ONE

This is the beginning of a new cycle of 27 days. In this cycle, the upper pair of Trigrams are 15 and 21, and this antigram pair differs by 6, while the previous cycle had Trigrams that differ by 5 in the upper position.

Below them today are the 26 and 13 trigrams, the same as yesterday, which always happens at the end/beginning of a cycle. So we are now starting the 7th cycle of the year.

Yesterday, one of the antigrams was 620:

620 = *With my Hawk's head I peck at the eyes of Jesus as he hangs upon the cross.*

Today, the very next sentence appears:

431 = *I flap my wings in the face of Mohammed & blind him.*

and a further boast of Ra Hoor Khuit:

431 = *my nemyss shrouds the night-blue sky.*

Perhaps this is not surprising, considering the difference value:

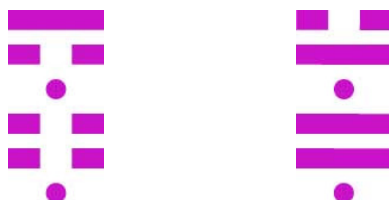
149 = the Head of the Hawk

And contrast this with a boast of Baphomet from *Liber A'ash* v.19:

580 = There is no act or passion that shall not be a hymn in mine honour.

August 17 is Day 150

The antigram pair is 429 and 579



150 = A LAMBENT FLAME

One example combines Nuit and her worship:

429 = the Master of the Temple of A.'.A.'. , whose name is Truth.

150 = the worship of Nu

579 = Then was he the priest of Nuit, and drank of the milk of the stars.

Another example refers to the woman on the Star card of the tarot, and the goddess Isis from *Liber LXV*:

429 = a woman kneeling by the bank of the stream.

150 = stooping starlight

579 = I loved her; and, loosing my girdle, cast myself into the stream.

And one of the key precepts of Thelemic philosophy, contrasted with a critical line of text from *Liber AL*:

429 = Absolute Truth, Absolute Light, Absolute Bliss.

150 = Change is Stability

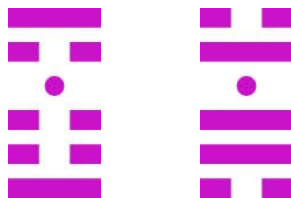
579 = *The stops as thou wilt; the letters? change them not in style or value!*

So is our Holy Book therefore unstable?

579 = The least therefore of them, the servant of them all, writeth this book.

August 18 is Day 151

The antigram pair is 430 and 581



151 = A BABE IN AN EGG

430 is important as the value of the Greek word NOMOS, meaning “Law”. *The Book of the Law* is obviously concerned with that concept. Its antigram, 581, is the value of Akropolis, a famous word for a place in Athens, but the word can also mean a citadel.

It may or may not be a stretch to identify these two terms with “the law of the fortress” mentioned in *Liber AL* 1:57. The interval between antigrams is 151, and this is the Serial Greek value of the word Microcosmos, or Microcosm. The “little world” exemplified by human beings, and identified with the Pentagram. This Microcosmos is “a Babe in an egg”.

In terms of the Law, we have an interesting correlation here;

430 = according to His Original Nature will that law be shapen = NOMOS

Liber B vel Magi v.14

“... the curse of His grade is that He must speak Truth, that the Falsehood thereof may enslave the souls of men. Let him then utter that without Fear, that the Law may be fulfilled. And **according to His Original Nature will that law be shapen...**”

And here is another instance of consecutive verses having the exact values necessary to combine and make the antigram value:

430 = Only Thy silence and Thy speech that worship me avail.

151 = But all is in vain.

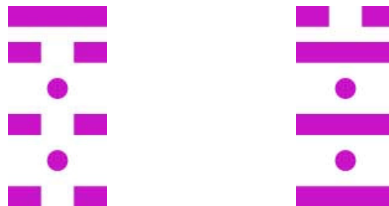
581 = But all is in vain. Only Thy silence and Thy speech that worship me avail.

Liber LXV VI 31-35

“Ah! but I love thee, God! Thou art like a moon upon the ice-world. Thou art like the dawn of the utmost snows upon the burnt-up flats of the tiger's land. By silence and by speech do I worship Thee. **But all is in vain. Only Thy silence and Thy speech that worship me avail.**”

August 19 is Day 152

The antigram pair is 425 and 577



152 = SELFLESSNESS

577 = Who worshipped Heru-pa-kraath have worshipped me; ill, for I am the worshipper.

425 = I have burnt within thee as a pure flame without oil

August 20 is Day 153

The antigram pair is 423 and 576



153 = THE HEART OF THE PEARL

We have a pair of correspondences to 423 that refer to a goat:

423 = Thou art like a goat's horn from Astor, O Thou God

423 = Thou art like a little white goat with lightning in his horns!

Capricorn being attributed to the Devil Atu of the tarot, a symbol of generative power, it is appropriate that the difference-value has this correspondence:

153 O glory of Priapus!

The antigram also has a couple of animal references:

576 = I had rather have been trampled by the World-Elephant. O my God!

576 = Lonely is he, and abominable; yet hath he gained the crown. Oh rejoice!

This second verse is a reference to the Camel, and thus the letter Gimel, which is attributed to the path across the Abyss that leads to the Crown of the Tree of Life.

August 21 is Day 154

The antigram pair is 424 and 578



154 = I will alienate her heart = she shall achieve Hadit = There is success.

424 = the work of the wand and the work of the sword

578 = I suffered the deadly embrace of the Snake and of the Goat;

The wand is Fire, the sword is Air.

The Snake is Scorpio, Fixed Water; the Goat is Capricorn, Cardinal Earth

Liber CCXX I:37

*Also the mantras and spells; the obeah and the wanga; **the work of the wand and the work of the sword**; these he shall learn and teach.*

Liber LXV II:4-6

“Stooping down, dipping my wings, I came unto the darkly-splendid abodes. There in that formless abyss was I made a partaker of the Mysteries Averse.

I suffered the deadly embrace of the Snake and of the Goat; I paid the infernal homage to the shame of Khem. Therein was this virtue, that the One became the all.”

August 22 is Day 155

The antigram pair is 428 and 583



155 = LOVE UNDER WILL

428 = the Master of the Temple balancing all things arose;

583 = Sorrow is Joy, and Change is Stability, and Selflessness is Self.

August 23 is Day 156

The antigram pair is 426 and 582



156 = NIGHT-BLUE SKY = BOSOM OF NUIT= BABALON

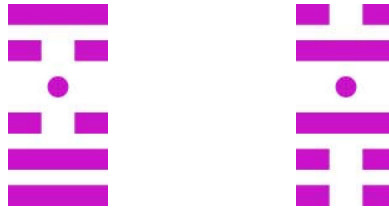
426 = O azure-lidded woman, bend upon them!

582 = I, Hadit, am the complement of Nu my bride. I am not extended

These hexagrams have switched their upper and lower trigrams, which are antigrams.

August 24 is Day 157

The antigram pair is 427 and 584



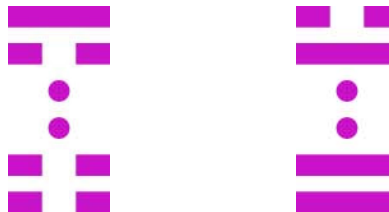
157 = A LITTLE HEAP OF DUST

427 = I was pierced as the thief by the Lord of the Garden

584 = The guests dally upon couches of mother-of-pearl in the garden

August 25 is Day 158

The antigram pair is 413 and 571



158 = SECRET SERPENT

413 = Thou shalt be ever the heart, and I the serpent

413 = My coil shall never relax throughout the aeons.

571 = the Snake is entwined About the invisible core of the mind.

And two different takes on Stability; the first is a euphemism for Yesod:

413 = I rested myself, admiring the Stability of Him,

571 = the stabilities of Being and of Consciousness and of Bliss;

Liber Ararita III:9

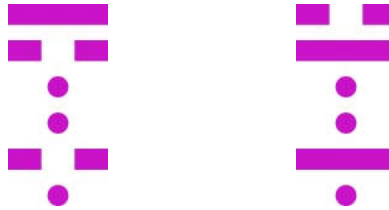
“I rested myself, admiring the Stability of Him, how the shaking of His Universe, the dissolution of all things, should move Him not.”

Liber Cordis Cincti Serpente V:24

“Also thou art beyond the stabilities of Being and of Consciousness and of Bliss; for I am thou, and the Pillar is 'stablished in the void.”

August 26 is Day 159

The antigram pair is 411 and 570



159 = THE WINGED GLOBE = THE STARRY BLUE

159 = THE RIVER OF AMRIT = THE CHARIOT OF THE FLESH

411 = my beautiful lover with his sunray mane;

570 = take your fill and will of love as ye will, when, where and with whom ye will!

159, as explained before, has two interesting equivalences that are exact:

Liber Cordis Cincti Serpente II:15

“The river also became **the river of Amrit**, and the little boat was **the chariot of the flesh**, and the sails thereof the blood of the heart that beareth me, that beareth me.”

The Book of the Law I:14

Above, the gemmed azure is

The naked splendour of Nuit;

She bends in ecstasy to kiss

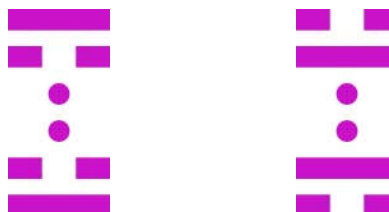
The secret ardours of Hadit.

The winged globe, the starry blue

Are mine, O Ankh-af-na-khonsu!

August 27 is Day 160

The antigram pair is 412 and 572



160 = GREAT MYSTERY

412 = it was Adonai who had taught all his tricks to the Magician.
572 = Adonai the beloved one! Thou art my darling and my lord,
572 = pour forth a flood of poison to destroy the works of the Magician.

Liber Cordis Cincti Serpente IV:17 & 25

“Then the scribe took note, and was glad. But Adonai had no fear of the Magician and his play. For **it was Adonai who had taught all his tricks to the Magician.**

...

For Thou art He! Yea, Thou shalt swallow up Asi and Asar, and the children of Ptah. Thou shalt **pour forth a flood of poison to destroy the works of the Magician.** Only the Destroyer shall devour Thee; Thou shalt blacken his throat, wherein his spirit abideth. Ah, serpent Apep, but I love Thee!”

August 29 is Day 162

The antigram pair is 405 and 567



162 = GREAT GODDESS

We are thus in the middle of this current 27 day cycle, with the lower trigrams being Zero in both cases.

The number 567 is important in the gematria of *Liber AL*, since it is the sum of the numbers mentioned in the cryptic verse 46; sixty-one, eight, eighty, four hundred & eighteen sum to 567.

With that in mind, it is interesting that beginning with the verse in question, there are two consecutive sequences that sum to 567:

567 = Nothing is a secret key of this law. Sixty-one the Jews call it; I call it eight, eighty,
567 = four hundred & eighteen. But they have the half: unite by

But this may be a mere curiosity. Of much more weight is the fact that the last verse of chapter one and the first verse of chapter two sum to this number:

567 = The Manifestation of Nuit is at an end. Nu! the hiding of Hadit.

The first two sentences of *Liber Tzaddi* also equal this sum:

567 = In the name of the Lord of Initiation, Amen. I fly and I alight as an hawk:

We have already talked at length about the number 162 as a hexagram. In this case it is the difference-value, and is no less important.

162 = silver and gold

567 = the floor of that palace is of silver and gold; lapis lazuli & jasper are there;

405 = our Lady of the Body of the Milk of the Stars.

This verse fragment mentions silver and gold for the Moon and Sun; lapis and jasper for Nuit and Hadit. One of the “full titles” of Nuit is given as the Antigram.

August 30 is Day 163

The antigram pair is 406 and 569



163 = THE JOY OF THE WORLD

406 = Now then a giant arose, of terrible strength;

569 = Compassion is the vice of kings: stamp down the wretched & the weak:

Liber Trigrammaton v. 8

“Now then a giant arose, of terrible strength; and asserted the Spirit in a secret rite.”

The Book of the Law II:21

*We have nothing with the outcast and the unfit: let them die in their misery. For they feel not. **Compassion is the vice of kings: stamp down the wretched & the weak: this is the law of the strong: this is our law and the joy of the world.***

August 31 is Day 164

The antigram pair is 410 and 574



164 = ANCIENT DRAGON

These are Reversals and Antigrams of each other

410 = Thou wast a strange scarlet bird with a bill of gold.

574 = thou art wholly pure before Me; therefore thou art My virgin

410 = he hath ploughed with the seven stars of his Plough,

574 = the Cross was formulated in the Universe that as yet was not.

September 1 is Day 165

The antigram pair is 408 and 573



165 is important in the Holy Qabalah as the value of the word נהמ"ע, NEMO, the name of the Master of the Temple.

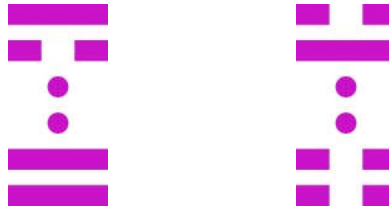
165 = INDIVISIBLE POINT

408 = every circle is alike and every triangle alike!

573 = I expanded it by my subtlety into Twelve Rays of the Crown.

September 2 is Day 166

The antigram pair is 409 and 575



166 = FOR I AM DIVIDED

409 equals the entire verse 2:77 of *Liber AL*, and the final words of Chapter 2:

409 = *O be thou proud and mighty among men!*

409 = *blessing & worship to the prophet of the lovely Star!*

409 = I am goodly with brown and gold and silver.

575 = Then wilt thou be a shining fish with golden back and silver belly:

Liber Liberi vel Lapidis Lazuli V:1-2

“O my beautiful God! I swim in Thy heart like a trout in the mountain torrent. I leap from pool to pool in my joy; **I am goodly with brown and gold and silver.**”

Liber Liberi vel Lapidis Lazuli IV:54-58

“Let us make ourselves into a pleasant bait, into a seductive shape!

... **Then wilt thou be a shining fish with golden back and silver belly:** I will be like a violent beautiful man, stronger than two score bulls, a man of the West bearing a great sack of precious jewels upon a staff that is greater than the axis of the all.”

September 4 is Day 167

The antigram pair is 422 and 589



167 = BE STRONG IN WAR

422 = I am the Hawk-Headed Lord of Silence & of Strength;

589 = Put on the wings, and arouse the coiled splendour within you:

September 4 is Day 168

The antigram pair is 420 and 588



168 = STARS AND STARS

These are both doubled-trigrams, and the difference between them is also a doubled-trigram: (168 = 020020).

In light of this it is interesting that we have three equivalences, all of which “double up” their meanings:

168 = Invisible Throne

420 = Hadit the invisible glory. Now riseth Ra-Hoor-Khuit,

588 = Ra-Hoor-Khuit hath taken his seat in the East at the Equinox of the Gods;

168 = ravens of death

420 = Ah! thy death shall be lovely: whoso seeth it shall be glad.

588 = thou shalt long for death. Death is forbidden, o man, unto thee.

168 = the old grey land.

420 = the slaves that perish. Be they damned & dead!

588 = Mercy let be off: damn them who pity! Kill and torture; spare not;

September 5 is Day 169

The antigram pair is 421 and 590



169 = THE MILK OF THE STARS

590 represents both sides of the coin in *Liber LXV*:

590 = how joyous Thou art, O Snake that caresses the crown of mine heart!

590 = I am the soft sinuous one entwined about thee, heart of gold!

This “heart girt with a serpent” is intimately involved with the sphere of Rahamim, and the Sun, on the Tree of Life. It is here that the Knowledge and Conversation of the Holy Guardian Angel occurs. Opposed to this would be Yesod, the sphere of the Moon, and for this we have one reference from *Liber Tzaddi*:

421 = they shall stand upon the firm foundation

September 6 is Day 170

The antigram pair is 416 and 586



170 = THE NAVEL OF NUIT = THE UNIVERSAL LIFE

This one is all about the Prophet, Aleister Crowley

416 = Because of me in Thee which thou knewest not.

586 = another soul of God and beast shall mingle in the globed priest:

416 = Holy Chosen One. Write, & find ecstasy in writing!

586 = the chosen priest & apostle of infinite space is the prince-priest the Beast;

And since his duty as scribe is to write...

416 = the three days of the writing of the Book of the Law.

416 = the letters? change them not in style or value!

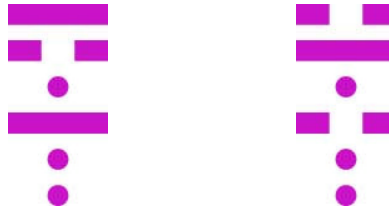
For a more generalized attitude toward these numbers,
one can meditate on the following pair:

586 = Be not contented with the image. I who am the Image of an Image say this.

416 = so shalt thou abide apart from the Impressions.

September 7 is Day 171

The antigram pair is 414 and 585



171 = WISDOM AND FOLLY

414 is important in the Holy Qabalah, as it is the value of the term **אֵין סוּף אֹר** AIN SUF AUR, the Limitless Light. This is the ground from which the Tree of Life emerges, (although the earlier cabalists used simply the term Ain Suf).

In reference to light, there is the following;

414 = So that thy light is in me; & its red flame is as a sword

Hadit identifies himself:

414 = I am the secret Serpent coiled about to spring:

Referring to the Great Work:

414 = O my God! Let the work be accomplished in silence.

414 = Lazily, hungrily, ardently, patiently; so will I work.

171 = the word of the God

A link between the hermits, and their Scarlet Women:

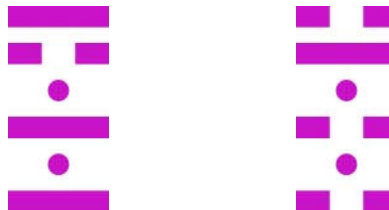
585 = Now think not to find them in the forest or on the mountain;

585 = beasts of women with large limbs, and fire and light in their eyes,

171 = lust & power of lust

September 8 is Day 172

The antigram pair is 415 and 587



172 = STAR-SPLENDOUR

First we must note this very important phrase, the first thing said by Adonai in *Liber LXV*:

415 = There must ever be division in the word.

There is much to contemplate in that sentence. One way this idea of “division in the word” gets represented is in the Three Grades of Thelemites:

415 = the Hermit, and the Lover, and the man of Earth.

The Book of the Law I:40

Who calls us Thelemites will do no wrong, if he look but close into the word. For there are therein Three Grades, the Hermit, and the Lover, and the man of Earth. Do what thou wilt shall be the whole of the Law.

This Triad is obliquely referred to in *Liber A'ash*:

587 = I am the Eye in the Triangle, the Silver Star that ye adore. I am Baphomet

One of these epithets of Baphomet is:

172 = the Lord of Creation.

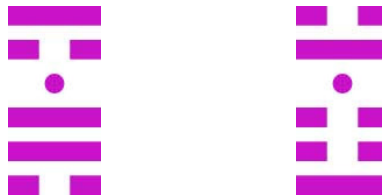
Liber A'ash vel Capricorni vv.17-18

“Now shalt thou adore me who am the Eye and the Tooth, the Goat of the Spirit, **the Lord of Creation. I am the Eye in the Triangle, the Silver Star that ye adore.**

I am Baphomet, that is the Eightfold Word that shall be equilibrated with the Three.”

September 9 is Day 173

The antigram pair is 419 and 592



173 = KING AGAINST KING! = SWORD AND SPEAR

419 is important in the Holy Qabalah as the value of the Hebrew letter Teth spelled in full: טֵיִת. Teth means “snake” and is associated with the Lust Atu and the sign Leo.

Nuit is the evening sky, shrouded by Ra Hoor Khuit, the twin warriors are about “the pillars of the world”, which Crowley surmised might be the Straits of Gibraltar:

419 = I am the blue-lidded daughter of Sunset;

173 = the Pillars of Hercules

592 = my nemyss shrouds the night-blue sky. Hail! ye twin warriors

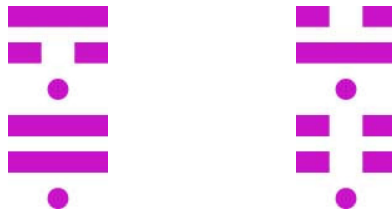
References to the Prophet:

419 = the prophet and slave of the beauteous one:

592 = thou Who hast mastered the kingdoms of the East and of the West.

September 10 is Day 174

The antigram pair is 417 and 591



174 = PRIEST OF THE PRINCES

417 = my prophet, thy stature shall surpass the stars.

591 = I who was priest of Ammon-Ra, who saw the Nile flow by for many moons

September 11 is Day 175

The antigram pair is 418 and 593



175 = UNDERSTAND

418 is the value of the Hebrew word Abrahadabra, אַבְרָהָדָאֲבְרָא. This word is “*the key of the rituals*”, and symbolizes the joining of pentagram and hexagram via the 5 letter Alef’s and the 6 other letters.

418 is also the value of the Hebrew word Makhshanah, מַאֲכָזָאֲשָׁנָה. This is “the Word of the Aeon”, given to Aleister Crowley during his working called *The Vision and the Voice*, (a working so important that its recounting is called *Liber 418*).

In the TQ gematria, 418 reminds us of one of our highest aspirations:

418 = the supreme realization, the Life which abideth in Light

We are also reminded that along with the key phrase of *Liber AL*, one of the Three Grades is especially linked with this number, making the phrasing a sort of directive:

418 = man of Earth. Do what thou wilt shall be the whole of the Law.

The number 418 is also directly linked to the prime movers that caused this Book to be written down in Cairo:

418 = prophet of Nu! prophet of Had! prophet of Ra-Hoor-Khu!

175 = the Beast & his Bride

593 = o blessed Beast, and thou the Scarlet Concubine of his desire!

And speaking of Cairo, in the land of Khem, aka Egypt ...

418 = the Lord Khem arose, He who is holy among the highest

175 = O thou Serpent Apep

593 = the great snake of Khem the Holy One, the royal Uraeus serpent

September 12 is Day 176

The antigram pair is 458 and 634



These are hexagrams 35 and 5 of the *I Ching*.

176 = EIGHT AND NINETY

Today begins a new cycle of 27 days, as yesterday's historic date ended the cycle that had the antigram pair of 15 and 21, (which differ by 6), in the upper position of the hexagrams. For the next 27 days, the upper trigrams will be 16 and 23, which differ by 7.

Liber Cheth and *Liber A'ash* reference the zodiacal signs of Cancer and Capricorn, wherein the Sun enters at the two Solstices. Thus we have a quote from each Book:

458 = the Sacrament of the Graal in the Chapel of Abominations.

176 = City of the Pyramids

634 = I am Baphomet, that is the Eightfold Word that shall be equilibrated with the Three.

Nuit is involved in the next triplet:

458 = therefore, I am known to ye by my name Nuit,

176 = mother of the Gods!

634 = I am nothing: they do not see me. They are as upon the earth; I am Heaven

September 13 is Day 177

The antigram pair is 456 and 633



177 = THE FIVE WOUNDS

456 = a secret name which I will give him when at last he knoweth me.

633 = Let my servants be few & secret: they shall rule the many & the known.

633 = Let the woman be girt with a sword before me: let blood flow to my name.

September 14 is Day 178

The antigram pair is 457 and 635



These are hexagrams 21 and 48 of the *I Ching*.

178 = SOURCE OF CREATION

457 = O heart that art girt about with the coils of the old serpent,
 178 = heart of corruption,
 178 = coiled splendour
 635 = O my darling, my serpent that twinest Thee about this heart. I am the heart

457 = Nuit! Hadit! Ra-Hoor-Khuit! The Sun, Strength & Sight, Light;
 178 = Force, Fantasy, Fire;
 635 = His Splendour shone upon me; I adored His adorable splendour.

457 = the kisses of the stars rain hard upon thy body.
 178 = gemmed azure
 178 = the abyss of stars
 635 = I expanded them by my subtlety into the Twelve Rays of the Crown.

September 15 is Day 179

The antigram pair is 452 and 631



179 = WORKS OF THE MAGICIAN

452 = One is the Magus: twain His forces: four His weapons.
 631 = the grade of a Magus, and the burden of the Attainment thereof.

September 16 is Day 180

The antigram pair is 450 and 630



180 = the circumference = the starry heaven = Babalon the Mother

630 = Then also the Pyramid was builded so that the Initiation might be complete.

630 = All these old letters of my Book are aright; but j is not the Star.

And speaking of the Star:

After the initial word “Had”, the next 11 words of the Law are:

Also, the introduction to the Stele verses:

September 17 is Day 181

The diagram shows two hexagrams from the I Ching. The hexagram on the left is Lü (The Gentle), consisting of the upper trigram Dui (Lake) and the lower trigram Zhen (Thunder). The hexagram on the right is T'ien (Heaven), consisting of the upper trigram Qian (Heaven) and the lower trigram Qian (Heaven). Both hexagrams are shown with their constituent trigrams and a central circle.

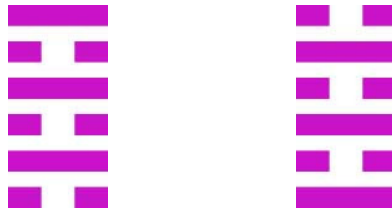
451 = The ending of the words is the Word Abrahadabra.

451 = learn the secret that hath not yet been revealed.

632 = break down the fortress that guardeth the Palace of the King my son.

September 18 is Day 182

The antigram pair is 455 and 637



182 = MOTHER-OF-EMERALD

These are hexagrams 63 and 64 of the *I Ching*. Their upper and lower trigrams are antigrams. They are the epitome of the interdependence of the binary system known as the *I Ching*.

By the process of making nuclear hexagrams, the 64 hexagrams of the Yi can be reduced to 16, and then these can be reduced to 4. These last four, the root of all the others are the first and last pairs of *I Ching* hexagrams, all of which have values that are multiples of 91: (364, 728, 455, 637).

Thus these correspondences are perfectly appropriate:

182 = the First and the Last

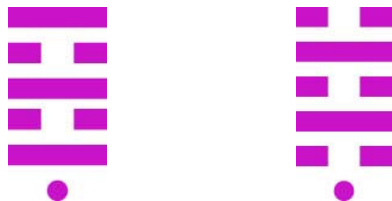
182 = by two and by two

455 = I am the God who giveth all. Light, Life, Love; Force, Fantasy, Fire;

637 = Fear not at all; fear neither men, nor Fates, nor gods, nor anything.

September 19 is Day 183

The antigram pair is 453 and 636



183 = Θελημα + ☰ = DIVINE PERFECTION

453 = Is a God to live in a dog? No! but the highest are of us.
183 = kings and captains = o scribe and prophet
636 = though thou be of the princes, it shall not assuage thee nor absolve thee.

Separately from this, there is a key verse of *Liber AL* that equals 636:

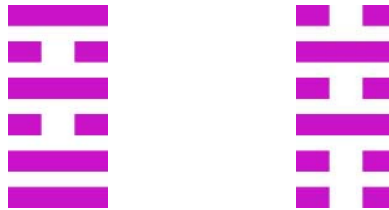
636 = Paste the sheets from right to left and from top to bottom: then behold!

The proper method of accomplishing this reveals 143 as the key number of *Liber AL vel Legis*. In concert with that method is this thought:

636 = but one cometh after him, whence I say not, who shall discover the key of it all.

September 20 is Day 184

The antigram pair is 454 and 638



184 = LION-ROAR OF RAPTURE

These are hexagrams 38 and 39 of the *I Ching*, a rare case of sequential antigrams in the Changes. Most antigram pairs in the Yi occur because both hexagrams are reversible, (since all pairs in the Changes are based on inversions first, if possible). Even when antigrams do occur together, the odd-numbered one should come first. In other words, hexagram 38 is part of the reversible pair 37-38, while hexagram 39 is part of the reversible pair 39-40. By coincidence (?), these antigrams end up next to each other.

184 = the Thought of Adonai

454 = I was caught up into the presence of my Lord Adonai,

638 = Lord Adonai, that dalliest with the Magister in the Treasure-House of Pearls,

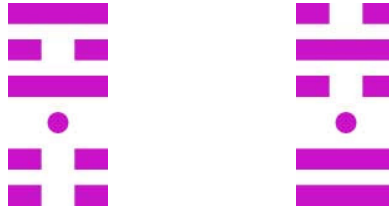
184 = Sekhet, the lady of Asi.

454 = therefore thou art My virgin unto eternity.

638 = the tongue of a white Doric girl that languishes with her lover in the moonlight.

September 21 is Day 185

The antigram pair is 440 and 625



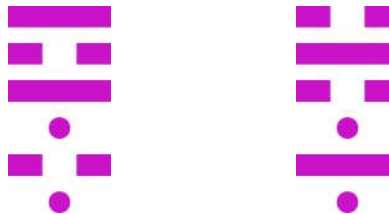
185 = THE QUEEN OF NIGHT

440 = Think not, o king, upon that lie: That Thou Must Die:

625 = they that sealed up the book into their blood were the chosen of Adonai,

September 22 is Day 186

The antigram pair is 438 and 624



186 = Θελημα + Αγαπη = Thelema + Agape

186 = But they have the half = unite by thine art

438 = the reins of the Chariot of the Sphinxes, black and white.

624 = there are love and love. There is the dove, and there is the serpent.

624 = I am known to ye by my name Nuit, and to him by a secret name

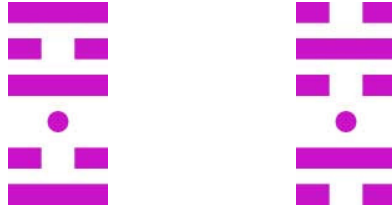
438 = Divide, add, multiply, and understand.

438 = I am Infinite Space, and the Infinite Stars thereof,

624 = I am The Empress & the Hierophant. Thus eleven, as my bride is eleven.

September 23 is Day 187

The antigram pair is 439 and 626



187 = CLOSE IT IN LOCKED GLASS

439 = That stele they shall call the Abomination of Desolation;

626 = Thou wast with me from the beginning. This now I know, O my beloved,

439 = The Book of the Law is Written and Concealed. Aum. Ha.

626 = And the Cross was formulated in the Universe that as yet was not.

439 = Behold! I am a butterfly at the Source of Creation;

626 = For I am the soft sinuous one entwined about thee, heart of gold!

September 24 is Day 188

The antigram pair is 434 and 622



188 = DOUBLE-WANDED

434 = I will be at your arms in battle & ye shall delight to slay.

622 = I am the Lord of the Double Wand of Power; the wand of the Force of Coph Nia

188 = the Bennu bird

434 = the priest of Ammon-Ra in the temple of Ammon-Ra

622 = Against him the Brothers of the Left-hand Path, confusing the symbols.

September 25 is Day 189

The antigram pair is 432 and 621



189 = ONE PARTICLE OF DUST

432 = the old gray sphere that rolls in the infinite Far-off;

621 = As fine gold that is beaten into a diadem for the fair queen of Pharaoh,

432 = There is the dissolution, and eternal ecstasy

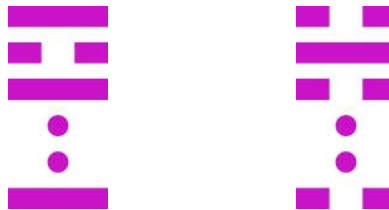
621 = let me die before the hour, falling dead into thine infinite stream!

432 = kisses of the stars rain hard upon thy body.

621 = I say Come up upon the mountains! the celestial waters flow at my word.

September 26 is Day 190

The antigram pair is 433 and 623



190 = THE CHARIOT OF ETERNITY

433 = argue not; convert not; talk not overmuch!

623 = I am in a secret fourfold word, the blasphemy against all gods of men.

433 = the little world my sister, my heart & my tongue,

623 = I am the winged globe at her heart. I contract ever as she ever expandeth;

433 = rejoice! now come in our splendour & rapture!

623 = let her be shameless before all men! Then will I lift her to pinnacles of power:

September 27 is Day 191

The antigram pair is 437 and 628



191 = THE MAGICIAN AND HIS PLAY

437 = In the beginning doth the Magus speak Truth,

628 = Yea, and by many more; by the ten in the twenty-two directions

437 = I am like a maiden bathing in a clear pool of fresh water.

628 = Then I loved her; and, loosing my girdle, cast myself into the stream.

437 = Therefore I went wildly with the girls into Abyssinia;

628 = Yea, cried the Holy One, and from Thy spark will I the Lord kindle a great light;

September 28 is Day 192

The antigram pair is 435 and 627



192 = THE COILS OF THE SERPENT

435 = and the illusion of the towers was destroyed.

627 = Wind Thy coils closer about me, so that no light nor bliss may penetrate.

435 = dominion is established in the Star of the Flame

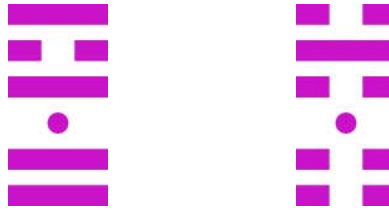
627 = There is the dissolution, and eternal ecstasy in the kisses of Nu.

435 = O my virgin, my prophet within whose bowels I rejoice.

627 = the wine was like fire that flieth with green wings through the world of waters.

September 29 is Day 193

The antigram pair is 436 and 629



193 = A SONG OF FREEDOM

436 = a temple of stones in the shape of the Universe,

629 = come before me in a single robe, and covered with a rich headdress.

436 = the Waters beyond Death and beyond Life.

629 = I am the Master of the Secret of Things. I am the Revealer and the Preparer.

436 = the Holy Graal beneath Thy Druid vestments.

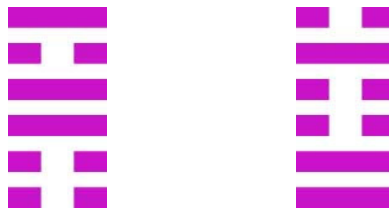
629 = the slaying of the Warrior 418,

436 = then this circle squared in its failure is a key also.

629 = but one cometh after him, whence I say not, who shall discover the key of it

September 30 is Day 194

The antigram pair is 449 and 643



These are *I Ching* hexagrams 56 and 60.

194 = I FLY AND I ALIGHT AS AN HAWK

449 = I guide you to the heart of the groves of Eleusis

643 = My head is jewelled with twelve stars; My body is white as milk of the stars;

449 = I who was the priestess of Ahathoor rejoice in your love.

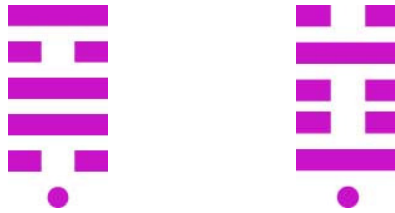
643 = as a virginal chaste, as a moon among the faded oaks of the wood of years.

449 = he cometh forth from the veil. He rideth upon the chariot

643 = There are four gates to one palace; the floor of that palace is of silver and gold;

October 1 is Day 195

The antigram pair is 447 and 642



195 = THE DAY AND THE NIGHT

447 = Thou shalt manifest Thyself in the unmanifest;

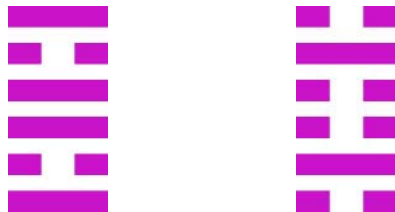
642 = I sought a Word for Myself; nay, for myself. And the Word came: O Thou!

447 = calling forth the flame of the hearts of all in her love-chant.

642 = make a subtle decoction of delight, and the Watchers shall drink thereof.

October 2 is Day 196

The antigram pair is 448 and 644



These are Hexagrams 30 and 29 of the *I Ching*.

196 = THIS RITUAL OF THE HOLY GRAAL

448 = in his woman called the Scarlet Woman is all power given.

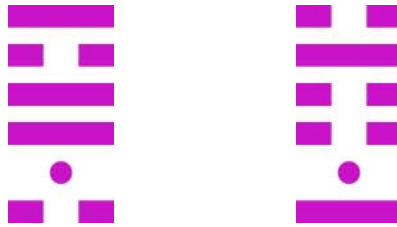
644 = drain out thy blood that is thy life into the golden cup of her fornication.

448 = the hour Of the hooded and holy ineffable flower.

644 = I pour out the libation on Thine altars; all night will I burn the sacrifice of blood;

October 3 is Day 197

The antigram pair is 443 and 640



197 = WHITE AS MILK OF THE STARS

443 = let her be covered with jewels, and rich garments,

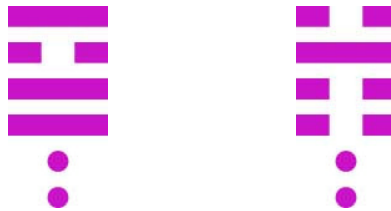
640 = as the diamond shall glow red for the rose, and green for the rose-leaf;

443 = I will overcome thee. Thou shalt be very nigh to death.

640 = the tempest of years Goes down to the dusk, and the Beetle appears.

October 4 is Day 198

The antigram pair is 441 and 639



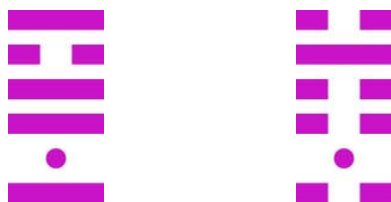
198 = THE FIVE POINTED STAR

441 = only in the lowest corruption is form manifest.

639 = let the Oath be taken firmly as thou raisest up the altar from the black earth.

October 5 is Day 199

The antigram pair is 442 and 641



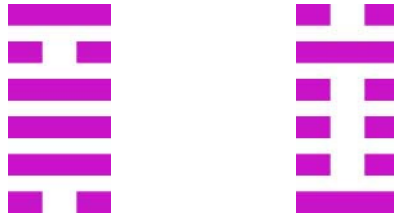
199 = THE WORD ABRAHADABRA

442 = the holy one appeared in the great water of the North;
641 = the wine that tinges everything with the true tincture of infallible gold.

442 = the Sphinx, and the dog-headed god, and Typhon,
641 = Thou Elevenfold God 418!

October 6 is Day 200

The antigram pair is 446 and 646



These are hexagrams 50 and 3 of the *I Ching*.

200 = PEARLS OF FECUNDITY

446 = Hold! Hold! Bear up in thy rapture; fall not in swoon
646 = We are not for the poor and sad: the lords of the earth are our kinsfolk.

October 7 is Day 201

The antigram pair is 444 and 645



201 = YEA! THE NIGHT SHALL COVER ALL

444 = I love Thy dark kisses, bloody and stinking!
645 = My Lover: I see Thee as a nymph with her white limbs stretched by the spring.

444 = this matter toucheth the mystery of Incarnation,
645 = That which established me is invisible and unknowable in its essence.

444 = Be goodly therefore: dress ye all in fine apparel;
645 = a great sack of precious jewels upon a staff that is greater than the axis of the all.

October 8 is Day 202

The antigram pair is 445 and 647



These are hexagrams 14 and 8 of the *I Ching*.

202 = THE SUN OF MIDNIGHT

445 = a light so strenuous that it is not perceived as light.

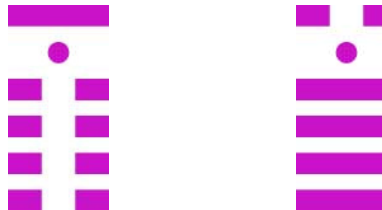
647 = as a cancer that utterly corrupts the body; so am I unto the spirit of man.

445 = all in the clear light, and some, though not all, in the dark.

647 = So came I to Duant, the starry abode, and I heard voices crying aloud.

October 9 is Day 203

The antigram pair is 323 and 526



This is the beginning of a new cycle of 27 days. In the previous cycle, the upper trigrams were 16 and 23, which differ by 7. In the new sequence, the upper trigrams are 11 and 19, which differ by 8.

203 = THE SOURCE OF CREATION

323 = I give unimaginable joys on earth:

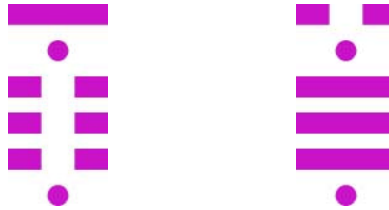
526 = O man! refuse not thy wife, if she will! O lover, if thou wilt, depart!

323 = Yea, an angel troubled the waters.

526 = the dissolving of the soul in that resounding abyss.

October 10 is Day 204

The antigram pair is 321 and 525



204 = THE SCARLET CONCUBINE

321 = I came unto the Land of No Desire.

525 = all my darkness and terror shall turn to light and joy.

321 = Death! Death! thou shalt long for death.

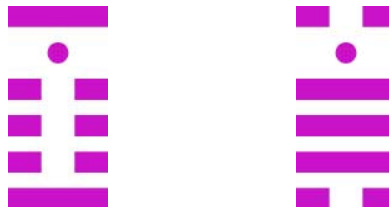
525 = There is a solemnity of the silence. There is no more voice at all.

321 = one purple flower-flame of holiness.

525 = Love is the law, love under will. Nor let the fools mistake love;

October 11 is Day 205

The antigram pair is 322 and 527



205 = A SIXFOLD STAR THAT FLAMETH

322 = a lambent flame of blue, all-touching,

527 = the abyss of the great void was unfolded before me.

322 = My body is white as milk of the stars;

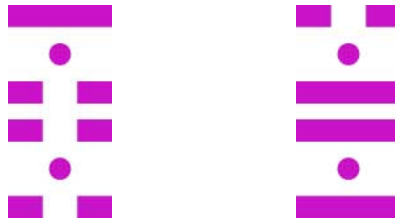
527 = melt in my mouth, Thou consecrated sugar of the Stars!

322 = a steady glitter in the heart of the pearl.

527 = I have filled thee with a wine whose savour thou knowest not.

October 12 is Day 206

The antigram pair is 317 and 523



206 = THE SECRET OF THE HOLY GRAAL

317 = the blood of the heart that beareth me,

523 = Also I welded together the Flaming Star and the Sixfold Star

317 = There is no wine like unto this wine.

523 = take wine and strange drugs whereof I will tell my prophet,

317 = a new vintage in the vineyards.

317 = verily thou shalt not die, but live.

October 13 is Day 207

The antigram pair is 315 and 522



207 = THE BEAUTEIOUS ONE

315 = he is ever a sun, and she a moon.

522 = the kingdom shall be theirs; yea, the kingdom shall be theirs.

315 = rideth upon the chariot of eternity;

522 = I am Ra-Hoor-Khuit; and I am powerful to protect my servant.

October 14 is Day 208

The antigram pair is 316 and 524



208 = THE DIVINE PERFECTION

One of the most interesting pair of Antigrams, both of which are reversible, and contain opposite trigrams in upper and lower positions.

316 = Thou speck of dust infinitesimal!

524 = Let there be nothing! Let all things drop into this ocean of love!

316 = The naked splendour of Nuit;

524 = Then I the priest beheld a steady glitter in the heart of the pearl.

316 = Invoke me under my stars!

524 = by the Star 418.

October 15 is Day 209

The antigram pair is 320 and 529



209 = O WINGED SNAKE OF LIGHT

320 = a wounded bird flapping in circles.

529 = A King may choose his garment as he will: there is no certain test:

320 = ultimate sparks of the intimate fire.

529 = attain to the Sacrament of the Graal in the Chapel of Abominations.

320 = yea, the milk of the stars from her paps.

529 = the Naught of our Lady of the Body of the Milk of the Stars.

October 16 is Day 210

The antigram pair is 318 and 528



210 = REGENERATE THE WORLD

318 = The winged globe, the starry blue,

528 = For I am divided for love's sake, for the chance of union.

318 = Lord of the Double Wand of Power;

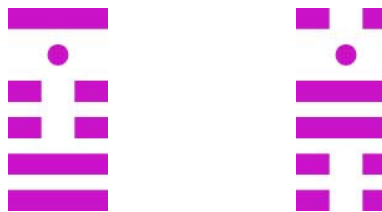
528 = The great goddess that bendeth over the Universe

318 = these fools of men and their woes

528 = I am nothing: they do not see me. They are as upon the earth;

October 17 is Day 211

The antigram pair is 319 and 530



211 = THE TREES OF ETERNITY

319 = the cool still water of the wizard fount.

530 = the Pillar is 'stablished in the void. From the Crown to the Abyss,

319 = thou Serpent Apep, my Lord Adonai,

530 = O my chosen! I am the secret Serpent coiled about to spring:

319 = make a subtle decoction of delight,

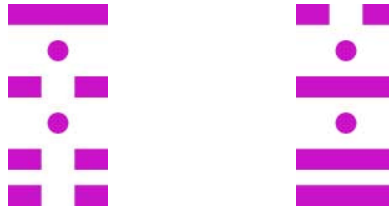
530 = I am the worshipper. Remember all ye that existence is pure joy;

319 = the eight and ninety rules of art:

530 = As brothers fight ye! There is no law beyond Do what thou wilt.

October 18 is Day 212

The antigram pair is 305 and 517



212 = THE IMAGE OF A SIXFOLD STAR

305 = the heart of the groves of Eleusis.

517 = I delighted in the Harmony and Beauty of His Essence.

305 = beautiful paper made by hand;

517 = Paste the sheets from right to left and from top to bottom:

305 = To me! The Manifestation of Nuit

517 = We are one; we are none. Hold! Hold! Bear up in thy rapture;

October 19 is Day 213

The antigram pair is 303 and 516



213 = THE MIGHTY DARKNESS

516 = None, breathed the light, faint & faery, of the stars, and two.

303 = A feast every night unto Nu

303 = all the sorrows are but as shadows;

516 = Thy death shall be the seal of the promise of our agelong love.

303 = slain by the kisses of her mouth.

516 = I remember Thy first kiss, even as a maiden should.

October 20 is Day 214

The antigram pair is 304 and 518



214 = THE JOY OF DISSOLUTION

304 = sweet wines and wines that foam!

518 = our red powder of projection is beyond all possibilities.

304 = I am the Revealer and the Preparer.

518 = Mine is the Sword --- and the Mitre and the Winged Wand!

304 = for beauty's sake and love's!

518 = I love you! I am the blue-lidded daughter of Sunset;

October 21 is Day 215

The antigram pair is 299 and 514



215 = THE CROWN OF THE PYRAMID

299 = an aged God, a venerable God

514 = The Virgin of God is enthroned upon an oyster-shell;

299 = a god of War and of Vengeance.

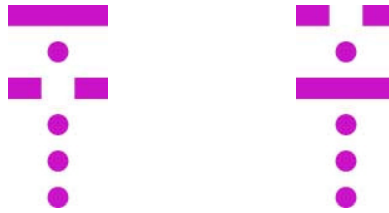
514 = the Lord of Silence was established upon the Lotus flower.

299 = the central blaze of darkness,

514 = the waters of Maim; this is the bitter water that becometh sweet.

October 22 is Day 216

The antigram pair is 297 and 513



216 = THE SACRAMENT OF THE GRAAL

297 = stamp down the wretched & the weak:

513 = A worm, a nothing, a nidding knave! But Oh! I love Thee.

297 = Scarlet Concubine of his desire!

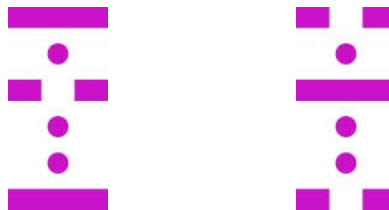
513 = O my darling, my darling --- Kiss me! Kiss me! Ah! but again.

297 = the breath of the Garden of Spices.

513 = the winds whirl away the soul of the scribe into the happy haven.

October 23 is Day 217

The antigram pair is 298 and 515



217 = TREMULOUS RAPTURE

298 = awake the lust & worship of the Snake;

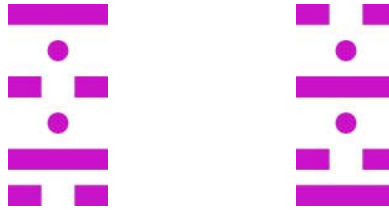
515 = It is a lie, this folly against self. The exposure of innocence is a lie.

298 = But ye, o my people, rise up & awake!

515 = I am above you and in you. My ecstasy is in yours.

October 24 is Day 218

The antigram pair is 302 and 520



218 = UNDERSTAND NOT

302 = my God! One is Thy Beginning!

520 = let them speak not of thee at all, since thou art continuous!

302 = Do what thou wilt shall be the whole of the Law.

520 = Also reason is a lie; for there is a factor infinite & unknown;

302 = the God enthroned in Ra's seat,

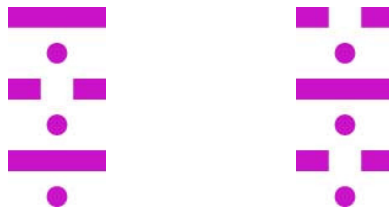
520 = I was alone before Thee. I trembled at Thy coming, O my God,

302 = it is death, and the flame of the pyre.

520 = O empty God, my flame shall utterly expire in Thy great N.O.X.

October 25 is Day 219

The antigram pair is 300 and 519



219 = SUCCESS IS YOUR PROOF

300 = Be thou Hadit, my secret centre,

519= Thou hast the Head of the Hawk, and thy Phallus is the Phallus of Asar.

300 = the golden cup of her fornication.

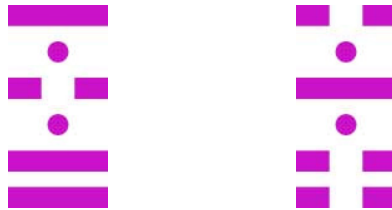
519 = The exposure of innocence is a lie. Be strong, o man! lust,

300 = The self-slain Ankh-af-na-khonsu

519 = prophet of Nu! prophet of Had! prophet of Ra-Hoor-Khu! Now rejoice!

October 26 is Day 220

The antigram pair is 301 and 521



220 = THE NAUGHT OF OUR LADY

301 = I am alone: there is no God where I am.

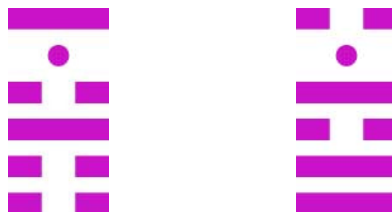
521 = Every number is infinite; there is no difference.

301 = I am nothing: they do not see me.

521 = a single invisible point, whereof naught may be spoken.

October 27 is Day 221

The antigram pair is 314 and 535



221 = I AM THE EYE IN THE TRIANGLE

314 = we beheld the White Horse of the Saxon

535 = Thou camest, O my flaming God, and pierced me with Thy spear.

314 = an old man like the Hermit of the Taro.

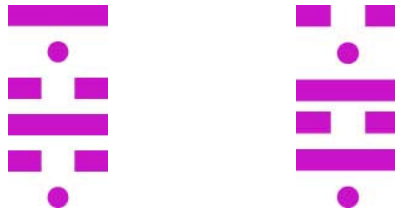
535 = There is no bond that can unite the divided but love:

314 = I am Baphomet, that is the Eightfold Word

535 = I am not extended, and Khabs is the name of my House.

October 28 is Day 222

The antigram pair is 312 and 534



222 = THE WINGED SECRET FLAME

312 = I gave her of the flower of my youth.

534 = the gemmed azure is The naked splendour of Nuit;

312 = masked ones my servants:

534 = Burn to me perfumes! Wear to me jewels! Drink to me,

312 = Above thee hangs the Eyeless Hawk.

534 = But ecstasy be thine and joy of earth: ever To me! To me!

312 = he may make severe the ordeals.

534 = three ordeals in one, and it may be given in three ways.

October 29 is Day 223

The antigram pair is 313 and 536



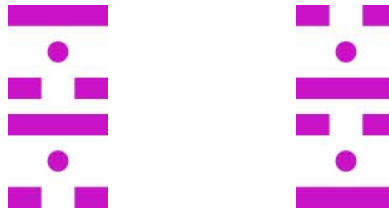
223 = DELIGHT AND BRIGHT GLORY

313 = the brilliance of our Lord the Sun.

536 = I sailed over the sky of Nu in the car called Millions-of-Years,

October 30 is Day 224

The antigram pair is 308 and 532



224 = WE ARE ONE; WE ARE NONE.

308 = them attack without pity or quarter;

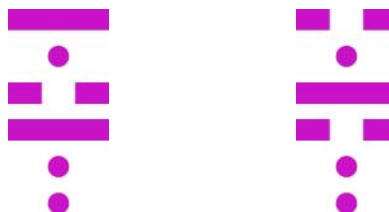
532 = Its enemies who say not so, are mere liars. There is success.

308 = the supernal ecstasy of the stars.

532 = Joy! White swan, bear thou ever me up between thy wings!

October 31 is Day 225

The antigram pair is 306 and 531



225 = THE BLISS OF THE BELOVED

306 = Show thy star-splendour, O Nuit!

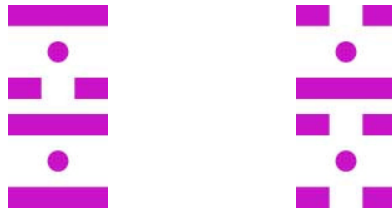
531 = the sacred vessel of our Lady the Scarlet Woman, Babalon

306 = This Knowledge is not for all men;

531 = O be thou proud and mighty among men! Lift up thyself!

November 1 is Day 226

The antigram pair is 307 and 533



226 = LAMBENT FLAME OF BLUE

307 = Nay! who shall devour the Infinite?

533 = So that the stable was shaken and the unstable became still.

307 = she stands bare and rejoicing

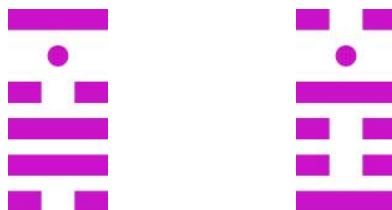
533 = Then the joys of my love will redeem ye from all pain. This is so:

307 = in their Concourse and Cohesion,

307 = their Death and their Disruption.

November 2 is Day 227

The antigram pair is 311 and 538



227 = AZURE-LIDDED WOMAN

311 = Let my servants be few & secret:

538 = the Hermit, and the Lover, and the man of Earth. Do what thou wilt

311 = I am the heart, and Thou the serpent.

538 = a new flower in the fields, a new vintage in the vineyards.

311 = There cometh a rich man from the West

538 = We shall be full of cup-bearers, and the wine is not stinted.

November 3 is Day 228

The antigram pair is 309 and 537



228 = A SCORPION RINGED WITH FIRE

309 = a tongue that men cannot speak.

537 = the Closed Palace 418

November 4 is Day 229

The antigram pair is 310 and 539



229 = BALANCED POWER AND JOY

310 = Spelling is defunct; all is not aught.

539 = the priest of the princes, shall not in one letter change this book;

310 = weary ones of the old grey land.

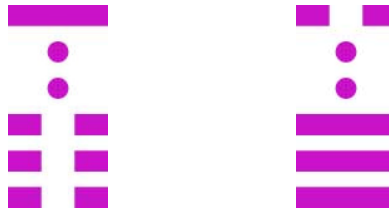
539 = Yea! all the world is split apart, as an old grey tree by the lightning!

310 = the omnipresence of my body.

539 = visible and invisible! This is all mine, who am Not. Radiant God!

November 5 is Day 230

The antigram pair is 269 and 499



230 = I AM WALKING IN AN ASYLUM

269 = I am clothed with the body of flesh;

499 = For these fools of men and their woes care not thou at all!

This is the beginning of a new 27-day cycle. The upper pair of Trigrams are 9 and 18, which differ by 9, making this the tenth cycle of the Thelemic Calendar.

November 6 is Day 231

The antigram pair is 267 and 498



231 = sum of the numbers 0-21, thus the sum of the Key numbers of the Major Arcana.

231 = NU IN THE STAR-LIT HEAVEN

267 = Asar between Asi and Nephthi;

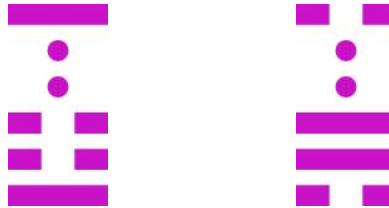
231 = Isis the mother of the Gods!

498 = a golden woman, an image of Asi wrought in finest gold.

Asi is an alternate spelling of Isis Asar is an alternate spelling of Osiris.
Nephthi is an alternate spelling of Nephthys, the sister of Isis.

November 7 is Day 232

The antigram pair is 268 and 500



232 = THE THIGH OF THE MOST HOLY ONE

268 = the sceptre of the Universe,

500 = The length of thy longing shall be the strength of its glory.

November 8 is Day 233

The antigram pair is 263 and 496



233 = RAVENS OF DISPERSION

We have an interesting sequential example, but missing the 263 we need:

233 = I have made a secret door

496 = Into the House of Ra and Tum, Of Khephra and of Ahathoor.

Then we have a description of the transmission of the Law itself. Out of silence came the voice of Aiwass, the minister of Hoor Paar Kraat, to give the Law unto all mankind:

263 = The Voice came from the Silence.

233 = minister of Hoor-paar-kraat.

496 = the Law is for all. This that thou writest is the threefold book of Law.

The number 496 has a very unique character of. This is a “perfect” number, i.e., a number that is the sum of all of its proper divisors: 1, 2, 4, 8, 16, 31, 62, 124, 248.

There are only 13 known perfect numbers, and only four that are less than 30 million. The others are astronomically large.

Three pairs of Antigrams appear in this list of factors of 496:

1 and 2
4 and 8
31 and 62

496 is the sum of the numbers from 0 to 31, thus it is the “mystic number” of $\aleph$. If one numbers the 10 Sefirot from 0 to 9, (as in the New Naples Arrangement), one can then number the 22 paths from 10 to 31, and thus arrive at 496, which, not coincidentally, is the value of the Hebrew word Malkut, the name of the final Sefira on the Tree of Life.

And this value begins *Liber LXVI*:

496 = This is the book of the most secret cult of the Ruby Star.

The meaning of this must be worked out, as they say, in “secret”.

November 9 is Day 234

The antigram pair is 261 and 495



234 = SONS AND DAUGHTERS

The upper and lower trigrams within the hexagram are also antigrams of each other.

261 = the people of the old gray sphere

495 = My number is 11, as all their numbers who are of us.

The mediating factor here is the “sons and daughters”. This phrase refers to the 9 and 18 trigrams, which compose both hexagrams.

Note also that the phrase spoken by Nuit regarding her number does not include the value of 11. If it did, the sentence would equal $495 + 11 = 506$. Elsewhere in the Book, Nuit says that she calls Nothing “8, 80, 418”, and when these are summed, the result is 506.

November 10 is Day 235

The antigram pair is 262 and 497



235 = ALL AND ONE AND NAUGHT

For 262 there is quite a confluence of aggressive statements from both aspects of Heru-Ra-Ha:

262 = These are dead, these fellows = I am not of the slaves that perish.

262 = know & destroy the traitors = attack without pity or quarter;

But then, we are elsewhere told to act “*swift as a trodden serpent, turn and strike!*” so it is perhaps fitting that

262 = the royal Uraeus serpent

This can be contrasted with the antigram value, which is concentrated on the Mother Whore and her earthly representative:

497 = the Scarlet Woman, Babalon the Mother of Abominations,

497 = Babalon the Mother of Abominations, the bride of Chaos,

497 = she stands bare and rejoicing in my secret temple

And within these quotes lies the difference-value: 235 = Mother of Abominations

November 11 is Day 236

The antigram pair is 266 and 502



236 = ORDER AND DISPOSITION

236 = The naked splendour

266 = the light, faint & faery, of the stars = the night-stars in the desert

502 = there be times of darkness, and this as a lamp therein.

The “*naked splendour*” refers to Nuit, the Star Goddess. The “lamp” refers to *Liber Porta Lucis*, but can also be a metaphor of the night-stars.

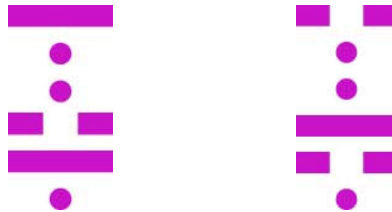
236 = The Perfect and the Perfect

266 = let me re-veil Thy perfections. = Thou art Eternity and Space;

502 = the Space resolved itself into a Profundity of Mind.

November 12 is Day 237

The antigram pair is 264 and 501



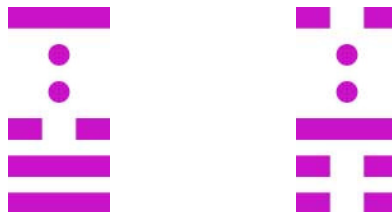
237 = I AM LIFE, AND THE GIVER OF LIFE

264 = Ah, serpent Apep, but I love Thee!

501 = the great snake of Khem the Holy One, the royal Uraeus

November 13 is Day 238

The antigram pair is 265 and 503



238 = THE HEART AND THE SERPENT

First off we have a serpent motif:

265 = serpent woman of the stars! = loosen the coils of the serpent!

503 = There is the dove, and there is the serpent. Choose ye well!

And then a nice triplet involving the three gods of *Liber AL*, with the scribe thrown in for good measure:

265 = I am the Magician and the Exorcist.

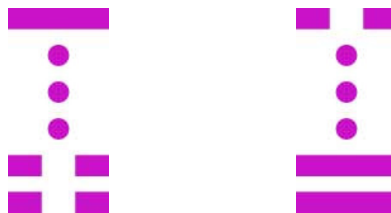
238 = Raise the spell of Ra-Hoor-Khuit!

503 = I am the naked brilliance of the voluptuous night-sky.

503 = I am thy Theban, O Mentu, The prophet Ankh-af-na-khonsu!

November 14 is Day 239

The antigram pair is 251 and 490



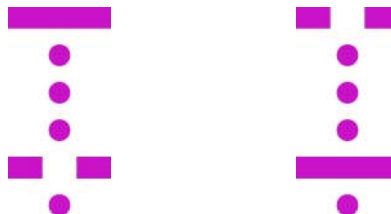
251 = THE HOLY PLACE OF THE COW OF HEAVEN

239 = I will dwell therein with my Lord

490 = There the lovely One shall spread us His holy banquet.

November 15 is Day 240

The antigram pair is 249 and 489



240 = THE INSPIRATION; THE EXPIRATION

This pair presents one of the more important antigram sets, containing as it does the gematria for the key verse of *Liber AL*. As a set-up to this, we find a quote from the end of *Liber VII*:

249 = I sought a Word for Myself;

249 = The word of the Law is Thelema.

489 = A feast for Tahuti and the child of the Prophet - secret, O Prophet!

It is very important that verses 1:39 and 2:39 in our Law have gematria values that are antigrams. This is one of the key proofs of the efficacy of the TQ gematria, considering the very important role the number 39 plays in Trigrammaton.

(Verse 1:39 equals 156 in English, + 93 in Greek)

Not only are the verse numbers the same, but one verse gives us our Word, and the other mentions Tahuti, who is the Egyptian Hermes, and thus related to the Logos, as the messenger of the gods, the deliverer of the Word.

Tahuti is the legendary inventor of writing, and it was an invocation of Tahuti on an eclipse day, March 17, 1904, that kicked off the Cairo Working that culminated in the reception of the Law.

There is one other verse in the Law with the same value as verse 2:39, and this verse tells us that by coming through the first ordeal, the reader/initiate/Thelemite will comprehend the Law as silver, i.e., will rise to the level of Yesod, aka “Foundation” on the Tree of Life. From there, the initiate will see the Law as the basis for the magick/theurgy/religion of the Aeon of Horus.

One of the ways that this occurs is to understand the Key of the book, part of which is expressed through the gematria given to us by the Prophet in *Liber Trigrammaton*.

489 = *Let him come through the first ordeal, & it will be to him as silver.*

And supplementary to this, we have a triplet dealing with the Sun and Stars, beginning with the three things that are “*for the servants of the Star and the Snake*”, i.e., Nuit and Hadit:

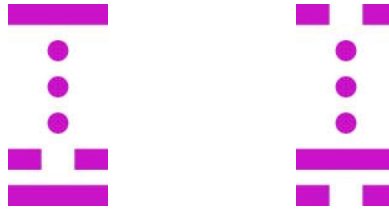
249 = The Sun, Strength & Sight, Light = O winged snake of light, Hadit!

240 = star-splendour, O Nuit!

489 = a sunset on the lapis lazuli of the King's Bedchamber.

November 16 is Day 241

The antigram pair is 250 and 491



It's serpent day on the Thelemic Calendar, with a reference to the snake of *Liber LXV*:

241 = THE FANG OF THE EXALTED ONE

250 = the lust & worship of the Snake;

491 = For my Lord hath revealed Himself as a mighty serpent,

250 = beautiful serpent of Apep!

491 = Arise, O serpent Apep, Thou art Adonai the beloved one!

November 17 is Day 242

The antigram pair is 245 and 487



242 = THE WINNERS OF THE ORDEAL X

These hexagrams are both antigrams and reversals of each other.

245 = blue-lidded daughter,

487 = that is the sacred vessel of our Lady the Scarlet Woman,

487 = the bride of Chaos, that rideth upon our Lord the Beast.

The whole business of English gematria starts with the following sentence:

487 = ***Thou shalt obtain the order & value of the English Alphabet***

487 has an interesting property; it is the 93rd prime number. If the ordinal position of the primes is to have any importance in an English gematria, one would expect that the value of the Word of the Law should apply to a significant number in that gematria, and so it does.

As for the interpretation of this verse, some think it might apply to anyone, while others such as myself think it applies only to the Prophet. Crowley was the one to obtain the order & value, as given in his commentary to *Liber Trigrammaton*. He said he had done so in his first comment on *Liber AL*, and subsequent inquiry has done nothing to disprove that, in fact quite the opposite; the data obtained by the TQ should prove beyond any reasonable doubt that Crowley did in fact discover the English gematria that Aiwass encoded in the Book of the Law.

Another bit of evidence for this is that the number 487 is the Greek value of the words TO ΘEP, TO ThER, meaning “The Beast”. Thus it is the Beast who will discover the order & value, and the Beast is none other than Crowley.

The following lines each sum to 245. They form a message from Nuit TO ME:

Thou art altogether golden,
So bright we could not look!
perchance is a King concealed!

I am Nuit, and my word is
the first half of the equation,
the Division of the Shadows.

To Me do ye reverence!
blue-lidded daughter,
the keen and the proud,
O ancient sorrow of years!

I am come to Thee. It is I that wait at last.
I give unimaginable joys,
oil of Abramelin and olive oil,
the vast and the minute.

Reach unto the Smooth Point,
an abyss of infinite space.
I love you! I yearn to you!
So shall it be unto the end.

November 18 is Day 243

The antigram pair is 243 and 486



This is the single most important pair of Antigrams, from a numerical perspective. They are the only pair that sum to 729, which is the total of all the different possible hexagrams of Trigrammaton. And of course, their reversals are the numbers 1 and 2, the fundamental pair of antigrams.

So it is a happy coincidence (?) that November 18 is also the anniversary of the date of the first initiation of the Prophet, Aleister Crowley, in 1898.

243 = I, PERDURABO, THE PHILOSOPHUS

There is a hidden reference to Abrahadabra in this pair, for this is the “word of double power”, whose value is 418:

243 = the word of double power

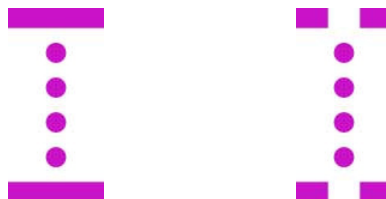
486 = the Star 418

And the elevenfold word 418, (abrahadabra), can be doubled to make 22, and then be referenced to the paths of the Tree of Life, and the Hebrew letters:

243 = the twenty-two directions = the force of the Demiurge.

November 19 is Day 244

The antigram pair is 244 and 488



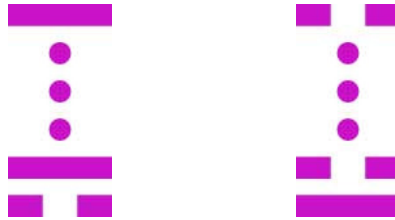
244 = THE ROOF OF THE UNIVERSE

244 = upon the Bosom of Nuit!

488 = yon galaxy is but the smoke-ring of mine incense.

November 20 is Day 245

The antigram pair is 248 and 493



245 = THE VAST AND THE MINUTE

A triplet that pairs Nuit/Babalon with the god Saturn:

248 = This is the secret of the Holy Graal = our Lady the Scarlet Woman

245 = blue-lidded daughter

493 = a venerable God, the Lord of Time, bearing a sharp sickle.

November 21 is Day 246

The antigram pair is 246 and 492



246 = WISDOM SAYS: BE STRONG!

246 = A rooting-out of the weeds:

492 = to me come ye through tribulation of ordeal, which is bliss.

There is an equivalent pair where both numbers refer to the Prophet in Liber AL:

246 = thou art the Holy Chosen One.

246 = prophet Ankh-af-na-khonsu!

There are also four equivalences that deal with duality in one form or another.

492 = I welded together the Flaming Star and the Sixfold Star

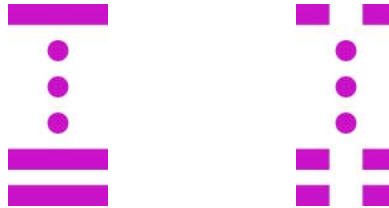
492 = I saw the twin heads that ever battle against one another,

492 = Since I am Infinite Space, and the Infinite Stars thereof,

492 = I am divided for love's sake, for the chance of union.

November 22 is Day 247

The antigram pair is 247 and 494



247 = BEAUTIFUL AND JOYOUS

From the Greek we have a pair of examples:

247 = ΑΔΑΜΑΣ = ADAMAS = unconquerable, adamant

494 = Η ΕΝΤΟΝΙΑ = the erect penis

And more importantly, Crowley's Greek name as Beast, with an equivalent name in English for the scribe Ankh-af-na-khonsu:

247 = ΘΗΡION = Therion = wild beast

247 = The inspired forth-speaker

494 = the sword and the spear of the Warrior Lord of the Sun.

November 23 is Day 248

The antigram pair is 260 and 508



In Hebrew, the name Ra-Hoor can be spelled so as to add to 418: רא הוור
Ra-Hoor-Khuit is Horus as the God of War, and he wields the double wand of power. The “double-wanded one” is Horus as Hrumachis, who will replace Ra Hoor Khuit as Hierophant in the next aeon, as prophesied in *Liber AL*.

260 = the double-wanded one = I will be at your arms in battle

248 = the Double Wand of Power;

508 = the Warrior 418

Babalon is identified in *Liber Cheth*, relating to Cancer.
Baphomet is identified in *Liber A'ash*, relating to Capricorn.
Both Babalon and Baphomet = 85 in the TEG.

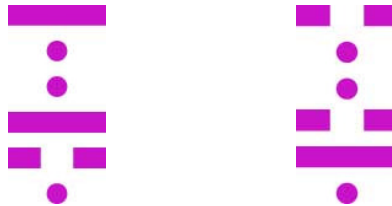
260 = the Mother of Abominations = Abomination of Desolation
248 = our Lady the Scarlet Woman = Let the Scarlet Woman beware!
248 = This is the secret of the Holy Graal,
508 = the Eye and the Tooth, the Goat of the Spirit, the Lord of Creation.

Liber LXV is *The Book of the Heart Girt with a Serpent*:

260 = the slave of the little asp of death;
248 = my darling, my serpent = Crush out the blood of me
248 = I am shed out like spilt blood
508 = in the number five and sixty seal thou the holy book.

November 24 is Day 249

The antigram pair is 258 and 507.



249 = O WINGED SNAKE OF LIGHT, HADIT!

This particular pair offers up some unique insights into the Thelemic pantheon.
The number 258 is clearly a link between the twin aspects of Heru-ra-ha, as both Hadit and Ra Hoor Khuit:

Saith Hadit:

258 = I am the secret Serpent coiled
258 = she shall be known & I never

The linkage:

258 = Hoor-pa-kraat and Ra-Hoor-Khut.

Saith Ra Hoor Khuit:

258 = the warrior Lord of the Forties
258 = Lord of Silence & of Strength

And the title of Aiwass, who speaks the words of the Lord of Silence:

258 = the minister of Hoor-paar-kraat.

Against this we have the number 507, the value of the phrase describing the star of Nuit, inserted by the first Scarlet Woman, Rose Kelly, into the holograph of *Liber AL*:

507 = The Five Pointed Star, with a Circle in the Middle, & the circle is Red.

November 25 is Day 250

The antigram pair is 259 and 509



259 = I AM THE VISIBLE OBJECT OF WORSHIP

250 = upon the throne of the East.

509 = I would sprinkle you with the divine dew of immortality.

November 26 is Day 251

The antigram pair is 254 and 505



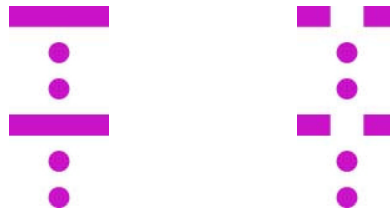
251 = MY JOY IS TO SEE YOUR JOY

254 = the whole Universe of Love = the nakedness of Nuit,

505 = let all chaste women be utterly despised among you!

November 27 is Day 252

The antigram pair is 252 and 504



252 = THE RAPTUREOUS LOVE-SONG

The primary duality of Liber AL is between Hadit and Nuit:

504 = Hadit, my secret centre, my heart & my tongue! Behold!

252 = The manifestation of Nuit

252 = The half of the word of Heru-ra-ha

504 = The Perfect and the Perfect are one Perfect and not two

November 28 is Day 253

The antigram pair is 253 and 506



253 = THE HEART OF THE SECRET STONE

506 = 8 + 80 + 418. The fact that there is no important gematria equivalent for 506 in Liber AL is evidence that, as noted many times, the simple sum of these three numbers is NOT the answer to the numerical riddle of verse 1:46

253 = the wand of the Force of Coph Nia -

506 = the jackals of Day and Night howl in the wilderness of Time!

Jackals are part of the design of the tarot trump called the Moon. This trump is associated with the Hebrew letter Qoph. Nia is the reverse of AIN, which is the “sixty-one” referred to in the same verse with 8, 80, 418

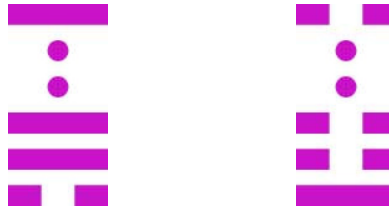
There is also a pair of sequential equivalences found in *Liber VII*, V:12

506 = Verily, I remember those iron days. I remember how

506 = we drenched the bitter lakes with our torrent of gold;

November 29 is Day 254

The antigram pair is 257 and 511



511 is referenced in Liber Ararita:

Liber Ararita III:1

“Even for five hundred and eleven times nightly for one and forty days did I cry aloud unto the Lord the affirmation of His Unity.”

And the recurring theme of 418 in this same book is also an equivalence:

511 = a new star 418

Liber Ararita I:11

“Also I welded together the Flaming Star and the Sixfold Star in the forge of my soul, and behold! **a new star 418** that is above all these.”

From *The Book of the Law* we have a rare sequential pair of antigrams:

Saith Hadit:

257 = I am unique & conqueror.

511 = I am not of the slaves that perish. Be they damned & dead!

The Book of the Law II:49

I am unique & conqueror. I am not of the slaves that perish. Be they damned & dead! Amen. [This is of the 4: there is a fifth who is invisible, & therein am I as a babe in an egg.]

And three other key phrases, all related to the Cairo working: verse 38, mentioning the writing of the book; the instructions to get the talisman of the book, and the identification of the scribe of the book:

511 = A feast for the three days of the writing of the Book of the Law.

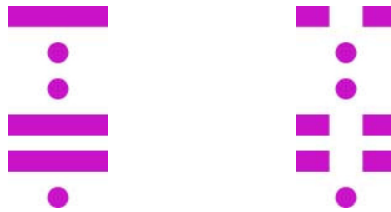
511 = Get the stele of revealing itself; set it in thy secret temple

511 = The self-slain Ankh-af-na-khonsu Whose words are truth.

For all these reasons, it is clear that 511 is an important cabalistic number, and this is perhaps derived in part from the fact that $93 + 418 = 511$.

November 30 is Day 255

The antigram pair is 255 and 510



255 = TRUTH ITSELF IS BUT ILLUSION

255 = Love is the law, love under will.

510 = Beware therefore! Love all, lest perchance is a King concealed!

255 = The end of the hiding of Hadit;

510 = for it is I that go. Who worshipped Heru-pa-kraath have worshipped me;

December 1 is Day 256

The antigram pair is 256 and 512



256 = VISTORY & SPLENDOR

256 and 512 = 2^8 and 2^9

This is the last day of the cycle of antigrams whose upper pair of trigrams differ by 9.

256 = I am The Empress & the Hierophant.

512 = there is a fifth who is invisible, & therein am I as a babe in an egg.

256 = the writing of the Book of the Law.

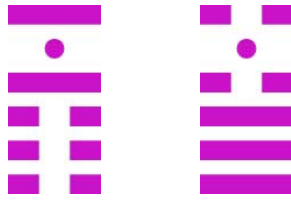
256 = Then this line drawn is a key:

256 = There cometh one to follow thee:

256 = who shall discover the key of it all.

December 2 is Day 257

The antigram pair is 296 and 553



O VAST ONE! O MINUTE ONE!

This is the beginning of a new 27-day cycle, with hexagrams whose upper pair of trigrams are 10 and 20, which differ by 10.

296 = I am the blue-lidded daughter

257 = by the vault of my body = Duant, the starry abode

553 = in the Naught of our Lady of the Body of the Milk of the Stars.

December 3 is Day 258

The antigram pair is 294 and 552



258 = GOD IS THE EVERLASTING ONE

294 = a lonely pillar in the midst of the sea;

258 = I am the secret Serpent coiled

552 = I am the Snake that giveth Knowledge & Delight and bright glory

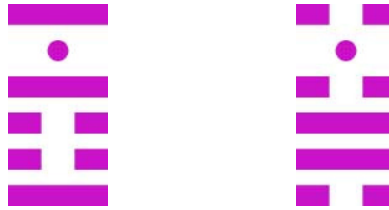
294 = I feel the essence of softness.

258 = a splendid naked woman

552 = She bends in ecstasy to kiss The secret ardours of Hadit.

December 4 is Day 259

The antigram pair is 295 and 554



259 = O NUIT, CONTINUOUS ONE

295 = a jocund and ruddy God,

554 = a pale sad boy that lay upon the marble in the sunlight, and wept.

295 = the rituals of the old time are black = my spangles are purple & green

554 = For our red powder of projection is beyond all possibilities.

Black is all colors, or none at all. The visible spectrum goes from red to purple, with green in the middle.

December 5 is Day 260

The antigram pair is 290 and 550



This is a rare pair of antigrams that are opposites and reversals of each other. Even more, the upper and lower trigrams within each hexagram are also antigrams.

The difference-value of 290 and 550 is 260. We can divide these three figures by 10 and still have a valid antigram pair: 29 and 55 differ by 26. This is a curious result, because it is not always the case that multiplying an antigram pair by 10 will result in another antigram pair.

290 = the pain of division is as nothing,

260 = the double-wanded one

550 = In his subtlety He expandeth it all into twelve rays of the Crown.

Hadit references:

290 = Khabs is the name of my House.

260 = Abomination of Desolation

550 = Bid me within thine House to dwell, O winged snake of light, Hadit!

December 6 is Day 261

The antigram pair is 288 and 549



261 = THE SEAL IS SET UPON THE VAULT

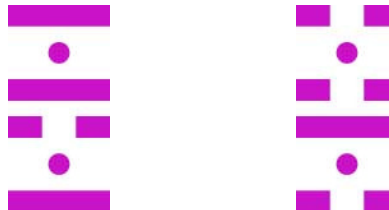
288 = I the serpent will coil close about thee.

261 = coiled and ready to spring.

549 = in the river of a foolish city forgotten; there shall ye meet with Me.

December 7 is Day 262

The antigram pair is 289 and 551



262 = THERE IS JOY IN THE JOURNEY

289 = I swoop down upon the black earth;

262 = This shall regenerate the world,

551 = I will burn through the great city in the old and desolate land;

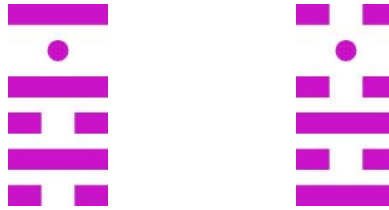
289 = a Circle in the Middle, & the circle is Red.

262 = the royal Uraeus serpent,

551 = There is a splendour in my name hidden and glorious,

December 8 is Day 263

The antigram pair is 293 and 556



263 = THE VOICE CAME FROM THE SILENCE

293 = Success is thy proof: argue not;

556 = to the world. This shall be your only proof. I forbid argument.

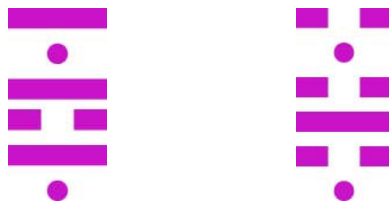
293 = continuous one of Heaven,

263 = the continuity of existence,

556 = I am the naked brilliance of the voluptuous night-sky. To me!

December 9 is Day 264

The antigram pair is 291 and 555



291 = under the guise of No Thing.

555 = two. For I am divided for love's sake, for the chance of union.

555 is well known in the Hebraic system as being the name HAD spelled in full:

He = הָהּ = 10, Alef = אֵלֶּף = 111, Dalet = דָּלֶת = 434; 10 + 111 + 434 = 555.

In this regard it is interesting that a key verse from Liber AL also has this value:

555 = *The half of the word of Heru-ra-ha, called Hoor-pa-kraat and Ra-Hoor-Khut.*

And this verse can be shown to be literally true, for the two aspects of Heru Ra Ha can be spelled in Hebrew so that they equal 1110, half of which is 555.

Hoor-pa-kraat = הוּר פֶּע כֶּרַעַט = 666

Ra-Hoor-Khu = רֵא הוּר כּוּ = 444

December 10 is Day 265

The antigram pair is 292 and 557



265 = THE DEPTHS OF THE UNIVERSE

292 = the genius of the mighty sword

265 = With the Dagger destroyeth He.

557 = worship me with swords & with spears. Let the woman be girt with a sword

292 = My scribe Ankh-af-na-khonsu,

265 = Choose ye an island! Fortify it!

557 = Lurk! Withdraw! Upon them! this is the Law of the Battle of Conquest:

292 = Linea viridis gytrat universa.

557 = Do what thou wilt shall be the whole of the Law + Love is the law, love under will.

December 11 is Day 266

The antigram pair is 278 and 544



266 = A CLEAR CRYSTAL WITHOUT ONE SPECK

278 = I charge you earnestly to come

266 = before me in a single robe,

544 = I charge you earnestly to come before me in a single robe,

Quite a few important phrases from *Liber AL* have the value of 278:

278 = Nothing is a secret key of this law.

278 = I am above you and in you.

278 = my prophet shall reveal it to the wise.

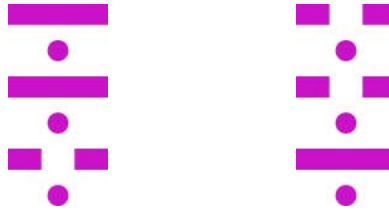
278 = it shall be your Kiblah for ever.

278 = Let the woman be girt with a sword

278 = for the winners of the Ordeal x. = Ordeal x. What is this? Thou shalt know.

December 12 is Day 267

The antigram pair is 276 and 543



267 = MAGNIFICENCE AND MAJESTY

276 = There in that formless abyss

267 = Death, take me! This life is too full;

543 = I pass unto the Waters beyond Death and beyond Life.

December 13 is Day 268

The antigram pair is 277 and 545



268 = THE SCEPTRE OF THE UNIVERSE

An interesting equivalence pair from the same verse:

277 = a young god in his strength,

545 = Thou hast appeared unto me as a young and brilliant God,

Liber Ararita I:6

“Thou hast appeared unto me as a young and brilliant God, a god of music and beauty, even as **a young god in his strength,** playing upon the lyre.”

277 = unimaginable joys on earth:

545 = the New Life shall illumine thee with the Light that is beyond the Stars.

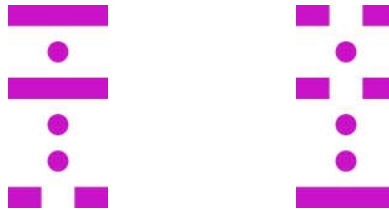
277 = Swift as a trodden serpent

545 = them attack without pity or quarter; & destroy them utterly.

268 = But thou givest not thy sap = in this is the magical power known.

December 14 is Day 269

The antigram pair is 272 and 541



269 = THESE BE GRAVE MYSTERIES

272 = a goddess of extreme love,

269 = her lithe body arched for love,

541 = like the Woman that jetteth out the milk of the stars from her paps

272 = ecstasy in the kisses of Nu.

269 = I am clothed with the body of flesh;

541 = the oak that hardens itself and bears up against the storm.

Some relations with the sefira Netzach:

272 = a goddess of extreme love, (sphere of Venus)

269 = seven vultures of evil. (sphere of 7)

541 = the Ravens of Dispersion have borne me utterly away. (kelipot of Netzach)

December 15 is Day 270

The antigram pair is 270 and 540



270 = A WHITE SWAN FLOATING IN THE BLUE

The Zero trigram being below in both cases, this is the middle day of the 27-day cycle.

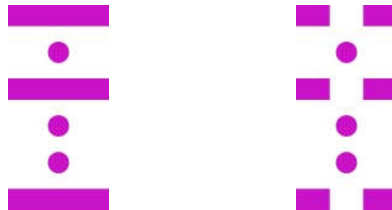
270 = Nor let the fools mistake love;
540 = love and love. There is the dove, and there is the serpent.

270 = the blue-lidded daughter = thy star-splendour, O Nuit!
540 = O Nuit, continuous one of Heaven, let it be ever thus;

270 = he shall offer up the Vast Sacrifice
540 = I ask you to sacrifice nothing at mine altar; I am the God who giveth all.

December 16 is Day 271

The antigram pair is 271 and 542



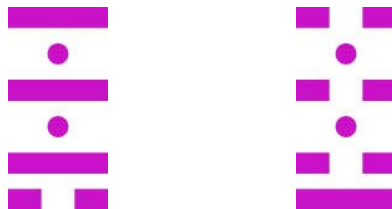
271 = THE PILLAR ESTABLISHED IN THE VOID

271 = The prophet Ankh-af-na-khonsu
542 = remember, o chosen one, to be me; to follow the love of Nu

542 = Behold! it is revealed by Aiwass the minister of Hoor-paar-kraat.
542 = the chance shape of the letters and their position to one another:

December 17 is Day 272

The antigram pair is 275 and 547



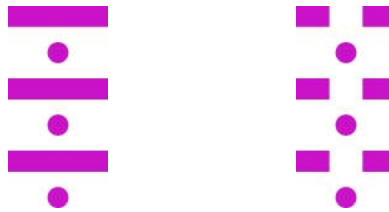
272 = ECSTASY IN THE KISSES OF NU

275 = O serpent woman of the stars!
272 = Serpent Apep, my Lord Adonai,
547 = Thou beautiful bull of Apis! Thou beautiful serpent of Apep!

The motto of Heraclitus, one of the greatest of the pre-Socratic philosophers:
547 = Πάντα Ρεῖ = Panta Rei = “Everything flows”

December 18 is Day 273

The antigram pair is 273 and 546



273 = THE BONDS OF SPACE AND TIME

This pair consists of 2 of the primal hexagrams of Trigrammaton. Using the method of I Ching called Nuclear hexagrams, one can reduce the 729 hexagrams of Trigrammaton down to 81 nuclear hexagrams. Repeating this process resolves these 81 down into 9 “doubly-nuclear” hexagrams. No further reductions can be made, so that the core hexagrams of the TQ are the Zero, and all the multiples of 91, which are 91, 182, 273, 364, 465, 546, 637, 728.

Hexagram 273 consists only of Yang and Tao lines. Yang is an unbroken line, Tao is the absence of number. In this sense, we have the appropriate phrase, used repeatedly in *Liber LXV*:

273 = the Pillar is 'stablished in the void.

The antigram is 546, composed only of Tao and Yin lines. Yin is the broken line, representing darkness. Its contrast with 273 is shown nicely in the phrase from *Liber AL*:

546 = *let the light devour men and eat them up with blindness!*

From Fr. RIKB's excellent Greek dictionary, there are two entries for 273:

273 = H KΛEΙΣ = h kleis = the Key

A key is often turned in a lock. Turning 273 upside down results in 010101 = 91, which is the number whose multiples are the nuclei of all the hexagrams.

The other Greek word is also quite instructive:

273 = ΕΞΗΣ = exhs = one after another, in order, next

Here we're talking about a sequence. And the whole system of Antigrams is based on a sequence of pairs that follow one after another, each pair increasing their difference-value by one.

Now combine the meanings of these two words with the essential Greek word that follows:

546 = ΣTHΛΗ == sthlh = stele, block, boundary post, turning point

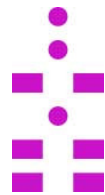
The last definition should be considered first; the idea of a turning point. For when one follows a sequence, one inevitably gets to a point in the cycle where one returns to the beginning, (except when going on to infinity). In the course of the Calendar of Antigams, that “turning point” is the Vernal Equinox.

And what happened on a particular Equinox in 1904 inaugurated the 93 Current, the primary talisman of which is the Stele of Revealing.

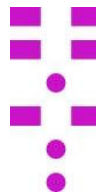
Now as Thelemic cabalists know, Crowley discovered the answer to the cryptic phrase about the name of the Stele being counted as 718 by using this very same Greek word “Stele”, but counting the letters S & T as a conjoined letter, the Stigma, which has a value of 6, (as opposed to the normal values of Sigma and Tau as 200 and 300). Thus, in his (perfectly acceptable) gematria calculation, Stele becomes 52.

And the title of this talisman in the Boulak Museum was “Stele 666”, so that literally its name added up to $52 + 666 = 718$.

What is interesting is that Stele not only normally adds to 546, but when one does a serial system of Greek Gematria, the word Stele has a value of 62, the Reversal of 666.



62



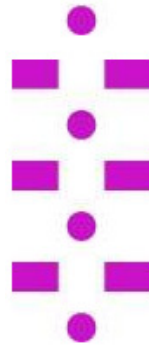
666

So, unbeknownst to Crowley, the museum name of the Stele of Ankh-af-na-khonsu, “Stele 666” can be construed as 62-666, a pair of numbers that are reversals of each other!

These numbers have another curious feature: their sum is $728 = 222222$

Like all reversal-pairs that sum to 728, these two numbers are equidistant, and equally positioned, from the center of the Kamea of Baphomet. Thus a line from the cell of 62 to the cell of 666 will pass through the center of the Kamea.

And one other thing about this Stele: its normal enumeration of 546, when drawn with Tao and Yin lines, (not numerals), can also represent the equilibrated Tree of Life. This was the design used in the New Naples Arrangement, where there is no Da'at, and all 22 paths are of equal length.



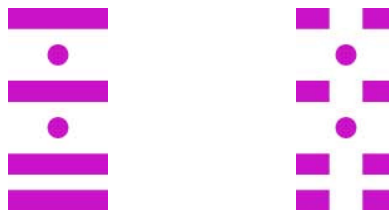
546

The Tao lines are sefirot of the Middle Pillar.
The Yin lines are pairs of sefirot of the side pillars.

273 = their head above the heavens,
546 = the certain consciousness of bliss. I offer it at once, on earth

December 19 is Day 274

The antigram pair is 274 and 548



274 = THE INVISIBLE CORE OF THE MIND

This pair contrasts the gifts promised to the adept in *Liber Tzaddi*, with the Three Grades of Thelemites listed in *Liber AL vel Legis*:

274 = Light, Life, Love; Force, Fantasy, Fire;
548 = Three Grades, the Hermit, and the Lover, and the man of Earth.

Liber Tzaddi vv.20-21

“I ask you to sacrifice nothing at mine altar; I am the God who giveth all. **Light, Life, Love; Force, Fantasy, Fire**; these do I bring you: mine hands are full of these.”

In combining these Triads, it is the Hermit who bears the Light, and the Lover who bears the Love, while the man of Earth is the bearer of Life.

The root of fantasy is the Greek phantasia, “appearance, imagination”

The root of force is from Latin fortis, “strong”.

The root of fire is from Greek pyr, “fire”.

Recall that in *Liber AL* there are “*three ordeals in one, and it may be given in three ways.*”

The gross must pass through Fire.

The fine are tried in intellect, i.e., imagination, i.e., Fantasy.

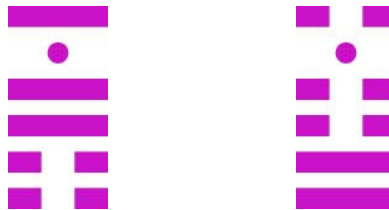
The lofty chosen ones are tried in 'the highest', which in this case must be Force.

However, there is a sense in which we can switch the meaning of force and fire: Force, Fantasy, and Fire may relate to the tripartite soul of Hebrew qabalah.

Force is Nefesh, the animal soul, Fantasy is Ruach, the intellectual soul, and Fire is Neshamah, the divine soul, with this “Fire” being understood as “that holy and formless fire, Qadosh”, as described in *Liber Ararita*.

December 20 is Day 275

The antigram pair is 287 and 562



275 = O LORD GOD OF THE UNIVERSE

287 = weather-beaten and scarred = and confident like a sea-captain.

275 = self-slain Ankh-af-na-khonsu

562 = This was the tale of the memory of Al A'in the priest; yea, of Al A'in the priest.

287 = the Body of the Milk of the Stars.

275 = O serpent woman of the stars!

562 = Adonai, divine Adonai, let Adonai initiate refulgent dalliance!

December 21 is Day 276

The antigram pair is 285 and 561



276 = FROM ETERNITY TO ETERNITY

Today is the Winter Solstice in the Northern hemisphere. In honor of the Sun entering Capricorn, we have a triplet from Liber A'ash vel Capricorni:

285 = I am concealed with all concealments;

276 = the wind on Mount Meru = deeper than the No-Thing-Tree

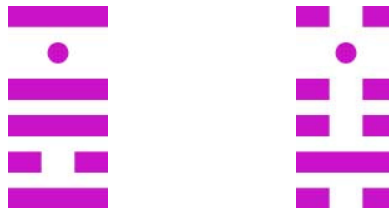
561 = thy vow is but the rustling of the wind on Mount Meru.

And a good way to celebrate the solstice on Day 276:

276 = wine and strange drugs

December 22 is Day 277

The antigram pair is 286 and 563



277 = THIS IS THE STONE OF THE PHILOSOPHERS

286 = unto Hadit and unto Nuit

277 = I am divided for love's sake,

563 = the yielding of the Yoni is one with the lengthening of the Lingam.

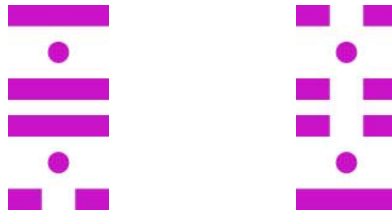
286 = an end. Nu! the hiding of Hadit.

563 = This is the creation of the world, that the pain of division is as nothing,

563 = the pain of division is as nothing, and the joy of dissolution all.

December 23 is Day 278

The antigram pair is 281 and 559



278 = NOTHING IS A SECRET KEY OF THIS LAW

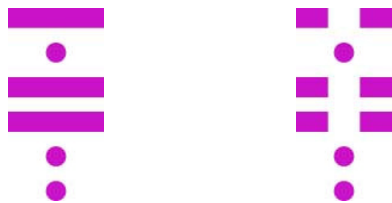
281 = equilibrium become perfect.

278 = I am above you and in you.

559 = for the crown hath twelve rays. And these twelve rays are one.

December 24 is Day 279

The antigram pair is 279 and 558



279 = BEYOND WISDOM AND FOLLY

279 = 3 x 93; 558 = 6 x 93

Unlike the paucity of the number 559, which has only 2 equivalents in the *Holy Books of Thelema*, 558 has an unusually large number of equivalences. This may be due in part to it being a multiple of 93, and also being the value of two key portions of text in *Liber AL vel Legis*; the Cipher and the sentence immediately following it, as well as the last 12 words of the Book:

558 = 4 6 3 8 AB K 2 4 A L G M O R 3 Y X 24 89 R P S T O V A L. What meaneth this, o prophet?

558 = Abrahadabra. The Book of the Law is Written and Concealed. Aum. Ha.

558 is also the value of the repeated finale of *Liber Trigrammaton*:

558 = unto the stainless Abode; yea, unto the Stainless Abode.

And some words from Ra-Hoor-Khuit:

279 = My altar is of open brass work = the Law of the Battle of Conquest:

558 = ye shall smite the peoples; and none shall stand before you.

December 25 is Day 280

The antigram pair is 280 and 560



280 = O BE THOU PROUD AND MIGHTY

Saith Hadit (of the veil of sorrow and the afterlife):

280 = the pall of death: this is none of me.

560 = the dissolution, and eternal ecstasy in the kisses of Nu.

This eternal life is reinforced elsewhere:

560 = We who were dust shall never fall away into the dust. So shall it be.

All of this is appropriate for a birthday. And speaking of birthdays, this being the day that Mithras the Sun god was born, we can expect that the doubling of the Aries trigram will shed some light on the subject, since Aries is the exaltation of the Sun.

280 = be beautiful and joyous;

280 = to him is the winged secret flame,

280 = I, Hadit, am the complement of Nu

The first is a reference to sefira Rahamim on the Tree, which is the sphere of the Sun. In *Liber Tzaddi*, all the lower spheres of the Tree are referenced in the following:

Liber Tzaddi v.44

“They shall be masters of majesty and might; they shall **be beautiful and joyous**; they shall be clothed with victory and splendour; they shall stand upon the firm foundation; the kingdom shall be theirs; yea, the kingdom shall be theirs.”

Hadit as the complement of Nu is secretly referred to in *Liber AL* in the enigmatic phrase spoken by Nuit that was not included in the final text:

560 = *the unfragmentary, non-atomic fact of my universality*

As a further reference to Rahamim, which is the sphere where the Christ figure resides on the Tree of Life, we may take a phrase from the *Holy Books of Thelema* that echoes what Jesus once said to his would-be disciples:

560 = tear thy mother from thine heart, and spit in the face of thy father.

To do this is to free thyself from the restrictions of social expectation, to do thine own will in the world, and to concentrate on following the path that will lead to the realization of thine own divinity. For thine abandonment unto Our Lady Babalon is no less demanding than to take up the cross and to follow him. He too drank of the cup on the night before he died, and offered up the last drops of his blood-sweat as a sacrifice of love. But this is far in the future. Today some celebrate the little baby, the crowned and conquering child, the birth of the Sun god on the ancient day of the Solstice.

December 26 is Day 281

The antigram pair is 284 and 565



281 = THE LIGHT THAT IS BEYOND THE STARS

284 = Then shall this Knowledge go aright.

281 = thou wast the knower, and me.

565 = all my thoughts were clad in green; most beautiful were they.

284 = I exceeded utterly the sun; = the milk of the stars from her paps;

281 = O thou brilliant One, shine forth! = the divine dew of immortality.

565 = follow on the wings of the gale even unto the holy house of Hathor;

December 27 is Day 282

The antigram pair is 282 and 564



282 = WE ATTAIN EVEN HERE AND NOW

The first verse of Liber Trigrammaton describes the Zero trigram. "Here is Nothing under its three forms. It is not, yet informeth all things."

This Zero is also referred to in Liber Ararita in the verse numbered 0. In verse 12 of this same book, the expansion from the Zero is described as the 'twelve rays of the crown'.

282 = It is not, yet informeth all things.

282 = the next link of the Infinite Chain.

564 = by his subtlety He expandeth it all into twelve rays of the Crown.

282 = we attain even here and now.

564 = A feast every day in your hearts in the joy of my rapture!

December 28 is Day 283

The antigram pair is 283 and 566



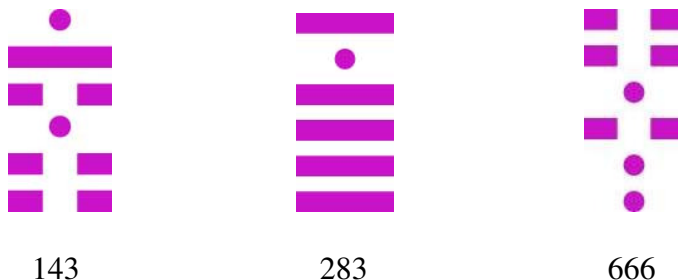
283 = THE GREAT ONE OF THE NIGHT OF TIME

This is the final day of this 27-day cycle.

283 is one of the key numbers of the Trigrammaton Qabalah, due to this equivalence:

283 = *Had! The manifestation of Nuit.*

283 is also the result of making a Transitional Triad out of the numbers of the Cipher and of the Beast:



143

283

666

In other words, if you begin with the title “The Book of the Law” (= 143) and follow it with the first verse of that Book, (= 283) the result is the number of the Beast, 666.

Thus was the Word brought unto mankind, to balance out the Silence;

283 = Thy coming shall be the one word.

566 = And the Lord of Silence was established upon the Lotus flower.

And just as 283 is the first verse of the Law, so is the letter Alpha the first letter of the Greek Alphabet:

283 = A, the heart of IAO, dwelleth in ecstasy

And in the beginning of the description of the four ordeals related to the Book:

283 = The fool readeth this Book of the Law,

The major tenet of this Book is the fourfold word, Do What Thou Wilt:

283 = I am in a secret fourfold word,

The counterpart to the Beast, who brought this revelation to fruition:

283 = his woman called the Scarlet Woman

566 = the harlot in divers palaces; she hath given her body to the beasts.

Even as every man and every woman is a star, so too are the Beast and his Scarlet Woman the Sun and Moon. Thus we have phrases descibing Apollo and Diana;

283 = supernal ecstasy of the stars.

566 = even as a young god in his strength, playing upon the lyre.

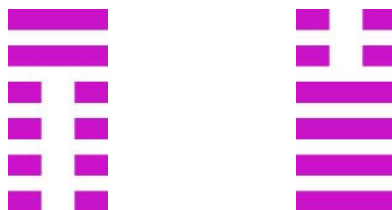
566 = an huntress among Thy dogs, as a goddess virginal chaste,

And balancing out all that is implied by 283:

566 = the infinite mercy of the Genitor-Genetrix of the Universe

December 29 is Day 284

The antigram pair is 404 and 688



284 = BEDECKED AND ANOINTED

This is the first day of a new 27-day cycle. The upper pair of trigrams in the antigram pair are 14 and 25, which differ by 11. Consequently, several of these pairs will contain *I Ching* trigrams.

Today's pair are the 20th and 34th hexagrams, “Watching” and “Big Uses Force”

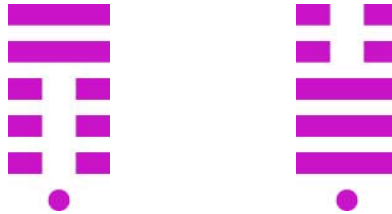
404 = קדש = Qadosh

688 = Behold! there are three ordeals in one, and it may be given in three ways.

Qadosh is a trigrammaton of Hebrew letters. There are three ordeals in one.

December 30 is Day 285

The antigram pair is 402 and 687



285 = THE BLADE OF THE THUNDERBOLT

There are only two examples of 402 from the *Holy Books of Thelema*, though its antigram and the difference make the case for looking further to find a fragment that refers to the Stele of Revealing:

402 = a pure heart, and the Serpent flame therein

285 = the Abomination of Desolation

687 = This shall be your only proof. I forbid argument. Conquer! That is enough.

December 31 is Day 286

The antigram pair is 403 and 689



286 = THE MYSTERY OF REDEMPTION

These hexagrams have their upper and lower trigrams switched, and these trigrams are also antigrams. An interesting pair for the last day of the civil calendar, when the old man, father time, is replaced by the little baby new year.

These are also *I Ching* hexagrams:

Hexagram 42, Increase = 403

Hexagram 32, Constancy = 689

403 = Who worshipped Heru-pa-kraath have worshipped me;

286 = unto Hadit and unto Nuit

689 = Lord of Silence & of Strength; my nemyss shrouds the night-blue sky.

January 1 is Day 287

The antigram pair is 398 and 685



287 = THE CUBICAL ALTAR OF THE UNIVERSE

Today we begin the twelve months of the civil calendar.

398 = He expandeth it all into twelve rays of the Crown.

685 = the subtlety that expanded all these things into the Twelve Rays of the Crown,

January 2 is Day 288

The antigram pair is 396 and 684



288= THE HOLY MOUNTAIN ABIEGNUS

396 = There is the dove, and there is the serpent.

288 = I the serpent will coil close about thee.

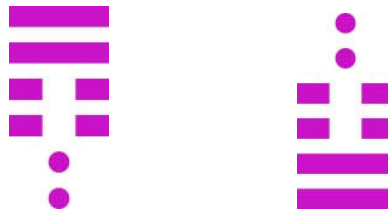
684 = The great goddess that bendeth over the Universe is my mistress;

396 = a secret door that I shall make to establish thy way

288 = this circle squared in its failure

684 = listen to the numbers & the words: 4 6 3 8 A B K 2 4 A L G M O R 3 Y X 24 89 R P
S T O V A L.

The reversal of 396 is 76:



76 is the number which appears in the holograph at the start of the Cipher verse; thus, it could technically be inserted here, after “*listen to the numbers & the words*”. This may provide a clue to another aspect of this Cipher. Thus, within a phrase whose value is 684, there can be inserted the verse-number **76**, which is the reversed-antigram of 684.

January 3 is Day 289

The antigram pair is 397 and 686



289 = THE END AND THE BEGINNING

397 = I have possessed Her, and Her life is within me.

289 = Then will I lift her to pinnacles of power:

686 = The priest of Isis lifted the veil of Isis, and was slain by the kisses of her mouth.

397 = God! One is Thy Beginning! One is Thy Spirit,

397 = One is Thy Spirit, and Thy Permutation One!

686 = I am clothed with the body of flesh; I am one with the Eternal and Omnipotent God.

January 4 is Day 290

The antigram pair is 401 and 691



290 = THE PAIN OF DIVISION IS AS NOTHING

These are hexagrams 59 and 55 of the *I Ching*:

Hexagram 59, The Flood = 401

Hexagram 55, Abundance = 691

401 = replenish thy veins from the chalice of heaven.

290 = let us steal away the Sacraments

691 = The end of sorrow is come; I will ravish you away into mine unutterable joy.

401 = I came unto the darkly-splendid abodes.

290 = in the grey land of desolation.

691 = First falls the silly world; the world of the old grey land. Falls it unthinkably far,

January 5 is Day 291

The antigram pair is 399 and 690



291 = THOU SHALT BE INITIATE IN HOLY THINGS

399 = This that thou writest is the threefold book of Law.

399 = symbols that cannot be understood.

291 = under the guise of No Thing.

690 = every letter of this cipher hath some value; but who shall determine the value?

399 = They shall be masters of majesty and might;

291 = the Father and Creator of all things.

690 = O Lord God of the Universe, O Vast One, O Minute One! I am Thy beloved.

January 6 is Day 292

The antigram pair is 400 and 692



292 = THE GENIUS OF THE MIGHTY SWORD

These are hexagrams 61 and 62 of the I Ching:

Hexagram 61, Wholehearted Allegiance = 400

Hexagram 62, Small Gets By = 692

Imagery associated with the I Ching hexagram:

400 = split apart, as an old grey tree by the lightning!

692 = I the Serpent clasp Thee; I drive home mine head into the central core of Thee, O God

A sequential pair, in a “key” section of *Liber AL*:

400 = *whence I say not, who shall discover the key of it all.*

692 = *Then this line drawn is a key: then this circle squared in its failure is a key also.*

January 7 is Day 293

The antigram pair is 386 and 679



293 = THE CONE IS CUT WITH AN INFINITE RAY

This is one of the most beautiful correspondences. The initial words of *Liber Trigrammaton*, balanced against the names of the Hindu triplicity, with the three grades of Thelemites as the threshold between them.

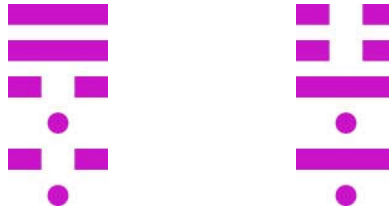
386 = Here is Nothing under its three forms.

293 = there are therein Three Grades,

679 = beyond the stabilities of Being and of Consciousness and of Bliss;

January 8 is Day 294

The antigram pair is 384 and 678



294 = THERE ARE FOUR GATES TO ONE PALACE

From the Greek lexicon we have an interesting pair, which relate to the rules of 'Art':

678 = ΦΑΡΜΑΚΕΙΑ = pharmakeia = magic arts, pharmacy

384 = Ο ΜΑΓΟΣ = o magos = the magician

294 = eight and ninety rules of art:

384 = the words of topaz, and of deep amethyst,

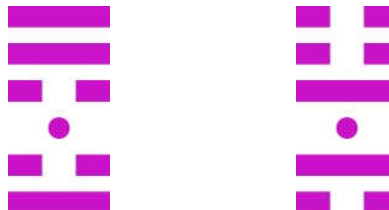
294 = I feel the essence of softness.

678 = Thou art harder than tempered steel; there is no diamond beside Thee.

384 is the number of lines in the 64 *I Ching* hexagrams, and the number of days in 13 lunations.

January 9 is Day 295

The antigram pair is 385 and 680



295 = THE RITUALS OF THE OLD TIME ARE BLACK

There is very little in the Holy Books relating to 680, except for this promise of Nuit:

680 = certainty, not faith, while in life, upon death; peace unutterable, rest, ecstasy;

385 has a couple of highly significant equivalents, like the names of the five elements:

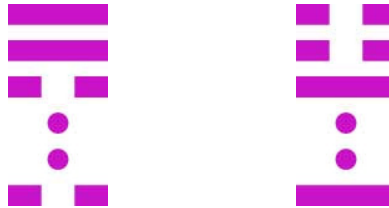
385 = the aether, the air, the water, the earth, and the fire.

And the names of Horus:

385 = Heru-ra-ha, called Hoor-pa-kraat and Ra-Hoor-Khut.

January 10 is Day 296

The antigram pair is 380 and 676



296 = THY PASSION FOR THE UNKNOWN

676 = 26 x 26, and like all hexagrams which are multiples of 13, the separate trigrams sum to a multiple of 13; in this case 676 contains the 25 trigram over the 1 trigram.

676 is also the value of two consecutive phrases dealing with the Prophet:

676 = thy name, foursquare, mystic, wonderful, the number of the man;

676 = and the name of thy house 418.

To balance this, we have Nuit's statement about Nothing:

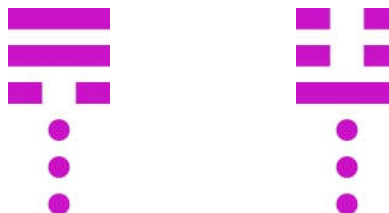
380 = I call it eight, eighty, four hundred & eighteen.

As noted elsewhere, one way of approaching this enigmatic verse is to realize that both Nothing *and* the Law are referred to by the word “it”. To substantiate this, we have the final sentence of the Law:

380 = The Book of the Law is Written and Concealed.

January 11 is Day 297

The antigram pair is 378 and 675



297 = THE BREATH OF THE GARDEN OF SPICES

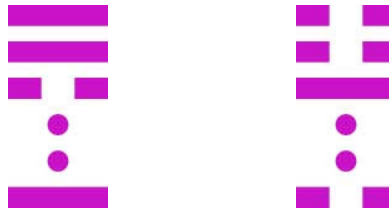
For the following, you must read between the lines, and place the verses in context:

378 = O the filthy one! the dog! they cry against thee.

297 = stamp down the wretched & the weak:

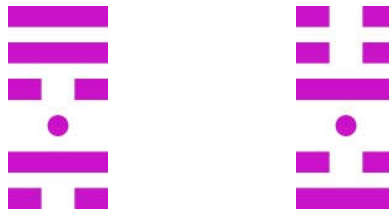
675 = it may be that yonder beggar is a King. A King may choose his garment as he will:

The antigram pair is 379 and 677



677 = A feast every night unto Nu, and the pleasure of uttermost delight!

The antigram pair is 383 and 682

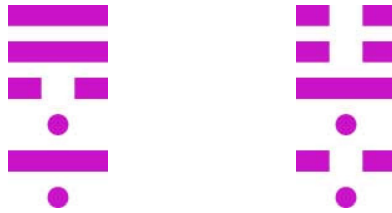


In Hebrew, both Abrahadabra and Ra-Hoor equal 418, as does a certain spelling of Boleskine: **בולשכינ = רא הוור = אבראהאדאברא**

682 = a new star 418 that is above all these

January 14 is Day 300

The antigram pair is 381 and 681



300 = THOU MUST TURN THE WHEEL OF LIFE

381 = Thou Son of a light-transcending mother,

681 = a gaunt swift camel striding over the sand. Lonely is he, and abominable

381 = Come unto me is a foolish word: for it is I that go.

681 = For the ancient tower is shattered by the Lord of the Flame and the Lightning.

January 15 is Day 301

The antigram pair is 382 and 683



301 = A WARRIOR GOD IN FLAMING ARMOUR

382 = O my darling, O my ceaseless Sparrow-God,

301 = I am alone: there is no God where I am.

683 = Thanksgiving to God! There is One God alone, and God is exceeding great.

January 16 is Day 302

The antigram pair is 395 and 697



302 = SING THE RAPTUROUS LOVE-SONG

These are both I Ching hexagrams:

Hexagram 53, Gradual Advance = 395

Hexagram 54, A Maiden Marries = 697

This is one of the rare pair of antigrams that are in sequential order in the King Wen sequence of the *I Ching*. They occupy this order not because they are antigrams, but because they are reversals of each other.

395 = the Woman that jetteth out the milk of the stars

697 = uncover the nakedness of Nuit, for every step is a death and a birth.

In the Looking Glass Tree of Life, which has a pair of *I Ching* antigrams on each of the 10 spheres and 22 paths, this pair occupies the first path, that of Keter, or Ratzon, the very first sphere on the Tree. In this regard, many of the equivalents of 302 are appropriate:

302 = This Path is beyond Life and Death;

302 = my God! One is Thy Beginning!

302 = And these twelve rays are one.

(The “12 rays that are 1” is the subject of verse 13 in each chapter of *Liber Ararita*. This is a subtle reference to the fact that the Hebrew word Achad, meaning “one” has a gematria value of 13)

In many respects, the first sphere is inscrutable, so that the following phrase is appropriate:

302 = let there be a veiling of this shrine:

And the fact that the first sphere is called Ratzon, meaning Will in Hebrew, makes the eleven-fold word perfectly appropriate:

302 = Do what thou wilt shall be the whole of the Law.

January 17 is Day 303

The antigram pair is 393 and 696



303 = A FEAST EVERY NIGHT UNTO NU

The essence of Thelemic philosophy regarding human beings:

393 = Every man and every woman is a star.

696 = Is a God to live in a dog? No! but the highest are of us. They shall rejoice, our chosen:

January 18 is Day 304

The antigram pair is 394 and 698



304 = I AM THE PRIESTESS OF THE SILVER STAR

These are I Ching hexagrams:

Hexagram 37, The Household = 394

Hexagram 40, Getting Free = 698

394 = Remember all ye that existence is pure joy;

304 = sweet wines and wines that foam!

698 = the pall of death: this is none of me. Tear down that lying spectre of the centuries:

394 has many important equivalents in *Liber AL*:

394 = my secret centre, my heart & my tongue!

394 = They feel little; what is, is balanced by weak joys;

394 = Thus ye have star & star, system & system;

394 = For one kiss wilt thou then be willing to give all;

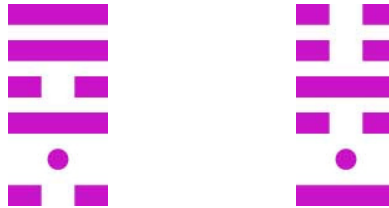
394 = the secret that hath not yet been revealed.

394 = I am The Empress & the Hierophant. Thus eleven,

394 = Let the woman be girt with a sword before me:

January 19 is Day 305

The antigram pair is 389 and 694



305 = THE HEART OF THE GROVES OF ELUSIS

389 = I am the Snake that giveth Knowledge & Delight

389 = I dwell within thee coiled and ready to spring.

694 = Rise, O my snake! It is now is the hour Of the hooded and holy ineffable flower.

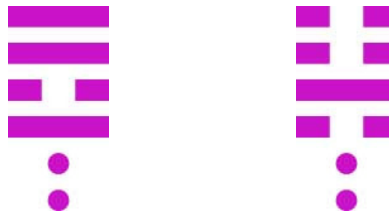
389 = the aphorism *Linea viridis gyrat universa*.

305 = a silver collar, whereon was graven

694 = a silver collar, whereon was graven the aphorism *Linea viridis gyrat universa*.

January 20 is Day 306

The antigram pair is 387 and 693



306 = SHOW THY STAR-SPLENDOUR, O NUIT!

306 equals the Greek word *Galaxias*, meaning Galaxy. This is the chosen word for the name of Atu XVII in my Greek Tarot, in accordance with the instructions of *Liber AL* verse I:57. For Nuit is not the Star, she is the Stars.

387 = all night will I pour out the libation on Thine altars;

693 = the secret of the Holy Graal, that is the sacred vessel of our Lady the Scarlet Woman

One other important equivalent refers to the Emperor Atu, and thus the letter Heh, (or the letter Tzaddi, if you're of that bent). In either case, it is then related to the Star Atu, through the equivalence of its antigram 306/*galaxias*, and through the pairing of Emperor and Star via the Athbash cipher method, (as well as all the enigmas of *Liber AL* I:57).

693 = Now riseth Ra-Hoor-Khuit, and dominion is established in the Star of the Flame.

January 21 is Day 307

The antigram pair is 388 and 695



The following are all the gematria equivalents of 307, arranged as a poem.

307 By His Wisdom made He the Worlds;
307 a mighty spell to bind the Invisible,
307 by the moon and by the Sun,
307 in their Concourse and Cohesion,
307 their Death and their Disruption.
307 Nay! who shall devour the Infinite?
307 with sword and spear, a warrior God
307 upon the roof of the Universe;
307 There shall be an End. O God! O God!
307 she stands bare and rejoicing
307 she may open the gate of her sister
307 so that the Initiation might be complete.
307 The never-ending Expansion
307 unveiling before the Children
307 honey & thick leavings of red wine:
307 all things of sense and rapture:
307 the Mystery of Selflessness,
307 the lofty chosen ones in the highest.

Excepting the first word “Then”, the entirety of verse I:32 of *Liber AL* can be split into equal halves:

695 = **the priest fell into a deep trance or swoon, & said unto the Queen of Heaven;**

695 = **Write unto us the ordeals; write unto us the rituals; write unto us the law!**

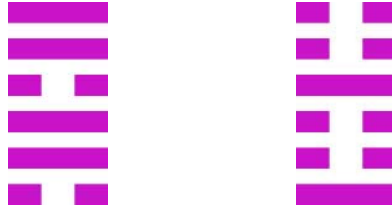
388 = ye are my chosen ones. Obey my prophet!

307 = the lofty chosen ones in the highest.

695 = I will bring you to victory & joy: I will be at your arms in battle & ye shall delight to slay.

January 22 is Day 308

The antigram pair is 392 and 700



308 = THE SUPERNAL ECSTASY OF THE STARS

These are I Ching hexagrams:

Hexagram 57, Kneeling In Submission = 392

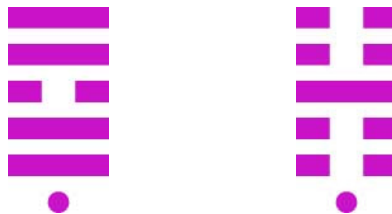
Hexagram 51, Thunderbolts = 700

392 = the glory in the End and the Beginning;

700 = He expandeth it all into twelve rays of the Crown. And these twelve rays are One.

January 23 is Day 309

The antigram pair is 390 and 699



309 = THE ROSE AND CROSS OF LIGHT AND LIFE

390 = I paid the infernal homage to the shame of Khem.

309 = Let him come through the first ordeal,

699 = There in that formless abyss was I made a partaker of the Mysteries Averse.

January 24 is Day 310

The antigram pair is 391 and 701



310 = IN THE NAME OF THE LORD OF INITIATION

These are I Ching hexagrams:

Hexagram 9, Small is Tamed = 391

Hexagram 16, Contentment = 701

This is the final day of this 27-day cycle, where the upper trigrams differ by 11. The Yin member of this pair is equivalent to one of the basic tenets of Thelema:

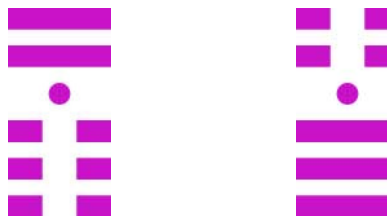
391 = the glory of the stars into the hearts of men.

310 = the omnipresence of my body.

701 = The Sun, Strength & Sight, Light; these are for the servants of the Star & the Snake.

January 25 is Day 311

The antigram pair is 350 and 661



311 = I AM THE HEART, AND THOU THE SERPENT

This is the first day of a 27-day cycle. The upper trigrams in each pair of hexagrams are 12 and 24, which differ by 12.

661 is an important number in *Liber AL*, as it represents the sum of the first two verses of the book. Contrariwise, the number 350 has very few equivalents in any Holy Book, and none in *Liber AL*. But it does have an equivalent that succinctly describes the relationship between Had and Nuit. The difference-value is equivalent to a description of Nuit in terms of the circle, as well as a key statement of the essence of *Liber LXV*.

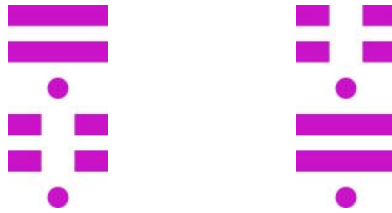
350 = I contract ever as she ever expandeth;

311 = she, the circumference, is nowhere

661 = Had! The manifestation of Nuit. The unveiling of the company of heaven.

January 26 is Day 312

The antigram pair is 348 and 660



312 = ABOVE THEE HANGS THE EYELESS HAWK

312 = 2×156 = the sum of all of the zodiac and planetary trigrams.

These hexagrams swap their upper and lower trigrams, and one of the implications of this is that they sit in the same row, equidistant from the center, on the Kamea of Baphomet.

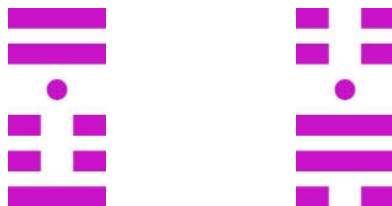
348 = I am become like a luscious devil of Italy;

312 = Thou shalt keep not back one drop.

660 = I offer you the certain consciousness of bliss. I offer it at once, on earth;

January 27 is Day 313

The antigram pair is 349 and 662



313 = FOR I AM DIVIDED FOR LOVE'S SAKE

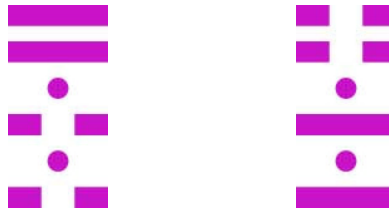
349 = the lapis lazuli of the King's Bedchamber.

313 = a shrinking and despised harlot

662 = I am like a love-sick courtesan of Corinth. I have toyed with kings and captains

January 28 is Day 314

The antigram pair is 344 and 658



314 = I AM BAPHOMET, THAT IS THE EIGHTFOLD WORD

344 = thy will. Do that, and no other shall say nay.

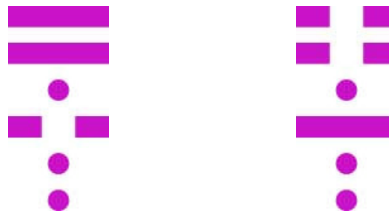
658 = Khabs is the name of my House. In the sphere I am everywhere, the centre,

344 = a word to say about the Hierophantic task.

658 = for there is a further secret. I am The Empress & the Hierophant. Thus eleven

January 29 is Day 315

The antigram pair is 342 and 657



315 = HE IS EVER A SUN, AND SHE A MOON

342 = So came I to Duant, the starry abode,

315 = Let the scribe depart among his ways.

657 = return unto the stainless Abode; yea, unto the Stainless Abode.

342 = I sing this for a thousand times a night

657 = Sing the rapturous love-song unto me! Burn to me perfumes!

January 30 is Day 316

The antigram pair is 343 and 659



316 = THE NAKED SPLENDOR OF NUIT

343 = I beheld a white swan floating in the blue.

659 = the swan was ever silent. Ah! but we floated in the infinite Abyss. Joy! Joy!

References to Boleskine, the Stele, and Ra Hoor Khuit:

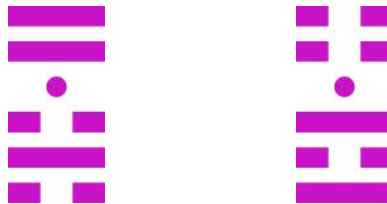
343 = an invisible house there standeth = the Lord of the Double Wand of Power;

316 = your holy place shall be untouched

659 = Set up my image in the East: thou shalt buy thee an image which I will show thee, especial

January 31 is Day 317

The antigram pair is 347 and 664



317 = THE STARS THAT LIE IN THE NAVEL OF NUIT

There is a lovely, sequential set from Liber AL II:64;

347 = Oh! thou art overcome: we are upon thee;

664 = our delight is all over thee: hail! hail: prophet of Nu! prophet of Had! prophet of Ra-Hoor-Khu!

And some references to the prophet as a Magus:

347 = the chosen priest & apostle of infinite space

317 = For me unveils the veiled sky,

664 = Yet the Magus hath power upon the Mother both directly and through Love.

664 = By His Wisdom made He the Worlds; the Word that is God is none other than He.

February 1 is Day 318

The antigram pair is 345 and 663



318 = THE WINGED GLOBE, THE STARRY BLUE

345 = Thou shalt slay thyself upon mine altar:

318 = Lord of the Double Wand of Power

663 = I am the God who giveth all. Light, Life, Love; Force, Fantasy, Fire; these do I bring you:

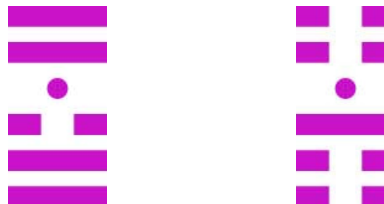
345 = ye are brothers! As brothers fight ye!

318 = Ye are against the people, O my chosen!

663 = Thus ye have star & star, system & system; let not one know well the other!

February 2 is Day 319

The antigram pair is 346 and 665



319 = THE EIGHT AND NINETY RULES OF ART

346 = רצון = Ratzon = Will; this is the preferred name for the first sefira of the Tree of Life. In this regard, it is quite appropriate that the alternate wording of our Law is equivalent to this:

346 = There is no law beyond Do what thou wilt.

We have a rare sentence that splits up into these numbers:

319 = It is the wine that tinges everything

346 = with the true tincture of infallible gold

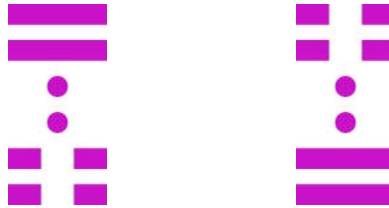
665 = It is the wine that tinges everything with the true tincture of infallible gold.

And on the subject of gold and the alchemical tincture:

346 = tincture for a world of Spice and gold

February 3 is Day 320

The antigram pair is 332 and 652



320 = ULTIMATE SPARKS OF THE INTIMATE FIRE

These hexagrams are both antigrams and reversals of each other.

332 = I am with thee; I will never leave thy being.

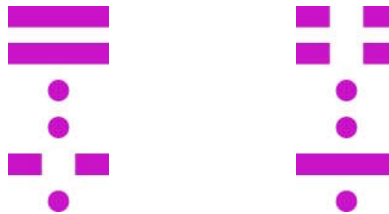
652 = This heart of mine is girt about with the serpent that devoureth his own coils.

332 = I am with thee; I will never leave thy being.

652 = burnest mine incense before me, invoking me with a pure heart,

February 4 is Day 321

The antigram pair is 330 and 651



321 = MY HEAD IS JEWELLED WITH TWELVE STARS

651 = 7 x 93. In light of this, the equivalence from the first verse of *Liber B vel Magi* is telling, regarding the One Magus, his dual forces, and four weapons. This is balanced by a phrase from *Liber LXV*:

651 = Seven Spirits of Unrighteousness; seven vultures of evil.

330 = enmeshed in the web of the Magician.

There is also a sequential equivalence from *Liber AL*: the entirety of verse 2:40, and the first half of the following verse:

651 = A feast for the Supreme Ritual, and a feast for the Equinox of the Gods.

330 = A feast for fire and a feast for water

February 5 is Day 322

The antigram pair is 331 and 653



322 = THOU SHALT LEARN THE WISDOM OF THE WISE

331 = the servants of the Star & the Snake.

322 = they shall rule the many & the known.

653 = the highest are of us. They shall rejoice, our chosen: who sorroweth is not of us.

There is also an interesting overlap of the end of chapter 2 and the beginning of chapter 3 of *Liber AL*, involving the word Abrahadabra:

331 = prophet of the lovely Star! Abrahadabra;

653 = Abrahadabra; the reward of Ra Hoor Khut. There is division hither homeward

February 6 is Day 323

The antigram pair is 326 and 649



323 = YEA, AN ANGEL TROUBLED THE WATERS

326 = Who calls us Thelemites will do no wrong,

649 = Dost thou fail? Art thou sorry? Is fear in thine heart? Where I am these are not.

326 = I who am beyond Wisdom and Folly,

649 = I am the warrior Lord of the Forties: the Eighties cower before me, & are abased.

February 7 is Day 324

The antigram pair is 324 and 648



324 = THE VEIL HAS FALLEN UPON THE HOLY OF HOLIES

This is the middle day of the current 27-day cycle, with the Zero trigrams below.

324 = the love of Nu in the star-lit heaven;

648 = it is I that go. Who worshipped Heru-pa-kraath have worshipped me; ill, for I am the worshipper.

February 8 is Day 325

The antigram pair is 325 and 650



325 = I AM THE MASTER OF THE SECRET OF THINGS

325 is an important number in the TQ, as it represents the sum of all 26 English letter-values. 325 is also 5 x 65, and so we might expect there to be an equivalence from *Liber LXV*, whose main character is Adonai, a name that equals 65 when spelled in Hebrew as אֲדֹנָי. The four letters of the name Adonai are treated imagistically in the text:

650 = on all sides like a Thunderbolt, and a Pylon, and a Snake, and a Phallus

325 = Lord Adonai, O thou Abyss of Sapphire!

Since the 5th sefira of the Tree of Life is the sphere of Mars, we have another key equivalence from Ra Hoor Khuit. Not only is RHK in his seat in the East at the Equinox of the Gods, but he is also called “the warrior lord of the forties, the eighties cower before me...” 40 and 80 represent the Water element and the planet Mars in the Hebrew system.

650 = a feast for the Equinox of the Gods. A feast for fire and a feast for water;

325 = I am a god of War and of Vengeance.

Lastly, if one takes the 26 letters of English, which equal 325, and the six letters of Thelema, which equal 93, the sum of the letters used in *Liber AL* is 418.

418 is the value of the Hebrew letter Cheth spelled in full, חֵיִת, and is thereby related to the Chariot, whose letter is Cheth in the Tarot, and which prominently features the Holy Graal in its design. The other important equivalent of 418 is the word Abrahadabra, which is the “word of double power”:

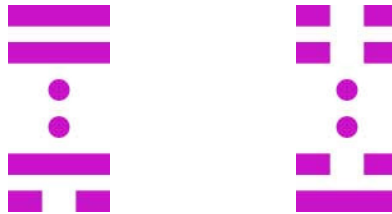
325 = the Chariot of the Sphinxes, black and white.

650 = We came even unto the new Chapel and Thou didst bear away the Holy Graal

650 = also did I formulate the word of double power in the Voice of the Master,

February 9 is Day 326

The antigram pair is 329 and 655



326 = THE TRUE TINCTURE OF INFALLIBLE GOLD

329 = the Flaming Star and the Sixfold Star

655 = unite by thine art so that all disappear. My prophet is a fool with his one, one, one;

February 10 is Day 327

The antigram pair is 327 and 654



327 = BEWARE OF ABSINENCE FROM ACTION

A perfect example of gematria reinforcing a metaphysical doctrine:

327 = unite by thine art so that all disappear.

654 = The Perfect and the Perfect are one Perfect and not two; nay, are none!

February 11 is Day 328

The antigram pair is 328 and 656



328 = I AM THE INITIATOR AND THE DESTROYER

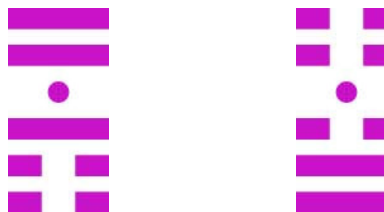
These are a pair of reversible hexagrams.

328 = My prophet is a fool with his one, one, one;

656 = How then shall He end His speech with Silence? For He is Speech. He is the First and the Last.

February 12 is Day 329

The antigram pair is 341 and 670



329 = THE FLAMING STAR AND THE SIXFOLD STAR

341 = 11 x 31

341 = Alef + Mem + Shin, **שמא**, the three “Mother letters” of the Hebrew Alef-Bet.

341 = this mystery of the letters is done

670 = behold! thou, o prophet, shalt not behold all these mysteries hidden therein.

670 = all these mysteries hidden therein. The child of thy bowels, he shall behold them.

341 = a black pearl of infinite preciousness.

329 = But ill befall the folk of the grey land,

670 = O white cat, the sparks fly from Thy fur! Thou dost crackle with splitting the worlds.

February 13 is Day 330

The antigram pair is 339 and 669



330 = LET THE RITUALS BE RIGHTLY PERFORMED

339 = Behold! these be grave mysteries;

339 = the order & value of the English Alphabet;

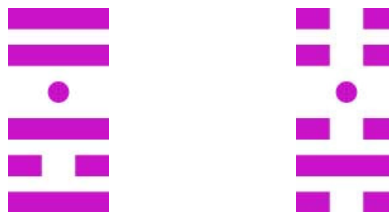
339 = a diadem for the fair queen of Pharaoh,

330 = I come bedecked and anointed = thick with perfumes of your orison:

669 = Burn to me perfumes! Wear to me jewels! Drink to me, for I love you!

February 14 is Day 331

The antigram pair is 340 and 671



331 = PRAISE TO THEE, O BEAUTIFUL DARK EARTH

This being Valentine's Day, the following triplet seems appropriate:

331 = Thou art my darling and my lord,

671 = Thou hast burst me utterly in sunder. I am shed out like spilt blood

340 = blood of the sunset over Athens; = like a garden of Roses of Macedonia.

Thelemites are of Three Grades, and their fourfold word is the blasphemy of which Ra Hoor Khuit speaks:

331 = the servants of the Star & the Snake

671 = Three Grades, the Hermit, and the Lover, and the man of Earth. Do what thou wilt

340 = the blasphemy against all gods of men

February 15 is Day 332

The antigram pair is 335 and 667



332 = A TROUT IN THE MOUNTAIN TORRENT

335 = fear not to undergo the curses.

332 = come in our splendour & rapture!

667 = veil not your vices in virtuous words: these vices are my service;

667 is famous as being the enumeration of H KOKKINE ΓΥΝΗ, the Greek translation of “The Scarlet Woman”. The TEG equivalents get tantalizingly close to this formula:

335 = that is the sacred vessel of our Lady

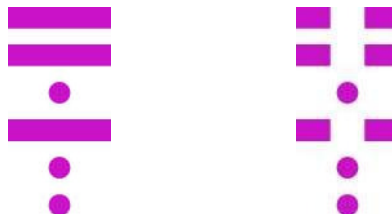
335 = that rideth upon our Lord the Beast.

667 = This is the secret of the Holy Graal, that is the sacred vessel of our Lady the Scarlet

667 = that is the sacred vessel of our Lady the Scarlet Woman, Babalon the Mother

February 16 is Day 333

The antigram pair is 333 and 666



333 = THE TRUTH OF THE UNIVERSE IS DELIGHT

333 = חורונזון = Choronzon

666 = תריון = Therion

The following poem contains phrases that equal 333 at the top, and 666 below.

our Lady the Scarlet Woman, Babalon
Thou art not-to-be-beheld for glory,
To tremble before Thee:- I, I adore thee!

listen to the numbers & the words:
comment upon this the Book of the Law
these mysteries hidden therein.

a partaker of the Mysteries Averse,
the faded oaks of the wood of years,
They are as upon the earth; I am Heaven,
I bring you joy to your pleasure.

Adonai spake yet again with V.V.V.V.V. and said: The earth is ripe for vintage;
O ye that drink of the brine of your desire, ye are nigh to madness!
the Mighty Ones may bestow upon thy children a drop of the poison of eld.
as your eyes grow stronger, will we unveil to you the ineffable glory
it is revealed by Aiwass the minister of Hoor-paar-kraat. The Khabs is in the Khu,
Hail! ye twin warriors about the pillars of the world! for your time is nigh at hand.
thou art Mati, the Slayer in the Deep. Thou art Typhon, the Wrath of the Elements,
I the man beheld this wonder. And I could not deliver it unto myself.
O king! if I be thy son, let us speak of the Embassy to the King thy Brother.
the Magus is Love, and bindeth together That and This in His Conjunction.
He is about us, and there is no strength save in Him the exalted, the great.
he shall learn and teach. He must teach; but he may make severe the ordeals.
the end thereof is known not even unto Our Lady or to the Beast

February 17 is Day 334

The antigram pair is 334 and 668



334 = PURE WILL, UNASSUAGED OF PURPOSE

334 = I disperse the insane folk of the earth;

668 = To you who yet wander in the Court of the Profane we cannot yet reveal all;

668 is important, being the first verse of *Liber Trigrammaton*. Its antigram equals the last words of *Liber Ararita*. Thus the beginning of *Liber XXVII* matches the ending of *Liber DCCCXIII*, making a connection between the two books that are the foundations of the highest theoretical and practical qabalahs.

668 = Here is Nothing under its three forms. It is not, yet informeth all things.

334 = yea, beyond the Word and the Fool.

February 18 is Day 335

The antigram pair is 338 and 673



335 = A FEAST EVERY DAY IN YOUR HEARTS

673 = the 24 trigram over the 25 trigram, or the letter N over the letter U

Not only are these the last two letters of the TQ alphabet, but they spell the name NU.

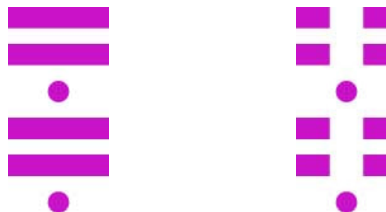
673 = the English Alphabet; thou shalt find new symbols to attribute them unto.

673 = To me! To me! The Manifestation of Nuit is at an end. Nu! the hiding of Hadit.

338 = Infinite Space, and the Infinite Stars

February 19 is Day 336

The antigram pair is 336 and 672



336 = O BEATITUDE OF THE GREAT GODDESS

These are the 12 and 24 trigrams, doubled. 336 is always popping up in the TQ, especially as the sum of Transitional Triads.

336 = compassed about with the Infinite Circle

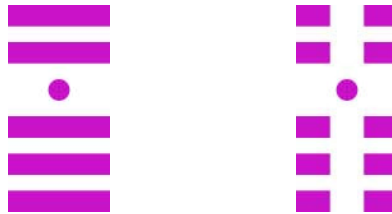
672 = the circumference, is nowhere found. Yet she shall be known & I never.

336 = a child mightier than all the kings of the earth.

672 = He hath established the elements; the aether, the air, the water, the earth, and the fire.

February 20 is Day 337

The antigram pair is 337 and 674



337 = A GREAT NIGHT, AND SCARCE FIRES THEREIN

674 = write sweet words for the Kings! I am the Master: thou art the Holy Chosen One.

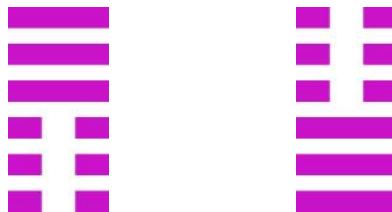
337 = even ye, know not this meaning all

337 = I say not, who shall discover the key of it all.

674 = Then they shall chance to abide in this bliss or no; it is no odds. Do this quickly!

February 21 is Day 338

The antigram pair is 377 and 715



338 = THE ABODES THAT ARE BEYOND DECAY

These are *I Ching* hexagrams:

Hexagram 12, Blocked = 377

Hexagram 11, Flowing = 715

This is the beginning of the last 27-day cycle, which will culminate in the Equinox. This final cycle has the upper trigrams of 13 and 26, which differ by 13.

There is lots of stuff to choose from here; the best advice you'll ever get, a description of the magickal altar and circle, and an oblique mention of the Stele of Revealing.

377 = do thy will. Do that, and no other shall say nay.

338 = If he be a King, thou canst not hurt him.

715 = Long ages hast thou waited at the end of the city and the roads thereof. Awake Thou!

377 = thou raisest up the altar from the black earth.

338 = perform my ceremonies thereon.

715 = compassed about with the Infinite Circle of Emerald that encloseth the Universe.

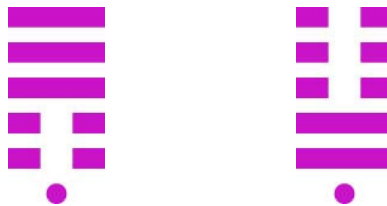
338 = The other images group around me

377 = but miraculous colour shall come back to it

715 = a proof to the world. This shall be your only proof. I forbid argument. Conquer!

February 22 is Day 339

The antigram pair is 375 and 714



339 = A DIADEM FOR THE FAIR QUEEN OF PHARAOH

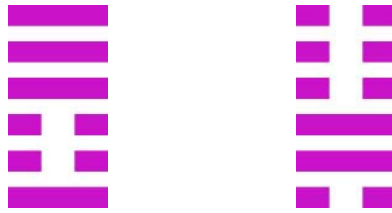
375 = like a multitude of swans upon the lake.

714 = their words shall illumine the worlds. They shall be masters of majesty and might;

714 = The voice of the Crowned Child, the Speech of the Babe that is hidden in the egg of blue.

February 23 is Day 340

The antigram pair is 376 and 716



340 = A PURPLE PLUM UPON A SUNNY TREE

These are *I Ching* Hexagrams:

Hexagram 25, No Expectations = 376

Hexagram 46, Rising = 716

The only reason this is significant is that it is the entirety of two lines of the holograph; it's likely a coincidence that the verse number appears in the total.

376 = *4 6 3 8 A B K 2 4 A L G M O R 3 Y X 24 89 R P S T O V A L. What*

More significantly, the final verse of *Liber AL* chapter two:

716 = *The end of the hiding of Hadit; and blessing & worship to the prophet of the lovely Star!*

A couple of equivalents relate to this idea of beginnings and endings

376 = for ever and for everlasting. Amen.

716 = glory in the End and the Beginning; yea, in the End and the Beginning.

376 = Behold, these many aeons have passed;

716 = There is joy in the setting-out; there is joy in the journey; there is joy in the goal.

Two snake equivalents from *Liber LXV* vv. I:1 and III:4

716 = Rise, O my snake, into brilliance of bloom On the corpse of Osiris afloat in the tomb!

716 = Yea, Than, yea, Theli, yea, Lilith! these three were about me from of old. For they are one.

February 24 is Day 341

The antigram pair is 371 and 712.



341 = HE THAT IS RIGHTEOUS SHALL BE RIGHTEOUS STILL

371 = Let Mary inviolate be torn upon wheels:

341 = I had a crown of thorns for all my dower.

712 = I have a secret glory for them that love me. But to love me is better than all things:

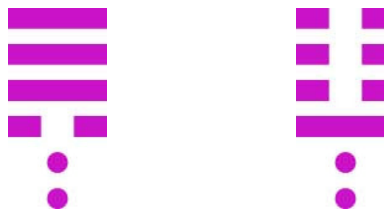
371 = I am alone: there is no God where I am. Behold!

341 = a black pearl of infinite preciousness.

712 = my left hand is empty, for I have crushed an Universe; & nought remains.

February 25 is Day 342

The antigram pair is 369 and 711



342 = MAKING GLAD THE CONCOURSE OF THINGS

369 = Farther and farther we float; yet we are still.

342 = wheeling in an abyss of infinite space.

711 = And the swan was ever silent. Ah! but we floated in the infinite Abyss. Joy! Joy!

369 = I am the Lord of the Double Wand of Power;

342 = The light is mine; its rays consume Me:

711 = unto Hadit and unto Nuit be the glory in the End and the Beginning;

369 = the Genitor-Genetrix of the Universe,

342 = not from the East, nor from the West;

711 = I saw her from the head to the navel a woman, from the navel to the feet of her a man.

February 26 is Day 343

The antigram pair is 370 and 713



343 = A BUTTERFLY AT THE SOURCE OF CREATION

343 = $7 \times 7 \times 7$

370 = The Manifestation of Nuit is at an end.

343 = the Lord of the Double Wand of Power

713 = the word of the God enthroned in Ra's seat, lightening the girders of the soul.

370 is the number of Liber A'ash vel Capricorni, since the Hebrew word A'aSh, meaning Creation, equals 370 as si. This number is encoded in the second sentence of the Book:

370 = In thy branches is the lightning nested!

Liber A'ash v.0

Gnarled Oak of God! **In thy branches is the lightning nested!** Above thee hangs the Eyeless Hawk.

February 27 is Day 344

The antigram pair is 374 and 718



344 = THY WILL. DO THAT, AND NO OTHER SHALL SAY NAY.

These are *I Ching* hexagrams:

Hexagram 6, Grievance = 374

Hexagram 36, The Bright Pheasant = 718

$374 \times 718 = (8 \times 80 \times 418) + (8 + 80 + 418) + (8 + 80 + 418)$
 $(8 \times 80 \times 418) + (8 + 80) + (8 + 80) = 267,696 = \text{Liber CCXX}$

Thus *Liber CCXX*, plus 418 twice, equals the name of the Stele times its antigram. This result is achieved by numbers specified in the text of *Liber AL*, verse 1:46

There is a sequential equivalence in *Liber AL*:

374 = Because thou wast the knower, and me.

344 = Now let there be a veiling of this shrine:

718 = Because thou wast the knower, and me. Now let there be a veiling of this shrine:

The nature and function of the Magus:

718 = And the Magus is Love, and bindeth together That and This in His Conjunction.

718 = combine Sat-Chit-Ananda, and Light, Love, Life, three by three into nine that are one

The opening lines of *Liber LXV*, and Hadit as the secret serpent:

718 = I am the Heart; and the Snake is entwined About the invisible core of the mind.

374 = O my chosen! I am the secret Serpent coiled

374 = If I lift up my head, I and my Nuit are one.

The main reason 718 is important is its appearance in *Liber AL* as the enumeration of the name of the Stele of Revealing: "*it shall be to you as 718.*"

718 = *your Kiblah for ever. It shall not fade, but miraculous colour shall come back to it*

I Ching hexagram 36, which Crowley knew by the name "the Darkening of the Light", was a response given to him in a famous episode of his life. This story is recounted in both the *Confessions* and *Magic Without Tears* as being a key episode in his magical career.

The essence of his story is that he was in France in 1920, and had reached a dead-end of sorts. He demanded a sign from the gods that he was still their chosen Prophet. He then consulted the *I Ching* as to what the sign would be, and got the 36th hexagram, Ming I, the Darkening of the Light.

Three weeks later, he was visiting his former lover Jane Cheron, and she showed him something she had done three years earlier; a reproduction of the Stele of Revealing done in appliqué silk on cloth. He took this as his manifest sign.

What is pertinent here is that the hexagram telling him what the sign would be has a numerical value of 718, which is the value given to the name of the Stele in the Book of the Law!

Crowley had no idea that the numerical value of his divination was the same as the name of the Stele that was presented to him in response to that divination. This appears as solid proof after the fact that the enumeration of the hexagrams is correct, and that in some way the "name" of the Stele is this hexagram, which Crowley interpreted as being the "omnipresence" of our lady Nuit, above the Solar god of the Stele of Revealing.

February 28 is Day 345

The antigram pair is 372 and 717



345 = YE ARE BROTHERS! AS BROTHERS FIGHT YE!

The rule of Law, the three Grades, and the key sentence of Thelema:

372 = He hath established His rule in His kingdom.

717 = the Hermit, and the Lover, and the man of Earth. Do what thou wilt shall be the whole of the Law.

March 1 is Day 346

The antigram pair is 373 and 719



346 = THOU MUST HOLD THE BALANCES OF TRUTH

These are I Ching hexagrams

Hexagram 10, Treading = 373

Hexagram 15, Modesty = 719

The number 346 is the value of the Hebrew word רָצוֹן, Ratzon, which means Will. This is a name of the first sefira of the Tree of Life, according to the Zohar. This equivalence is correlated by a basic statement of the Law:

346 = There is no law beyond Do what thou wilt.

For the antigram pair itself, we have two very important words from the Greek:

ΛΟΓΟΣ = LOGOS = 373

ΜΥΘΟΣ = MYTHOS = 719

Interpreting Logos as Reason, and Mythos as Mythology, we can see these two modes of knowledge as complementary opposites.

Interpreting Logos as the Word, we have this key phrase from *Liber AL*:

373 = All words are sacred and all prophets true;

And this is emphasized in *Liber VII*:

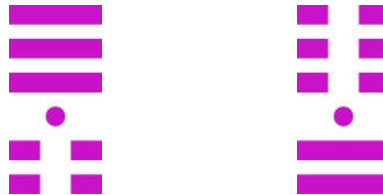
373 = bear thou the Word unto the mighty cities

And in the Thelemic Mythos, it is the Magus who bears this Word:

373 = By a Magus is this writing made known

March 2 is Day 347

The antigram pair is 359 and 706



347 = THOU DOST CRACKLE WITH SPLITTING THE WORLDS

The **only** verse in *Liber AL* that can be split into antigrams happens to be the injunction to not change a single letter of the Book. Now surely that's a coincidence, right? Wrong.

The difference-value specifies the subject matter:

347 = mysteries that no Beast shall divine.

359 = *Change not as much as the style of a letter;*

706 = *for behold! thou, o prophet, shalt not behold all these mysteries hidden therein.*

Another very curious equivalence occurs in *Liber LXVI*, the Star Ruby. Here, the beginning and end phrases both equal 359, and the middle phrase is the difference-value, so that the first two phrases are the antigram of the last phrase. This does not occur in any other Holy Book; what's even more interesting is that the verse is so readily split up into three parts.

Liber Stellae Rubrae v.19

“That which is to be denied shall be denied;
that which is to be trampled shall be trampled;
that which is to be spat upon shall be spat upon.”

359 = That which is to be denied shall be denied;
347 = that which is to be trampled shall be trampled;

706 = That which is to be denied shall be denied; that which is to be trampled shall be trampled;
359 = that which is to be spat upon shall be spat upon.

March 3 is Day 348

The antigram pair is 357 and 705



348 = MIX THE FIRE AND THE WATER; ALL SHALL DISSOLVE

357 = the Word that is God is none other than He.

348 = Beware! Hold! Raise the spell of Ra-Hoor-Khuit!

705 = Do what thou wilt. There is an end of the word of the God enthroned in Ra's seat,

March 4 is Day 349

The antigram pair is 358 and 707



349 = THE LAPIS LAZULI OF THE KING'S BEDCHAMBER

The place of Hathor is in the North, as the sun at Noon; the yellow priest is a Taoist master:

358 = devour the holy place of the Cow of Heaven!

707 = like a yellow priest invoking mighty flights of great grey birds from the North,

358 is the reversed hexagram of 418.

As the text of *Liber AL* states, within the Holograph is contained

358 = *the word secret & not only in the English -*

and this may well refer to Abrahadabra as 418.

March 5 is Day 350

The antigram pair is 353 and 703



350 = STAND ERECT UPON THE HIGH MOUNTAIN

The axle and the wheel, Hadit and Nuit:

353 = the axle of the wheel, and the cube in the circle.

350 = I contract ever as she ever expandeth;

703 = she, the circumference, is nowhere found. Yet she shall be known & I never.

The first verse of *Liber AL* chapter 3 is equivalent to the last words of the penultimate verse.

353 = Abrahadabra; the reward of Ra Hoor Khut.

353 = the sun of midnight is ever the son.

March 6 is Day 351

The antigram pair is 351 and 702



351 = NUIT, CONTINUOUS ONE OF HEAVEN

351 is the sum of all 27 trigrams, the sum of the great Cipher of 2:76, and the sum of the numbers from 0 to 26. Thus it is the “mystic number” of the 26th path on the Tree of Life, attributed to the Hebrew letter Ayin, and the zodiac sign of Capricorn.

351 = *4 6 3 8 A B K 2 4 A L G M O R 3 Y X 2 4 8 9 R P S T O V A L*.

702 = this cipher hath some value; but who shall determine the value? For it varieth ever

351 = the mouth of Asi was on the mouth of Asar.

351 = For he is ever a sun, and she a moon.

702 = So that thy light is in me; & its red flame is as a sword in my hand to push thy order.

702 = I will fill her with joy: with my force shall she see & strike at the worship of Nu: she shall achieve Hadit.

March 7 is Day 352

The antigram pair is 352 and 704



352 = THE KEY TO THE GATE OF THE EVENING STAR

There are very few equivalences of 352, but 704 has its usual share.

352 = my stars! Love is the law, love under will.

704 = her lithe body arched for love, and her soft feet not hurting the little flowers

March 8 is Day 353

The antigram pair is 356 and 709



353 = THE SUN OF MIDNIGHT IS EVER THE SON

356 = the prophet of the lovely Star! Abrahadabra;

353 = There is a light before thine eyes, o prophet,

709 = Deem not too eagerly to catch the promises; fear not to undergo the curses.

356 = this is the bitter water that becometh sweet.

709 = So am I, O Adonai, my lord, and such are the waters of Thine intolerable Essence.

709 is important in the Hebrew Qabalah, being the sum of the 7 planetary letters.

709 is also the value of the first sentence in Liber Ararita:

709 = O my God! One is Thy Beginning! One is Thy Spirit, and Thy Permutation One!

March 9 is Day 354

The antigram pair is 354 and 708



354 = I AM THE EYE IN THE TRIANGLE, THE SILVER STAR

354 has an unusually small number of equivalents, while 708 has the usual amount.

354 = kingdoms of the East and of the West.

708 = ye shall wear rich jewels; ye shall exceed the nations of the earth in splendour & pride;

An interesting equivalence between languages; Maat is featured on Adjustment, Atu VIII of the tarot, which is attributed to Libra.

708 = מאזנים, MAZNIM, = Libra

708 = Also the lady Maat with her feather and her sword abode to judge the righteous.

March 10 is Day 355

The antigram pair is 355 and 710



355 = LET US ATTAIN TO THE UNION WITH THE MANY

355 = my words devour the spirit of man.

710 = the religions of the world are but symbols and veils of the Absolute Truth.

710 = and Khabs is the name of my House. In the sphere I am everywhere, the centre,

710 = the genius of the mighty sword 418.

Note that the numeral 418 occurs in *Liber AL* by way of saying “*the name of thy house 418*.” But here, Hadit is saying that the name of *his* house is Khabs. The Hebrew letter-name Bet, בית, means “house”, and has the value of 412. We might spell Khabs to equate with this: קההבש, Qaabs = 412. Thus Khabs is the name of his House, (and note that House is capitalized here).

Now one might consider all this a stretch, but first we note that there are no vowels in Hebrew, and the English letter A could just as well be transliterated as a Heh or an Alef. Also the letter K, considered phonetically, could be a Kaph or a Qoph.

But more importantly, by spelling Khabs so as to equal 412, and thus equal “House”, we are in effect spelling it QAABS, and this is very similar to the word Kaaba, which is where the Prophet was told to establish a “clerk-house”. This Kaaba is generally considered to be Boleskine House, whose name in Hebrew is also spelled so as to equal 418, and thus be the name of the Prophet's “House”.

So if we spell Khabs as QAABS, קההבש, then by the same token we might spell Kaaba as QAABA, קההבא. This word has a Hebrew gematria value of **113**. By the TQ gematria:

113 = Clerk-house = Boleskine

We complete the analogy by spelling the word Kiblah, meaning the point of focus in the temple, as QIBLA, קיבלא. This word has a Hebrew gematria value of **143**.

So wrap your brain around that little bit of gematria, and it should all come together.

March 11 is Day 356

The antigram pair is 368 and 724



356 = I HAVE A SECRET GLORY FOR THEM THAT LOVE ME

These are *I Ching* hexagrams:

Hexagram 33, The Piglet = 368

Hexagram 20, Watching = 724

368 = Love one another with burning hearts;

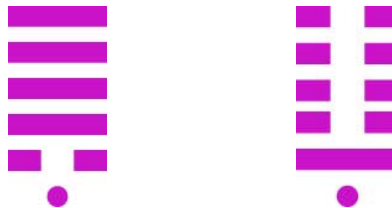
724 = The beat of my heart is the pendulum of love. The songs of me are the soft sighs

368 = blue-lidded daughter of Sunset

724 = Thou shalt drain out thy blood that is thy life into the golden cup of her fornication.

March 12 is Day 357

The antigram pair is 366 and 723



357 = ALL THAT YE DO IS RIGHT, IF SO BE THAT YE ENJOY IT.

366 = follow the love of Nu in the star-lit heaven;

357 = I am known to ye by my name Nuit,

723 = Help me, o warrior lord of Thebes, in my unveiling before the Children of men!

March 13 is Day 358

The antigram pair is 367 and 725



358 = TWIN WARRIORS ABOUT THE PILLARS OF THE WORLD

These are *I Ching* hexagrams

Hexagram 7, An Army = 725

Hexagram 13, With Others = 367

367 = the secret word which I have given unto him.

358 = the word secret & not only in the English -

725 = He must speak Truth, that the Falsehood thereof may enslave the souls of men.

367 = a crust of earth concealed the core of flame.

725 = From me pour down the fires of life and increase continually upon the earth.

March 14 is Day 359

The antigram pair is 362 and 721



359 = I HAVE HIDDEN MYSELF BENEATH A MASK

362 = my lord, my dove, my excellent one,

359 = O Holy Exalted One, O Self beyond self.

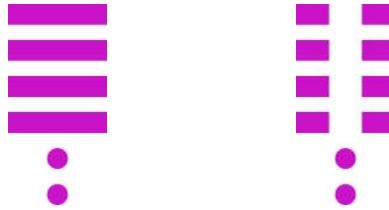
721 = the ravens of death, that flew with hoarse cries upon the carrion earth. I saw Thee in these.

362 = in the Abodes that are beyond Decay.

721 = Lazily, hungrily, ardently, patiently; so will I work. There shall be an End. O God!
O God!

March 15 is Day 360

The antigram pair is 360 and 720



360 = RETURN UNTO THE STAINLESS ABODE

360 is loaded with symbolism related to the circle, since it has long been the number of degrees chosen to subdivide the circle. The reason for this is that all numbers from 1-10, (with the exception of 7), are divisors of 360.

It's interesting that in the late 19th century, there was an effort to change the number of degrees in a circle, led by French mathematician Henri Poincare. This was related to the creation of time zones around the world. Both 240 and 400 degrees were considered, but ultimately they stuck with 360, so as not to have to change every navigational map in the world.

So in relation to this idea, we have from *Liber Trigrammaton*, the verse accompanying the 23 trigram:

360 = Around the globe gathered the wide air

And related to the circle, we have a fragmentary gematria from *Liber A'ash*,

360 = a circle? Therein is all progress base illusion

Liber A'ash vel Capricorni v. 36

“This chain reaches from Eternity to Eternity, ever in triangles -- is not my symbol a triangle? -- ever in circles -- is not the symbol of the Beloved **a circle? Therein is all progress base illusion**, for every circle is alike and every triangle alike!”

What's interesting here is that the fragment is found in verse **36** of *Liber A'ash*, and the subject is circles and triangles. The speaker of this book is Baphomet, who calls himself “the eye in the Triangle”. As any student of geometry knows, a Euclidean triangle has three angles whose sum is always 180 degrees, i.e., one-half of a circle.

There are quite a few equivalences in *Liber A'ash*, and these may be fruitfully studied;

360 = the No-Thing-Tree in the Land of No-Thing.

360 = thou givest not thy sap; thou fallest not.

720 = Who worshippeth me must worship me with many rites. I am concealed with all concealments

We have another fragment from *Liber AL*:

360 = circle squared in its failure is a key also.

This phrase seems to indicate that Pi is somehow a key to *Liber AL*, although no one so far has shown how this is the case. There have been lots of clever arguments, but no squared circles, and no appearance of the digits of Pi in *Liber AL* per se.

The answer that TQ provides to this riddle is that the sum of all the English in chapter 2, plus the number 418, (which also appears in chapter 2), multiplied by Pi, gives the “global sum”, or grand total, of Liber CCXX, within less than 1.

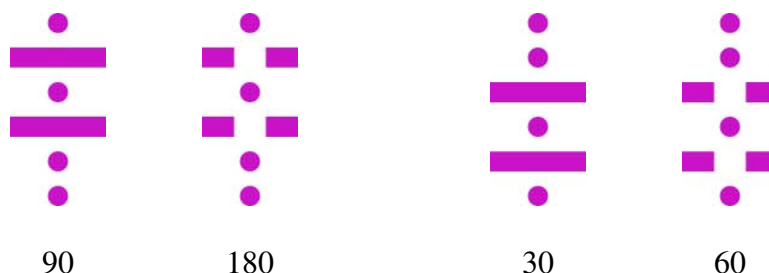
$(84,792 + 418) \times \text{Pi} = 267,695.11$
Global Sum of *Liber CCXX* = 267,696

So all of the text of chapter 2, except the numeral 4 & the Cipher, is related to the whole Book by the factor of Pi. Thus if the entirety of the Book is the “circumference”, then chapter 2 is the “diameter” of the circle of *The Book of the Law*, since Pi times diameter equals circumference.

This is a pretty straightforward calculation that does not require a lot of fudging. It does leave out that numeral 4, and the reason for this is not known. However, the number 4 is the letter P in TQ gematria, and the antecedent of P is the Greek letter Pi, so that if we made the not unreasonable leap of considering this numeral as secretly referring to Pi, then we have Pi hidden within the chapter, and then multiplied by the rest of the chapter to produce the entirety of the text.

Supplemental evidence for this is the fact that the numeral 4 refers to the Elements (that the word Amen, אמן, symbolizes), and that these four have a fifth element hidden within them. Dividing the circle into fourths is pretty common, with each element being related to one of the cardinal directions. So it's not difficult to see a reference to the circle in this number 4, and a “circle squared” clearly involves the number 4.

Speaking of quarter-circles, if a circle has 360 degrees, then one quarter equals 90 degrees. The number 90 is the antigram of 180 (and these are the Reversals of 30 and 60, respectively):



The other significant symbolism of the number 90 is that it is the value of the Hebrew letter Tzaddi, **צ**, which has caused so much consternation among cabalists due to its enigmatic appearance in *Liber AL*. If there remains any lingering doubt as to what this little smudge in the holograph is supposed to be, it is laid to rest by the TEG:

360 = All these old letters of my Book are aright;
180 = But **צ** is not the Star.

We see the full circle of 360 represented in the first half of the sentence, followed by a half-circle of 180 which has embedded within it the quarter-circle of 90, symbolized by the Tzaddi. And the phrase with the Tzaddi captured inside has the antigram pair of 90 and 180 symbolized, and this pair of course differs by 90.

Now 90 is one-half of a triangle of 180 degrees, so we have this relation; one quarter-circle is the antigram of a half-circle, i.e., one-half of a triangle is the antigram of a full triangle;

A similar thing is happening with the 360-720 pair. As Bucky Fuller loved to note, the exterior of a Tetrahedron has 720 degrees: 4 sides of equilateral triangles, all having 180 degrees, makes a sum of 720. So a tetrahedron is equal to 2 circles just as a triangle is equal to 2 right angles.

Thus the simplest “solid” is the antigram of the circle, (which itself is the doubling of the triangle), while the simplest plane figure is the antigram of the right angle.

At the root of all this we may find the number 30, for 30 and 60 are antigrams that differ by 30, and their reversals are 90 and 180, which are antigrams that differ by 90.

Look at all the multiples of 30 in the difference-values of antigrams:

30 = 030 / 060
60 = 150 / 210
90 = 090 / 180
120 = 120 / 240
150 = 429 / 579
180 = 450 / 630
210 = 318 / 528
240 = 249 / 489
270 = 270 / 540
300 = 381 / 681
330 = 339 / 669
360 = 360 / 720

The first thing to notice is that many whole-multiples of 30 end up being an antigram of another whole-multiple of 30, in the exact relation of the basic antigram-pairs. These basic pairs are, once again,

01 / 02
05 / 07
03 / 06
04 / 08
17 / 22
15 / 21
16 / 23
11 / 19
09 / 18
10 / 20
14 / 25
12 / 24
13 / 26

Multiply 30 by 1 and 2 and get 30 and 60; these are antigrams.
Multiply 30 by 5 and 7 and get 150 and 210; these are antigrams
Multiply 30 by 3 and 6 and get 90 and 180; these are antigrams
Multiply 30 by 4 and 8 and get 120 and 240; these are antigrams
Multiply 30 by 15 and 21 and get 450 and 630; these are antigrams
Multiply 30 by 9 and 18 and get 270 and 540; these are antigrams
Multiply 30 by 12 and 24 and get 360 and 720; these are antigrams.

So this works for the difference-values of 1, 2, 3, 4, 6, 9, and 12.

But what of the other values? Multiplying 30 by 17 and 22, we get 510 and 660, and these are **not** antigrams. Nor do any of the other difference-values work. This would seem to relate to the tetractys in some way. Because 1, 2, 3, 4, 6, 9, & 12 are the numbers of the tetractys -- 1, 2, 3 & 4, plus all their multiples of 3.

But these antigram pairs **do** cover all the 30-degree sections of a circle used in astrology.

Thus a Square (90) is the antigram of an Opposition (180),
a Sextile (60) is the antigram of a Bisextile (30),
and a Trine (120) is its own antigram (240),
since a body 120 degrees away is also 240 degrees away in the other direction.
The same is true of a Quincunx (150), which is its own antigram (210).

Including the conjunction at Zero degrees, this covers all of the classic Major, or Ptolemaic Aspects, and two of the Minor ones. This makes the TQ argument that these are the only Aspects that matter. Thus we have 7 Aspects to consider.

360 = **and the sevenfold veil is revealed.**

March 16 is Day 361

The antigram pair is 361 and 722



361 = A WHITE CAT UPON THE ROOF OF THE UNIVERSE

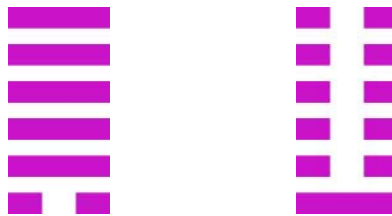
361 = 19×19

361 = O Nuit, continuous one of Heaven,

722 = Mother of Abominations, the bride of Chaos, that rideth upon our Lord the Beast.

March 17 is Day 362

The antigram pair is 365 and 727



362 = THE WANDERING STARS IN THEIR COURSES

These are *I Ching* hexagrams:

Hexagram 44, Subjugated = 365

Hexagram 24, Return = 727

365 of course has many symbolic associations with the number of full days in a solar year.

727 is the Hexagram called “Return”; this is the subject of the Pink Floyd song “Chapter 24”, in which Syd Barrett steals whole lines of text from the Wilhelm-Baynes translation of the Zhouyi.

Elsewhere it was shown that one can follow the sequence of trigrams as given in *Liber XXVII*, and apply them to the verses of *Liber AL* as a means of “stepping through” the text. So that e.g., the first few trigrams are 1, 2, 3, 6, 9, and thus one goes to the first verse, then 2 verses later, then 3 verses after that, and then 6 verses after that, and so on.

When one runs out of verses at the 208th verse, having used 20 trigrams at that point, one will have to begin again at the beginning to complete the series, since there are only 220 verses in *Liber AL*, and the Trigrams sum to 351.

The 208th verse is chapter 3, verse 63, and this verse has a value of 727, marking the point at which we “Return” to the beginning of the Book to finish the series.

It is also of interest that the sum of the Trigrams on the first run-through is 208, while the remaining 7 verses/Trigrams sum to 143. These are two of the most significant numbers in the TEQ analysis of *Liber AL*, for a multitude of reasons.

And note the subject of this 208th verse:

727 = The fool readeth this Book of the Law, and its comment; & he understandeth it not.

One complement to this might be:

365 = Behold! the rituals of the old time are black.

The difference between these is also significant:

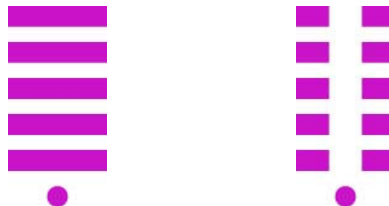
362 = eight, eighty, four hundred & eighteen.

The Fool understands the book as Not, as Nothing. And Nuit's version of “Nothing” is expressed by the three numbers given. One of these is the “*key of the rituals*”, by virtue of which the new rituals must be written; of these half are known and half concealed.

It is significant that on March 17, 1904 there was an eclipse visible from Egypt, and on this day, the Prophet Aleister Crowley invoked Thoth and thus began the Cairo Working.

March 18 is Day 363

The antigram pair is 363 and 726



363 = ASSURE THYSELF OF THE STABILITY OF THE ALTAR

On this, the penultimate day of the year, we have a few interesting equivalences.

First, there is a triplet of serpent references from *Liber LXV* in regard to this day:

363 = I pray thee to loosen the coils of the serpent!

363 = the serpent that devoureth his own coils.

363 = O thou heart, will I the serpent eat thee wholly up;

A pair of references to the God Juppiter:

363 = At thy right hand a great lord and a comely;

726 = Thou hast appeared unto me as a jocund and ruddy God, full of Majesty,

The goddess Maat is depicted on the Adjustment Atu of *The Book of Thoth*, and this is the card of Libra, cardinal sign of Air. Also in *The Book of Thoth*, the suit of Swords refers to Air, and a sword is prominent on the Adjustment card, appearing in the hands of the goddess Maat.

363 = a sword in my hand to push thy order.

726 = M.A.A.T., that is being interpreted the Master of the Temple of A.'.A.'. whose name is Truth

Also in line with this emphasis on the Air Element, which refers to the intellect, and the reasoning faculties of man, we have a reference to the infamous Comment on *Liber AL* with its diatribe against relying on reason, whether in the understanding of *Liber AL*, or in philosophizing in general.

The Comment is not the work of intellectual analysis of *Liber AL*, and this fact is to be revealed by the Prophet. It's simply a paradox, and such a paradox is referred to as the "factor infinite & unknown", as shown by Godel's Incompleteness Theorem. No system of logic can ever be complete, because the rules of the system will always allow a statement to be created which is both true and false simultaneously.

Reason, structure, logic; all are wonderful tools, good servants and bad masters, but this kind of thinking will ultimately lead to paradox.

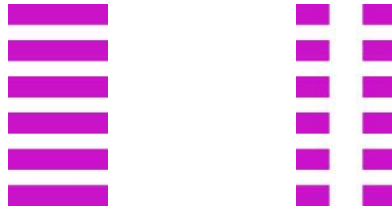
363 = thy comment upon this the Book of the Law

726 = reason is a lie; for there is a factor infinite & unknown; & all their words are skew-wise.

726 = thou shall reveal it: thou availest: they are the slaves of because: They are not of me.

March 19 is Day 364

The antigram pair is 364 and 728



364 = I AM INFINITE SPACE AND THE INFINITE STARS

These are *I Ching* hexagrams 1 and 2, the Creative and the Receptive.

364 = absorbed in the Naught of our Lady

728 = The rim of the wheel is a vivid emerald snake; in the centre of the wheel is a scarlet heart

364 is the center cell of the 27 x 27 Kamea of Baphomet. The cells that are paired equidistant from the center always contain two hexagrams that sum to 728. When these two hexagrams are reversed, they become another pair of hexagrams that sum to 728. The opposite pairs balance out the center.

So it's easy to know the “magic-square complement” of any number; just subtract it from 728. For example, 93 is balanced out by 635 on the Kamea, because together they sum to 728.

A corollary to this is that any two such hexagrams, when put into a Transitional Triad, will create the 364 hexagram as the third member. So the Kamea of Baphomet arranges the entire set of 364 possible Triads that contain hexagram 364 and two other hexagrams of Trigrammaton.



93



635



364

So you see that the hexagram of 93, the Word of the Law, combines with Hexagram 48, the Well, to give us the Creative. 93 and 635 are equidistant from the center of the Kamea. This is what makes the Well the most important hexagram of *I Ching*.

The Well represents the constant source of energy, outliving people and empires. It never increases or decreases, and yet all draw from it. That sounds like the Law of Thermodynamics. How appropriate, then, that the word ENERGY = 93.